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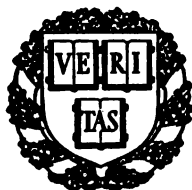
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THE
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THEIR LANGUAGE AND
FOLKLORE
BY DIEDRICH
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AND A SKETCH MAP

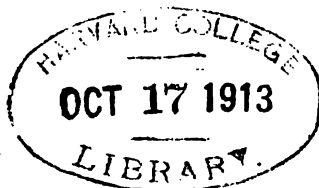
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NOTE OF APPRECIATION.

The Board of Foreign Missions of the United Presbyterian Church of N. A. desires to express to the Trustees of the Arthington Fund its profound appreciation for financial help which made it possible to carry on linguistic investigations in Southern Sudan and then to give publicity to their findings by the publication of this book.

PREFACE.

In the summer of 1910 the Prussian Board of Education provided me with the means to undertake a journey to the Northern Sudan. My object was to make linguistic studies. During my stay in the Sudan the material for this work was collected. My studies in the Shilluk language and people are due to a request made to me by the Reverend C. R. Watson D. D., of Philadelphia Pa., Corresponding Secretary of the Mission of the United Presbyterian Church of North America. Mr. Watson, having heard of my intended journey to Egypt and the Sudan, asked me to visit the United Presbyterian Church's Mission on the Sobat, and to study the language of that district which lies within the sphere of their activity. By supplying the necessary funds for this part of the journey and for my stay in the Sudan, I was enabled to carry out this proposition, which was at the same time of importance for my linguistic studies.

I left for the Sudan at the beginning of August 1910, where I staid in Khartum and on the Sobat till the middle of November.

The results of my work obtained during this comparatively short time would not have been possible had it not been for the extremely active and kind support rendered me everywhere in the Sudan by the American missionaries. Not only was I able to profit by their kind hospitality, but they also most generously placed at my disposal their extensive knowledge of the country, people and language. I owe my practical introduction to the language to Dr. Thomas A. Lambie, medical missionary at Khartum, in whose house I was privileged to stay for over a month. In addition to the contributions signed by him he also supplied me with several native texts from his collection which will be found incorporated in this book.

The missionaries on Doleib Hill, Mr. C. B. Guthrie and the Reverend D. S. Oyler also helped me on all possible occasions; above all they introduced me to the Shilluks and put me into touch with those natives who were necessary and useful to me in my researches. Both these gentlemen and the Reverend E. McCreery and Mr. R. W. Tidrick have supplied me with very valuable information in answer to questions addressed to them since my return to Germany, some of which appears as signed contributions. Part of it has been included in the introduction. During the winter of 1911 I had the pleasure of receiving the Reverend McCreery while he was in Berlin, and thus had an opportunity of discussing grammatical questions with him.

I must express my sincere thanks to all those who have assisted me in their

cooperation and by placing the necessary funds at my disposal, which enabled me to complete this work.

I am indebted to the Arthington Trustees, who by their financial support made the printing of this book possible.

My gratitude is also due to Mr. L. Hamilton of the Oriental College, Berlin, who has read and corrected the English text.

The Reverend C. R. Watson was kind enough to read and correct that part of the work which relates to Folklore.

Berlin, August 1912.

DIEDRICH WESTERMANN.

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Bernhard Struck LXIII

ABBREVIATIONS.

a. = adjective	ff. = and the following
adv. = adverb	* before a word means that the word or form is not really existing, but hypothetical
A. E. S. = The Anglo-Egyptian Sudan; vide "Authors Quoted"	- standing between two nouns designates the first of the two as a singular, the second as a plural, e. g. <i>àdḡrḡ-àdḡr</i> means: <i>àdḡrḡ</i> is the singular, <i>àdḡr</i> the plural
interr. = interrogative	< means: is derived from
n. = noun, also verbal noun	> means: changes into.
prep. = preposition	
rel. = relative	
v. = verb	
v. a. = verb active	
v. n. = verb neuter	
verb. n. = verbal noun	

The verb in the present tense has generally low tone on both syllables, therefore the tones are not designated in this case.

Names of Languages and Dialects abbreviated.

Al. = Aluru	Ju. = Jur
Any. = Anywak	La. = Lango
Ba. = Bari	Nu. = Nuba
Bo. = Bongo	Nr. = Nuer
Di. = Dinka	N. = Nupe
E. = Ewe	Shi. = Shilluk
Ef. = Efik	T. = <i>Twi</i>
G. = Gã	Y. = Yoruba
Ga. = Gang	V. = Vai

Ja. = Ja-Luo (Nyifwa).

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INTRODUCTION

I. DESCRIPTION OF THE COUNTRY AND ITS PEOPLE.

NAME The inhabitants are called: *óchôlô*, "a Shilluk", plural *wate chôl*, "children of Shilluk", "Shilluks"; the country is called *fôpè chôl* "country of the Shilluks." The word *chôl* perhaps means "black", vide below. A second name of the people is *okānô*, "descendants of *kānô*," this name is connected with Nyikang, the national hero of the Shilluks. The name "Shilluk" (singular Shilkawi) is given to them by the Arabs, and has now become their common designation; it is of course derived from *ochôlô*. Other appellations, which are in use among the neighbours of the Shilluks, vide page 44.

EXTENSION OF THE COUNTRY The Shilluk country is situated on the western banks of the White Nile, from Kaka to Lake No, that is from about 10°5' to 9°5' northern latitude, a length of nearly 350 km, and a width of 5 to 6 hours. Near the mouth of the Sobat (Bahr El Asraf, "Yellow River") a number of Shilluks live on the eastern shore of the White Nile, on both sides of the lower Sobat, chiefly on its northern bank. They extend about 35 miles up the Sobat, the last Shilluk village up river being Nagdyeb. There is also a group of Shilluk settlements at Shakwa El Shilkawi (= Shilluk), near Bahr El Zeraf, on the right bank of the Nile, and on Khor Atar, south of Tonga (*Tūnô*). North of Kaka the first Shilluk settlements are found on Aba Island, on the north- and south-end of which there is a small Shilluk village each. Near Masran Island there is also a Shilluk village on the right bank of the Nile. Again single settlements are met with on Masran Island, Wad Dakona Island, and on the north-end of the Gezira Wad Beiker.

The Shilluks themselves designate the extension of their country by naming the most northern and the most southern village and district of their Kingdom, viz. Mwomo and Tonga (*Mwômô*, *Tūnô*), which term corresponds exactly to the expression of the ancient Hebrews: from Dan unto Bersheba.

In former times the country of the Shilluks seems to have been larger than it is now. According to older reports it not only extended farther northwards, whence they were driven back by Arab tribes, but they are also said to have, in the 17th century, inhabited both sides of the White Nile south of Kawa; Kawa is situated a little south of El Dueim; so, provided this report is right, they owned at that time a trait of territory nearly three times as great as that they inhabit to-day.

CLIMATE From January to April the climate of the country is dry and warm. April is

the hottest month of the year. June to September constitutes the rainy season, and from October to December the larger part of the country is flooded with water, but the marshes and smaller Khors¹ all dry up by April. From November to April the climate is not unhealthy for Europeans. During the wet season mosquitoes are numerous. Malaria and black water fever are the diseases most dangerous to white people.

The country is a plain with only inconsiderable elevations, on which the villages of the natives are built. The soil is black and fertile near the river and the khors, back from the water courses it is in most places poorer, sometimes sandy. SOIL

The chief vegetation is high grass, interspersed with shrubs. A light forest of acacia trees is found mainly along the Nile. The acacia is the chief representative of the tree-flora: heglig (*Balanites aegyptiaca*), sont-acacia (*Acacia arabica*), Talh (*Acacia Seyal*), different kinds of gum-acacias, etc. A characteristic feature of the landscape are groups of deleib- and dom-palms (*Borassus flabellifer* and *Hyphaena Thebaica*); a beautiful tree is the mahogany tree (*Khaya senegalensis*); it is most useful as timber, but seems to be rather rare in the Shilluk country; other notable trees are: different kinds of *Ficus* (Sycomore fig), the ardeib tree (*Tamarindus indicus*), nabag (a fruit tree) etc. The vegetation on the river is most luxuriant. Though this is not the region of the sudd, yet the river is at most times largely covered with single plants and swimming islands, formed of papyrus, ambach (*Herminiera Elaphroxylon*), several kinds of reeds, lotus, Umm Suf (*Vossia procera*), Potamogeton, Ottelia, and many others. The floating vegetation often serves birds for a fishing place. Trees are much hampered in their growth by the fires which the natives light while the grass is dry; the reason for burning the grass is to hunt up game, and to get the ground cleared for cultivation. VEGETATION

The country being thickly populated, game is not very numerous. But at some distance from the settlements large animals are still frequent, chiefly near the river towards Lake No; the neighbourhood of Kaka and north of it are also rich in game. Elephants, giraffes, buffaloes are met with, though not very frequently; antelopes and gazelles abound: bushbuck (*Tragelaphus scriptus*), reedbuck (*Cervicapra bohor*), white-eared cob (*Cobus leucotis*), ariel (*Gazella soemmerringi*), dorcas (*G. dorcas*), isabelline gazelle (*G. isabella*), oryx, waterbuck (*Cobus defassa*), Mrs. Gray's waterbuck (*Cobus maria*), gazella rubifrons, roan antelope (*Hippotragus equinus bakeri*), hartebeest (*Bubalis jacksoni*), tiang or Bastard Hartebeest (*Damaliscus tiang*), Oribi antelope (*Ourebia*) etc. Of the carnivorous family the most notable are: lion, leopard, jackal, hyena, fox, Zorilla (a little black-and-white animal resembling the American skunk), ANIMALS

¹ Khor (Arab) = water course drying up in the rainless season.

ichneumon (mangouste). The natives also hunt the hare, porcupine, ground-squirrel, rat, and hedgehog. The rivers and khors, and chiefly their sidearms, are populated by crocodiles, hippos, and numerous fish, some of which weigh up to lbs. 200. The birds are mainly riverain: cranes, storks, herons, egrets, fish-eagles, marabouts, pelicans, ibises, ducks, geese; the guinea-fowl is very common; numberless swarms of dura-birds (*Pyromelana franciscana*) are a great nuisance to the farmer; besides them quails, pigeons, turtle-doves, hawks, crows, swallows, owls, and starlings are frequent. Of snakes the largest is python; of poisonous species the puff-adder and some others occur; harmless snakes are numerous.

POPULATION The population amounts to about 60000 souls,¹ who live in a little more than 1200 villages, and 10000 "domiciles", each of which consists of three to five huts. Accordingly the average number of people living in a village is 50, and one domicile is inhabited by about six persons. The largest village is Atwadoi in a district of the same name north of Kodok; it consists (1903) of 120 domiciles. The villages generally lie in the belt between the swamp of the Nile-bank and the forest. There are, however, eight groups of villages 12—22 miles inland, away from the river. The country is, for its size, and considering the fact that only in the higher parts settlements are possible, thickly populated. "Right away from Kaka to Lake No is a continuous string of villages lying about a mile from the river. There are only two points in the whole of this distance, at which the interval between villages exceeds two miles, and these are the points where grazing is bad, between Akurwar and Nun, and between Nielwag and Nyagwado." A. E. S., p. 193.

According to Schweinfurth, the population was much larger formerly. In 1871, when the Egyptians had conquered the country, a census was taken; the villages on the left bank of the Nile were almost exactly 3000. The inhabitants of this part numbered one million, each village consisting of 45—200 huts, a hut comprising four persons. No part of Africa, not even of the world, is so densely populated. "The whole western Nile bank, as far as the boundaries of the country reach, is like one single village, whose parts are separated by a distance of only 500 to 1000 steps. The hut-clusters are built in an astonishing regularity, and are so crowded together that from a distance they look like a cluster of mushrooms."

The statement of a population of more than one million is probably too high; the Shilluks have doubtlessly suffered cruelly from wars and raids, but in spite of this a decrease from one million to 60000 within a time of forty years is hardly thinkable.

Since the time the people live under the peace of Anglo-Egyptian rule, they

¹ This is the number of the White Nile and Sobat Shilluks only; if all the Shilluk speaking people are included, the population will amount to several hundreds of thousands.

are increasing in numbers. The average number of children reared in one family may be from three to four. The number of children born by one woman is not low; women with ten children are no exception. But as a rule no more than three or four children grow up to maturity in one family, the rest dying from want of reasonable nursing. If in course of time the natives are taught to take better care of their children, the population will no doubt strongly increase. A cause of the low birth rate in many families is the fact that a man is not supposed to have intercourse with his wife while a baby is nursing, that is, till the baby is from two to two and a half years old. They consider it a great shame for a woman to become pregnant before this time has elapsed. If such a case happens, they generally will say that the woman has committed adultery.

The Shilluks are tall in figure, the average height of the men being nearly 1.80 m.¹ They are generally lean, rather narrow in the shoulders, and have but thin calves; their arms and legs are long, especially the legs below the knees and the forearms; hands and feet are small. A characteristic posture of the Shilluk man is to stand on one leg, and bending the other, press the sole of his foot against the inner surface of the knee, while one hand holds a spear stuck into the ground; he will stand thus for hours, looking admiringly at his cattle. They are very clever in running and jumping, and are capable of sustaining considerable fatigue.

Their skin is dark, almost black; albinos seem to be rare. The physical appearance of the Shilluks is not that of pure negroes, they might rather be called negroids, in spite of their dark colour. Most of them have a fierce, sometimes a proud, haughty look. The cheek-bones and lips are protruding, but not excessively; the nose is flat, but high noses are not infrequent. Young people of both sexes are finely built, while in old age they generally become very thin and bony. Their gait is erect and elastic.

What makes the Shilluks look most ugly and almost frightful in the eyes of a newcomer, is their habit of smearing the whole body. While the lower part is covered with ashes, the breast and head are painted with red earth or with chalk, or, if they can afford it, with oil or butter. Sometimes the whole body is painted white or red, and lines or figures are drawn across the face.

Like most Nilotic negroes the Shilluk remove the lower incisors; this is done in early childhood; its omission would, in the belief of the natives, cause sickness; for instance, a case occurred where the teeth were taken out to cure sore eyes; a woman who had just had them removed from her child, said that unless they were taken out, her child would undoubtedly be deformed in some way, when it grew to maturity. Another explanation for extracting the theeth

OUTWARD
APPEARANCE
OF THE PEOPLE

PAINTING
THE BODY

EXTRACTION
OF INCISORS

¹ five feet ten inches.

is, that this will keep them from using abusive language. — Some natives say, members of the royal family do not remove the incisors; but of this I am not sure.

TRIBAL MARKS The tribal marks of the Shilluks, women as well as men, are from three to five rows of dots across the forehead. The regular instrument for tattooing these dots into the skin is a crude iron similar in shape to our scalpel. But not infrequently individuals are met with who have not these marks. Sometimes women have from one to three rows of small scars across their foreheads. These are in most or all cases simply caused by wearing bands of buttons drawn tightly across the forehead. Tattooings on other parts of the body are seldom.

SHAVING The women wear either no or only short hair on the head; they shave their heads with a razor consisting of a straight piece of thin iron, whose edge is sharpened, or with a short piece of iron with one side beaten out to a thin edge. But lacking a razor they use almost any metal instrument they can get hold of for this purpose. Both sexes scrupulously remove any hair on the body by pulling it out with a kind of pincers; the men even pull out their beard and eyelashes. — They do not circumcise.

HAIR-DRESSINGS The men, chiefly youths, indulge in elaborate hair-dresses of varied forms. Such hair-dressing takes several hours to arrange, and has to last for weeks, the natural occasion for renewing it being a village-dance, where everyone wants to appear at his best; in dressing it, the hair is first loosened with a stick, which serves at the same time for scratching the head. Then it is twisted and brought into the right form by means of a mixture of gum, mud, and sometimes cow-dung; from time to time oil or butter is poured on it. In order not to spoil the hair-dressings while sleeping, the neck is supported by neck-supports. Sometimes the hair is bleached either yellowish-red or grey. Bleached hair is generally not twisted or dressed, but is left standing out in all directions "like the feathers of a fighting cock." Bleaching is done by smearing a thick plaster of ashes, chalk and cow-dung on the hair and leaving it there for about two or three weeks. Another mode of bleaching is to rub the plaster well into the hair, then gathering it up from the back, and bringing it forward, forming it into the shape of a horn. While in this state, they must be very careful not to break it, lest the hair is broken off. The same result is obtained by washing the hair continually with cow-urine. These processes take the kink as well as the colour out of the hair. This bleached bristle-like hair together with their tall, thin body covered with ashes or brick-dust, and the want of eyelashes sometimes gives the people, in the eyes of one who has never seen them before, a rather frightful appearance. Boys wear their hair in little knobs, formed with red earth and fat. Cowrie-shells, in strings or single, are often twisted into the hair, and



1. The Goldencrested Crane, the most beautiful Bird in the Sudan
4. Young Warriors with Clubs and Spears



2. Shilluk Dug-out



3. Typical Shilluk pose. In the background a killed crocodile
5. The Marabou-stork



young men are very fond of adorning their hair with ostrich or other fine feathers.

The men and generally also unmarried girls go naked. In recent times many men wear a cotton cloth, which is knotted on the left shoulder, and slung round the right hip; chiefly people living near the mission have partly adopted this clothing; the desire to possess such a cotton-cloth is a stimulus for many a Shilluk to work for a few days or weeks in the mission-compound; the number of those who do so is apparently increasing. Animal-skins are generally not worn by men as an every-day dress. Women, and sometimes girls are dressed in cow, calf, or antelope skins, which are either wrapped round the body, or hung over the shoulder.

CLOTHING
AND
ORNAMENTS

[The full dress of a woman is described by Mrs. Giffen in "The Egyptian Sudan" as follows: First of all there is a small apron. This is a piece of coarse cloth — originally white — about two feet long and eighteen inches wide. It is made of two thicknesses, and it is tied by strings fastened to two corners around the waist, but just below the abdomen, and falls down to the knees.

Then there are two skins, of sheep, goat, calf, gazelle or whatever it may be, tanned with the hair on, and worn with the hair side out. One of these is tied around the waist, using one foreleg and one hindleg of the skin for strings to tie with. The tail and the other two legs — or the skin of them — dangle and flap around the legs as ornaments. Indeed these are sometimes ornamented with beads, brass or iron rings. This skin is tied in front so as to show the white apron underneath.

The other skin is worn on the upper part of the body. The fore and hind legs on one side are fastened together at their very tips; this is then slipped over the head, the legs of the skin thus tied together resting on the right shoulder, and the other side passing under the left arm. This is the full dress of a woman. Of course in addition to this they may wear as many beads and other ornaments as they can afford; strings of beads around the waist, neck, and arms, and armlets, of brass; sometimes as many as ten or twelve brass or iron rings, weighing several pounds, and extending from the hand half way to the elbow. These are not loose, but drawn tight to the flesh, and each made fast by the blacksmith. Similar rings of iron are often worn by the elder women on the ankle. These are very heavy and produce great knots in the flesh.

The little girls wear the apron only, and when a little older, put on the shoulder skin, and when full grown wear the skin about the waist.]

When meeting for a dance both sexes are richly dressed. While present at

a great dance. I have noted the ornaments and clothings worn by the young men and girls on the occasion. They are *a*) for the men: above the ankles a strip of sheep or goat skin with the hair on it outside; the same just below the knee; above it are the knee-bells, a number of metal bells each consisting in a hollow, oblong piece of iron, in which a small iron ball moves, thus producing a rattling noise; about the loins there is a skin of leopard, gepard, wild cat, or jackal, suspended on a eight to twelve-fold girdle of ostrich egg shells; the girdle may also consist of European beads; on the wrist a bracelet of brass or iron, above the elbow an ivory ring, above it a six- to eight-fold ring of ambach; about the neck they wear one or more necklaces of beads; on the head ornaments of horse-tail or other long hair, and ostrich feathers; round the forehead strips of red or white bristles are fastened; each man holds two lances, two clubs, one club-shield, the lances generally being adorned with ostrich-plumes; sometimes the skin-cloth round the waist is adorned with bells or iron chains. Face, arms, and the upper part of the body are smeared with red earth, over wick melted butter is poured and stripes of ashes are drawn. Several, if not all, of the dancers carry a dancing-stick, a long stick, bent at its upper end like the handle of a walking stick, and covered with brass or some other metal. *b*) The girls present the following appearance: above the ankles a bundle of heavy iron rings, on the loins a large antelope- or more frequently calf-skin suspended by a bundle of ostrich egg shell chains; round the neck and hanging down on the breasts a large bundle of blue or green beads; on the wrists bracelets of beads; round the forehead a string of beads; the hair is sometimes dressed on the occasion; in the hair an ostrich or some other good feather is stuck, in one or two cases I saw even flowers instead of a feather; the girls are not painted, only anointed with oil.

The most characteristic adornments of the men are thick, heavy bracelets and armlets of iron, brass, ivory, twisted ambach, tree-bark, and cowrie shells. A wreath consisting of a strip of skin with the hair on the outside is laid round the head. Rings of metal, ambach, cowrie or bark are worn above the ankle. Women and girls also wear armlets, but not ivory ones. The legs below the knee are loaded with heavy metal rings. Men as well as women, but chiefly the latter, pierce their ears at the top, and wear rings of brass or iron in them; sometimes merely a piece of metal or a stick is fastened in them. Both sexes wear strings of ostrich egg shells about the loins; besides these chains of cowries, of river shells, of leather, and of varied beads are frequent. Many grown-up men and youths wear a necklace of a peculiar kind of small, well-shaped, and marble-like stones, which have about the size of a pigeon-egg; they are very much valued, and the natives always ask an ox in exchange for them. These

stones are collected by the Arabs of Kordofan about the numerous mountains there. The amount of labour required to work them into the proper shape accounts for their high value, as well as their scarcity among the Shilluks.

A Shilluk man hardly leaves his home without carrying a spear or two, and a club. They have two kinds of spears, one whose blade has the form of a laurel-leaf, another with a cylindric blade, ending in a sharp point, the surface being either smooth or barbed. The shafts are of common wood without any ornaments. The spears often have a tuft of short ostrich feathers or of wool, near the butt. The cylindrical (round) spears are used not only as arms, but also in fishing. Besides the spears, they have two species of clubs, at least one of which a man always carries with him. One is simply a thick stick about one meter long, and heavy at one end. The other is about two feet and a half long, made in one solid piece of hard, heavy wood, with a big round knob at one end. ARMS

The Shilluks are a haughty, proud people. They are much inclined to consider themselves and everything belonging to them as superior to the strangers, including the white men. "The things of the Shilluks are good, and the things of the strangers are bad", is a common saying among them. They do not in any way want the foreigners and their mode of life. This strong disinclination is not only due to their innate character, but also to the evil experiences they have had with Arabs, Turks, Abyssinians, the Dervishes etc. CHARACTER

The well-founded feeling of suspicion and even of contempt for white people will grow less intensive or may disappear altogether in consequence of the peaceful intercourse they now have with the representatives of the white race. In conversing with a white man they at the best treat him as their equal, but hardly ever as their superior. It requires therefore considerable tact to deal with them. Once having gained confidence they are frank, open-minded, and always ready for a joke, but they are also quickly offended.

As warriors the Shilluks are brave; they make excellent soldiers in colonial troops, and are renowned as the best soldiers in the Sudan; generally they become really attached to their leaders, whether white or black.

Working for the white man is done only in times of dearth, when no food is obtainable in other ways. But in spite of this difficulty the mission has, during the last few years, had remarkable results in educating the natives to regular voluntary work. — If one sees a Shilluk standing for an hour or longer almost without ever moving, except now and then scratching his head or chewing his tooth-stick, or if one meets them lying in the ashes of the village place for hours together, one might believe them to be an extremely lazy people. But this would be only partly right. Indeed during the dry season they have not much work

to do except hunting, fishing, building or repairing the houses, or practising some craft: their chief occupation in this time is idling about, seeing friends, dancing, etc. But in the rainy season all people, including women and children, are engaged in farm-work; during these months they are really hard-working.

To give an opinion on the mental abilities of the natives would require a long and intimate acquaintance with them. From my personal experiences I can only say that I feel an admiration for the few men who have been working with me during my studies. They were never tired in giving explanations, in procuring folklore and helping me to acquire a thorough knowledge of the language. Whenever their store of tales was exhausted, they used to go to their families in the evening to get new informations; historical reports being provided by old men, chiefly from those belonging to the royal family, while for stories, riddles, etc. women were the best source. Though we were at work day after day, which meant for them a considerable and quite unaccustomed mental exertion, they never showed any unwillingness, but were really interested in the work. I consider them an intelligent, quick-witted people. This is confirmed by their folklore. They have a decided sense and predilection for historical traditions, being the only black people of the Eastern Sudan who are able to trace back their own history for centuries. The fact that they have had, up to the European occupation of the country, a kingdom with a well-ordered provincial government, shows no doubt certain political capabilities.

II. OCCUPATIONS.

HOUSEBUILDING

Vide page 96 and 97.

The homestead is surrounded by a fence of dura-stalks. The villages are built in a circle, the open space in the centre containing sometimes a meeting-house for the men, and a small, narrow hut which is dedicated to Nyikang or some other ancient king.

AGRICULTURE

Vide page 99.

CATTLE-BREEDING

The favourite occupation of the Shilluks is cattle-breeding; cattle mean wealth and a social position, while the cultivation of the ground is merely the means of procuring daily food. Besides cattle goats and sheep are kept. The number of cattle has in earlier times undoubtedly been much larger than it is to-day, the desire of robbing cattle being one of the chief reasons for the raids of Arabs, Turks, and other enemies. The cattle census of 1903 showed 12 173 head of cattle and 63 473 sheep and goats, which is very little compared with that of the Dinkas. But the number of cattle is increasing now.

The cattle are of the zebu race, with a hump behind the neck; they are tall.

with rather long legs, a slender body, and large horns. The horns, while young, are dressed into most manifold strange forms, this being the business of a particular craftsman, the "dresser of horns". Sometimes in a large herd one sees hardly any cattle with the horns in their natural shape. An illustration of how cattle are cherished and almost regarded as personal beings is the fact that they have about 40 different names for cattle, according to their colour, the configuration or size of the horns, etc. Vide page 107. — Domestic animals are not butchered, except when sick or exceedingly old. Oxen and goats are killed on festal occasions, such as funeral or marriage meals, or as sacrifices to Nyikang and Jwok. Neither do they sell cattle; for a stranger it is practically impossible to purchase a cow or an ox. The price of a cow is about £ 5; an ox is half the value of a cow which has calved; a young heifer has double the value of a cow. — Slaying a cow is done by stabbing it with a spear in the nape, so that the aorta is pierced. The blood is collected and cooked as food.

The cows are milked morning and evening, usually by boys, sometimes also by old men, but not by women, the latter having nothing to do with cattle. The quantity of milk obtained is but poor. A gourd is the usual milk vessel. These are washed with cow-urine, which gives the milk an unpleasant flavour. They also wash their hands in cow-urine; but they do not mix the milk with it, as is the custom with Dinkas and Nuers.

Each village possesses a common cow-shed, but into it the herd is put at night during the rainy season only, when the mosquitoes are very bad. The rest of the year they are kraaled in the open yard, where they are tied with ropes to short pegs driven into the ground. This cattle-court is a semi-circular enclosure; at the entrance to it there is a small circular place built of corn stalks and covered with ashes, in which the young men who watch the herd sleep. A fire of dried cow dung is kept smouldering all night in this place. Sick cattle are nursed in the cow-shed during the daytime, to keep them out of the sun and away from food, but not in the night, unless it is the season when all the cattle are housed. Many cattle die every year, from intestinal worms and other diseases. A considerable number of cows are barren.

The cattle are herded by young men and boys. As soon as the dew has dried off the grass, the herd is driven into the pasture. During the dry season, when grass is getting rare, the herds migrate into the lower and swampy parts of the country, where the grass is still flourishing; the Shilluks along the White Nile cross over to the east bank; likewise the cattle of the Sobat Shilluks descend to the lagoons south of the Sobat. So in both cases they have to cross the rivers, which is, on account of the many crocodiles living in them, not undangerous, and is therefore done with much care and accompanied by

weighty ceremonies, in order to keep the crocodiles away; this forms an important part of the duties of the witch-doctor; vide page 172. All the youths and boys over ten years accompany the herds, leaving their homes for several weeks or even months, and enjoying the free life in temporary huts. When after the first rains the new grass springs up, they return home. The struggle for the best pasture grounds very often becomes the cause of bitter quarrels, and has in the past not unfrequently led to tribal wars.

GOATS The Shilluk goats have rather high legs, they almost invariably look thin and not well fed; their colour is mostly grey, but black ones too are not un-

SHEEP frequent. The sheep have no wool, but hair. They have a kind of mane on shoulder, neck and breast, the rest of the body being covered with short hair.

FOWLS Most sheep are white, brown-white, or black-white. — A race of small fowls is kept, but the natives do not make much of them; many chickens are stolen

DOGS by snakes and other small animals. — Dogs are very numerous, they are a kind of greyhound, of red or yellow colour, and have a black, long snout. They are exceedingly quick in running and most clever in jumping. They overtake gazelles with easiness, and are much used in hunting.

HUNTING Hunting is practised by all men occasionally, but is, as a rule, not very successful. They use spears, clubs, and traps in killing or catching animals. Sometimes, chiefly in procuring animals whose skins form part of the revenue of the king, all the people of a village assemble for a hunting match, vide page 125; a large circle is formed, and the animals inside it, when wishing to escape, are killed. When an animal is wounded, but runs away, they will persecute it for days, till it breaks down. The skin of a killed leopard belongs to the king, and could, at least formerly, be worn by privates only by special permission of the king. A lion's skin is considered as evil, and is not worn.

Hippopotamus hunting is done by combined parties in canoes, harpooning the animal and dispatching him with spears, when he comes to the surface to breathe.

FISHING Their way of fishing is that with the round barbed spear, and with traps, which are made of corn stalks and reed. Fish-spearing is done in muddy water, where they cannot see anything below the surface, and therefore cannot aim. But nevertheless by this rude mode they sometimes have good results, the fish in the White Nile and Sobat being numerous and large. Sometimes they carry on fishing during the night time by holding burning grass-torches over the water, and thus enticing the fish, which are then speared. In recent time nets and fishhooks are bought from the white people, and are employed in fishing.

HANDICRAFTS The Shilluks practise a great number of crafts, which are carried on in families for generations, the father and mother imparting their skill to their children.

A list of craftsmen and their trade vide page 105. A few words may be added here on some particular crafts. They have skilful blacksmiths; these make spears, hoes, axes, harpoons, picks, arm-rings of brass and of iron, bells, chains. Their handicraft, which is carried on chiefly during the dry season, is a travelling one; they take their tools and go about from one place to another. While among the Dinkas the blacksmiths are considered a low, despised class of people, who live separate from the villages in the bush, with the Shilluks they are respected persons, and accordingly their pay is good. The employer has to support the blacksmith working for him, and pays him a sheep beside. Iron is not found in the Shilluk country. Previous to the opening up of the country to the traders the iron secured by the Shilluks came from the Dinkas and Nuers, who seemed to buy it from the natives of the Upper Nile regions (Jurs, Bongos), where iron is smelted; some may also have come from Darfur through Kordofan. In recent years, however, nearly all of it is procured from the north, and is of European origin. A remarkable proof of the growing willingness on the side of the natives to work for wages is the fact that during the last two years the American missionaries have introduced and sold to the natives some thirteen tons of raw iron, together with a great number of good iron tools, as axes, etc. Not only the raw material, but even the finished articles of native manufacture are gradually being replaced by European imports. Their good spears are still made by their own blacksmiths, but many cheap spears are bought from the traders; so are their crude axes, mattocks and hoes. Iron bracelets and other ornaments are made by their blacksmiths from iron rods. If the rod is too large, it is heated and beaten out. Whatever the Shilluk blacksmith makes, is superior to the imported article that he gets from the Arab or Greek trader. It may be mentioned that the word *bōdō*, which means originally and properly "blacksmith", has also the wider sense of "craftsman", and has become a designation for all other crafts they practise.

An important craft is that of the thatch-maker. The roofs of the Shilluk houses are of a peculiarly neat description. While the Dinkas generally leave the roof with the appearance of being unfinished, the grass not being smoothed down and cut at the ends, the Shilluk thatcher makes his thatch with a neatness which really excites admiration. The framework of the roof is always made on the ground and placed on the circular wall like a great conical cap.

Plaiting is practised by both sexes. Men make the large, coarse mats for enclosing yards, and also the large grain baskets. Women plait small fancy mats for covering food, and also very nice small coloured baskets, sieves, etc.

Most of the men make their own ostrich shell girdles. The shells are first broken into irregular pieces, which are pierced in the center with an awl-

shaped iron instrument. The hole is made by holding the sharpened point of the iron on the piece of shell and rapidly revolving it between the palms of the hand. The pierced pieces are then rounded by crushing the edges against a stone with a cow's hoof.

Skins for wearing apparel, such as the hides of calves, goats, gazelles and other small animals are usually prepared by drying them first and dressing, then curing in ashes. After this they are stretched tight on poles stuck in the ground, and grease or oil is rubbed on them; then they are rubbed and worked for several hours, till they are soft, and the oil well worked into them. The hair is left on; a skin with a large amount of the hair gone would be considered very poor. The skin is worn with the hair on the outside.

Ropes are made from plant fibres, grass, and the leaves of the dom palm.

BOATS Canoes are hollowed out of trees; this is, considering the poor tools they have, a very tiresome work, but the boats they make are fairly well; they are propelled by means of long sticks. A peculiar kind of boat or raft is made of the ambach tree; it is composed of a thick bundle of that pith-like, light cane tied together, turned up at the bows, and propelled by a paddle. These boats are so light that they are easily carried by one man.

**MUSICAL
INSTRUMENTS**

Their musical instruments are small and large drums, a stringed instrument called *tom* and a wind instrument consisting in a cow's or antelope's horn; this is used in wars and in war-dances. The drums are logs of wood hollowed out and braced with skin; they are beaten either with the flat hand or with a stick. The *tom* is made by splitting in the middle a small section of a log and hollowing out the flat side a little. A piece of raw cow hide is stretched wet over this, and the flat side becomes the face of the instrument. A round stick some 18 inches long is fastened at each end. The ends of these two upright pieces pass through a cross-stick, which is large enough in diameter to allow them to pass this and still be quite strong. The holes are made in it by burning. The strings are made of tendons of animals or of the root bark of a certain plant. These are attached to the head, drawn across the face over a small wooden bridge, and wound about the cross-stick. They are then tightened, and the instrument is tuned by wettening these strings and tightening or loosening them about the crosspiece. They are tied to this stick, and by winding over themselves, keep from slipping.

POTTERY Pottery is the handicraft of women. They make pots of different kind and size, for carrying water, cooking, brewing beer; they also make pitchers, cups for drinking beer, heads for smoking pipes, etc. Gourds and calabashes are also much used household tools. The pipe-heads are made of clay; they are large and rather clumsy, and are generally ornamented with some simple designs,



A Typical Shilluk, showing head dress

mostly consisting of ring-shaped lines with dots in them. The pipe-stem is a long, thick, hollow reed of about $1\frac{1}{2}$ —2 cm in diameter. The juncture between the stick and the head is tightly closed with a leather cover. On the upper end of the stick a small, oblong gourd with a pointed head is fastened; here again the juncture is made tight by a leather cover wrapped about it. Along the stick four or five strings are fastened, by which the pipe is carried; a long, pointed stick for cleaning the pipe is tied to the stem with a string. They are exceedingly fond of smoking, both men and women. The smoking materials is a little tobacco and much charcoal. The pipe being rather heavy, they usually sit down, bowing their head deep over the pipe while smoking. When sitting in a circle they take only one or two draughts, and after that hand the pipe over to their neighbour. — Tobacco is not only smoked, but also chewed passionately; this habit is more common among women and girls than among men.

SMOKING AND
CHEWING OF
TOBACCO

In cases of sickness the doctor is called. His chief means of curing consists in charms, but they also know some reasonable medicines, among which cutting stands in the first place; but although they inflict much pain, they often heal a sickness. — Sick people are nursed by their relatives with care; temporary residences are fixed for them by screening off a place in the yard.

Building houses, making fences, dressing skins, working neck supports, carving and polishing clubs and spear sticks, making ambach boats and other common work is understood by every Shilluk. The neck supports are "invented by Nyikang." They are carved of wood, and are made to resemble the forms of animals, viz. of hippopotamus, giraffe, tiang, camel, ostrich and another bird, which seems to be an ibis. The Shilluks have no chairs or stools; old men sometimes sit on a piece of ambach wood, young people squat or lie on the ground.

NECK SUPPORTS

The craftsmen do not practise their trade with the exclusion of all other kind of work; each one of them cultivates his farm and tends his cattle, and only during the time there is no farm-work, he works at his craft.

There are villages which are renowned in practising certain crafts; some in fishing or hunting, some in cattle-breeding or cultivating dura, some in making pots or baskets, etc. As these goods are exchanged between the villages, a little trade is going on; but in this trade among the natives no money is used, and it is practised only occasionally; they have no markets. The very little development of trade is illustrated by the expression used for it: *ngawo*, which means "to sell" as well as "to buy"; all trade being done by barter, selling and buying are identical actions; the native cannot "buy" anything without at the same time "selling" another thing; he exchanges one thing for another. In trading with the Arab or Greek merchant they have, however, learnt the use of money;

here articles of purchase and sale are calculated in silver currency.

The daily work of the women is cooking, carrying water, cleaning the house and yard, etc. During the time of farmwork they help the men in cultivating the fields.

FOOD The staple food is *dura*. It is cooked, baked into a bread (*kwon*), roasted, brewed and, when green, eaten raw. For different kinds of food vide page 102. Their diet is rather monotonous, *dura* being its constant chief component. The *dura* is pounded and ground. The mortar is either a log of wood hollowed out, or a flat excavation in the ground, limed out with clay. The mill-stones — a large and a small one, with the latter the grinding is done — are secured from districts west of the Shilluk country. — Fire is made by twirling a hard stick on a soft piece of wood.

Besides *dura* they eat sesame, *duchn*, maize, beans, some onions, various grass seeds, the seeds of the lotus plant and of some kinds of *nymphaeae*. The fruit of several trees, as *deleib*, *nabag*, etc. also serve as food; they even rob ant hills to procure the winter store of hoarded seeds. White ants, when in the winged state, are a delicacy to them. — Milk is used in the household in many ways: it is drunk fresh, sour, or boiled, or *dura* meals are prepared with it. They also make butter, by shaking or rolling the milk in a gourd. — As domestic animals are almost never slain, meat forms no part of the daily food, but is rather an exceptional delicacy, which is, however, sought for with eagerness; of game they hardly leave any piece uneaten, skin and bowels not excepted; they do not even despise dead animals. The blood of killed animals is kept and cooked, but they do not tap the blood from living cattle, as is the custom with the Bari and Masai. — Generally they prefer the meat of castrated animals.

Two chief meals are taken daily; one from nine to ten in the morning, and the second at sunset.

**BREWING OF
BEER**

A large quantity of the *dura* the people reap is used in cooking *merisa* or beer. The grain is put into jars and water poured on it. Thus it is left till the grain begins to sprout. Then it is spread in the sun to dry, and then pounded or ground; this wet meal is mixed with flour from the fresh grain and put a second time into jars which are filled with water. After stirring and mixing well, a little dry meal is sprinkled on it; the jars are covered with small mats and allowed to remain a day or two, until it begins to ferment, when a little more water and meal are added. When the whole mass is well fermented it is filtered through a grass funnel, and the following day is ready for use. It will keep about a week. Though this drink is slightly intoxicating, it does not seem to do great harm; it is very nourishing, and the natives regard it rather as a food than a beverage.

III. FAMILY LIFE.

When a young man wants to marry, he himself asks the girl he has selected; **MARRIAGE** if she assents, she directs her lover to her parents and the old people of the village; if these also do not object, they ask him to bring the dowry, which consists of cattle. From four to six head of oxen and one milch cow is the ordinary price for a woman, besides a number of sheep and goats. But the whole of this dowry is in most cases not paid to the father-in-law at once, before the marriage takes place. One ox is paid to the elders of the village when they arrange the marriage business, one or more at the celebration of the marriage, another when the first child is born. The ox which is slaughtered at the marriage festival is driven to the village of the bride by all the young men of the bridegroom's village. They decorate this ox by tying tassels of cows' tails on the top of the horns. In case the horns have not a good shape for tying these tassels, they are pierced and the tassels are fastened in the holes. A young man in buying an ox is always particular about the shape of the horns for this reason. On the marriage festival vide page 109. — A man cannot reach a social position without being married, and he cannot get a wife without cattle; so every young Shilluk's highest ambition consists in procuring cattle in order to buy a wife. But, as already mentioned, they usually marry before the full dowry is paid, and in such a case the debts of the young husband may become the source of quarrels between husband and wife, and still more between husband and father-in-law. As long as the price is not paid, the father has a legal right to take his daughter back from her husband; but this, though often threatened, is seldom done. Those who have sufficient means will as a rule not be satisfied with one wife, but marry a second and a third; only a very few exceed this number.

A young man may not marry a girl from his own division or clan, (vide page 127 ff.) but from any other division; the girl may live in the same village or in any other village, but they prefer to marry in a distant village. These marriage laws are a well established tribal custom, and people fear to break them, lest death follow marriage.

The position of the woman is no doubt a higher one than with most Moham- **POSITION OF**
medan peoples of the Sudan. She is generally well treated and is shown remark- **WOMEN**
able respect. The women sometimes take part in public assemblies with the men, discuss the affairs that interest them and partake in dances and religious ceremonies. Even in their war-dances the women play an active rôle, vide page XXXIX. — If refractory or lazy, the man may give his wife a thrashing with a rope.

REARING AND
EDUCATION
OF CHILDREN

On the average number of children in a family vide page XXIII. The birth of twins is regarded as the greatest of good fortune.

Affection of parents for their children is not wanting. The mother often places the infant in a long basket or bed made of grass; this she carries on her head or covers with a mat in some secure place, while the child sleeps. Education is limited to teaching the children the work and skill which the parents command.

The naming of the children is done by some member of the family, in most cases by the parents or grandparents. The name generally has some connection with circumstances attending the birth. The name *Atou* ("she died") is often given when the birth occurs in close proximity to a death in the family. *Nawailo* is a very common name; it indicates that the mother of the child has prayed for a child by sweeping a sacred house (a temple of Nyikang or of some other ancient king) with a bunch of straw. Men often acquire a second name when grown up; this one is in most cases called after the name of a cow or an ox.

When the boys are from thirteen to fifteen years old, they start the cultivation of a small field of their own, for the result of which they try to acquire cattle. — The boys and young men of a village born in the same year form a companionship, all member of such a "class" having a common name. The young men of a village do not sleep in their parents' houses, but their common sleeping place is in the cow-shed of the village. The act of sleeping in the barn is called "sleeping in the ashes" from the fact that they during this time sleep in the ashes of the fire kept smouldering in the barn.

SLAVES The Shilluks have some slaves secured before the present régime. Some of these are Shilluks, others are from the Kordofan and also from farther up the Nile. They were secured in war or purchased from the Arabs. In single cases Shilluk parents sold their children for food in time of famine, or gave them away to chiefs.

BURIAL When a grown-up man dies, he is buried in or just before his hut. An ox is killed as a funeral feast, and its horns are planted on the grave so that they are visible from without. Women and children are buried in the bush. — For a description of a burial vide pages 111 and 135.

Some time after the death of a man a funeral ceremony is held; it takes place when the property of the deceased is divided among his heirs; this may be from about one month to one year after the person has died. The warriors of the neighbouring villages are invited. An ox is killed on the occasion. The ceremony consists in dancing, making displays of arms, feasting on the meat of the slain ox, and drinking merisa. The women also partake in it. Whether any religious actions are connected with it, I do not know.



1. 2. Boys and Maidens Dancing; the Maidens in cow skins
3. View of Sobat River with Doleib Hill in the distance



Shilluk war dance at Doleib Hill

The sons inherit the property of their father. The wives of the deceased father are divided among the children, who may, and in most cases do, marry them, except their own mother. It is said that sometimes, when a husband is very old and infirm, his wives put him to death, in order to get a younger companion. On inheritance vide page 113. INHERITANCE

Their chief amusement is dancing. The houses of a village are built in a circle, leaving an open place in their midst. Here the inhabitants assemble in the evening, stretching themselves in the warm ashes or on a skin, or squatting on a piece of ambach; several small fires of cow dung are burning and spread a smoke of strong smell, which is the best protection from mosquito-stings. The events of the day are discussed here, the tobacco pipe and merisa pot going from hand to hand. In the middle of this open place the trunk of a large tree is erected, in which the drums are suspended. With them signals are given in times of danger, but more frequently they are used to accompany the dances of the young people. These public dances are among the greatest events in the lives of the young Shilluks; even old men and women, though not taking an active part, are highly interested in them; sitting before the huts in front of the dancers they constitute a chorus, who accompanies the transactions of the younger generation with loud acclamations or blamings. The dances generally take place during the dry season; they begin at about four o'clock in the afternoon, or, in case there is moonshine, later in the evening, and last from three to five hours or longer. As a rule one village invites its neighbours by a drum signal given in the early morning of the day fixed for a dance. On hearing this signal the young people show a great zeal in preparing their body, hair-dress and the ornaments worn on the occasion. They go to the village in groups or single, men and girls separately. Usually the youths perform some war-dance in full arms at first, in which the girls do not partake; they form a large circle in four or two rows, and while the drum is being beaten, begin dancing and singing war songs. The dance consists in jumping on the toe and at the same time moving slowly forward. These rhythmical movements are from time to time interrupted by a group of dancers violently rushing out of the circle, howling and shouting aloud, brandishing their spears with fierce looks, and performing mock fights or playing pantomimes, in which they exhibit very remarkable ability. Scenes from the hunting, pastoral and agricultural life are represented with such a dramatic vivacity that they richly deserve the applause they earn. DANCING AND WAR-PLAYS

On a given signal, spears, clubs and shields are laid aside and put together in one place, and now the second part, in which the girls partake, begins. The latter have till then been waiting in a separate place, where the female lookers-on are gathered. Each girl selects her own dancer. First the men form again a

circle. Then the girls rush into this ring, each looking out for the man she intends to favour. She draws up in front of him, so that they look each other in the face; again two or four rows are formed, and the same dance begins anew, accompanied by drumming and singing.

The dances are in many cases repeated on four successive afternoons or nights; on the fourth day they frequently end in quarrels or real fights. The cause of this is the young men of one village casting their eyes on the girls of another village, and thus arousing jealousy. In such fights clubs are used, in exceptional cases also spears.

[Of a great war-play which was performed in honour of the missionaries, Dr. Giffen in "The Egyptian Sudan" gives the following description: "The first intimation we had of their coming, or rather of their presence, was a whoop and the sound of a horn that sent a chill, and kept it shooting up and down the spinal column. We rushed out on the veranda, and saw at the foot of our hill, and only a few rods away, that the clans had assembled. There were about one hundred men and boys with their spears and war clubs, their bodies shining with oil, and their spears shining from vigorous rubbing, while their faces were hideous with white and red paint of brick-dust and ashes. They kept leaping in the air, yelling and blowing that soul-sickening horn. Little by little they came toward us, stooping low, hiding behind trees, gliding back and forth until they were in front of the house. Then I stepped out and smiled at them, while suddenly with a yell that was not earthly, they sprang in the air, the first line made as if throwing the spear, and suddenly dropped down for the following ranks. Again they all sprang up into the air, yelling, dancing, singing, and brandishing spears, then circled around the house and attacked from another quarter.

These manoeuvres were kept up for some time, and they grew more excited and more wild all the while. Then, at a command from their chief, they ceased and began to dance. Dancing with the Shulla (Shilluk) means jumping up and down in the same spot, accompanied with a sort of chanting sing-song, throwing the arms over their heads and flourishing spears and clubs.

Again they formed in line of battle, five ranks deep, with a front of twenty, each man with spear and shield. The horn sounded the advance, and away they charged to the Doctor's house. They seemed to get the very spirit of murder in their faces. They charged in good order; the front rank, striking at an imaginary foe, dropped to their knees to allow the other ranks to strike over their heads, and then the horn sounded the

retreat. Around our house they went in a regular stampede, and forming in a line again in front of the house for another charge.

This they repeated a number of times. Then a crowd of women, who had followed their husbands and sweethearts to battle, acted the part of foe, only to be overcome by the brave warriors and driven back. This part was very amusing. One old body with great bravery marched out and charged, using her pipe as her weapon. The men were a bit rough in driving her back, and she was evidently afraid her dear pipe would come to grief, so she took it inside our house and when next we saw her she was in the thick of a fray with a long weed as her weapon of offence and defence“.]

The dry season is also the time for travelling. Relatives pay mutual visits, and marriageable young men go to the Nuers and Dinkas with spears, wire, stuffs, and dura, which they exchange for sheep and calves.

IV. RELIGION.

In the religion of the Shilluks three components are clearly distinguishable: 1. Jwok (*jwòk*) or God; 2. Nyikang (*Níkàñò*), the progenitor and national hero of the Shilluks; 3. ajwogo (*ájwògò*), the witch doctor or sorcerer. These three do not exist separate from each other, but have many relations amongst one another. There are still other forms of religious service, but they are not so prominent as the three mentioned.

"Jwok (*jwòk*) is a supreme being, residing above". Whether he is regarded JWOK as creator is not sure. According to the sayings of some natives he surely is, but it seems probable that this belief, if there is such a one, is young, and must be traced back to Mohammedan or Christian influences. — On certain occasions an ox is killed as a sacrifice to Jwok, though this is done more frequently to Nyikang; prayers are also offered to Jwok, but according to my information, they have only one prayer to Jwok (for which vide page 171), while to Nyikang there are many. "Praying" to Jwok is expressed by a different word from that which serves for designating a prayer to Nyikang; the first is *lámò* "to pray"; its original meaning is probably: to conjure. In praying to Nyikang *kwachò* "to ask for, to beg" is used. While the prayers to Nyikang are sung, and accompanied by dances, that one to Jwok is only spoken, not sung, and not accompanied by dancing. Jwok has no visible symbols or temples, nor are the prayers to him offered by a priest or sorcerer, but by the chief or village-elder.

In the heart and mind of the Shilluk Jwok does not possess a deep-rooted rank. In some way they do attribute good and evil to him, and chiefly the

latter; when a person is ill, they may say: *grɛ jwɔk* "Why, Jwok?" The sudden and violent death of a man is regarded as being caused by Jwok. But I do not think there is any ethical motive in our sense underlying this belief; Jwok has simply killed the man for having offended him, probably without knowing it. The name of Jwok is used in a favourable sense in the following phrases of salutation: when a person arrives, he is saluted: *yɪ kɛl jwɔk* "you have brought Jwok"; to one starting on a journey they say: *yɪ mɪtɛ jwɔk* "you may hold fast Jwok". — Jwok has also the meaning of "sickness"; the reason for this is the conviction that Jwok is the causer of sickness; "he is sick", they express by "he has Jwok", "Jwok is upon him".

Although the Shilluk does certainly not connect with the word Jwok the same notion as we do with "God", Jwok is doubtless the only word fit for being used in the Christian sense. It is true the word occurs in stories in rather a disrespectful sense, any being with more than natural powers being called a Jwok; but this is so in analogous cases with many African peoples, and will almost always be so in heathen languages; it can therefore not form a real obstacle for using the word in Christian preaching and literature.

[In older literature the name Kelge appears as that of the "creator of the Shilluks." I have never heard this name].

NYIKANG, AND
THE ORIGIN
OF THE
SHILLUKS

The tradition on the origin of man or rather of the Shilluks leads to the second and most important part of the religious practice of the people, viz. the worship of Nyikang. This tradition runs thus: A white or rather greyish cow, *dean aduk*, came out of the river; she brought forth a gourd; when this gourd split, a man and animals came forth out of it (vide page 178). The name of this man was *Kɔlɔ*; *Kɔlɔ* begat *Omarɔ*, who begat *Wat Mɔl* ("son of *Mɔl*"); *Wat Mɔl* begat *Okwa*. *Okwa* used to go to the riverside; here he met repeatedly two maidens who had come from out the water, they were very beautiful and had long hair, but the lower part of their bodies was like the form of a crocodile. One day *Okwa* seized the girls and carried them away. Their screams brought out their father, who till then had not been seen by *Okwa*. His face and the left side of his body were like human, but his right side was green of colour and had the form of a crocodile. When asked he declared his name to be *Odiljil*, he protested against his daughters being taken away by force, but afterwards consented. *Okwa* married the girls. The names of the two maidens were *Nyakayo* and *Ongwat* (*Nakāyo* and *Onwāt*). One of *Nyakayo*'s sons was *Nyikang*; according to some this was the eldest child, while others say he was the youngest. *Nyakayo* had more children beside *Nyikang*; of one son the name is known, he was *Omqi*; the names of her daughters are (according to A. E. S.) *Ad Dui*, *Ari Umker*, and *Bunyung*. *Okwa*'s second wife *Ongwat* gave birth to one son, *Ju* or *Bworɔ*. *Okwa* married



1.



2.



3.



4.

1. Village scene 2. "House of Nyikang"
3. A Shilluk giant
4. Typical group of Shilluks; bodies covered with ashes; at the left a Shilluk dog

a third wife, whose eldest child, a son, was called Duwat (*Duwāt*). The name *Dimo* also occurs as that of a son of Okwa, but I could not make out who his mother was. Nyikang was in form partly a man, and partly a crocodile.

[The exact pronunciation of Nyikang is *Nīkànò*, but the final *o* is often omitted: *Nīkàn*; the form *Nākàn* also occurs; in older literature the name is written Nyakam, Nyekom. *Nīkànò* is a composition from *nī*, *na* "son" and *Kānò*, which is probably a proper name; thus *Nīkànò* means: "son of *Kānò*." The name *Kānò* occurs also in *Okānò*, which is composed from *O* and *Kānò* and means "descendant of *Kānò*; *Okānò* is another name designating the Shilluk people. But about *Kānò* the traditions, as far as they are known, say nothing. — Frequently Nyikang is simply called *ri* "king".]

Nyakayo (*Nākāyò*), the mother of Nyikang, exists up to the present time. Her residing place is about the junction of the Sobat and the White Nile. This is remarkable, as according to the tradition she did not emigrate with her son Nyikang, and yet does not now live in her original place, but in the Shilluk country. She sometimes appears from out the river, generally in the form of a crocodile, but at times in other forms. No worship or sacrifices are offered to her, but when a man or animal is taken by a crocodile, this is attributed to *Nākāyò*. When she does this, the people must not complain; it is rather an honour, when she takes her sacrifice from a village.

NYAKAO, THE
MOTHER OF
NYIKANG

In dubious judicial cases Nyakayo is resorted to as judge. The accused one is tied in a river, and a goat is bound and laid on the river-bank near by. This latter is done to allure a crocodile. If the accused one is taken by the crocodile (i. e. by Nyakayo), he was guilty. But not infrequently the delinquent, from fear of being lacerated by the crocodile, confesses his crime.

Between Nyikang and one of his brothers, probably Duwat, there arose a quarrel after their father's death; according to some, about who should follow the father in the chieftainship, others say it was a quarrel about cattle. As they did not come to an agreement, Nyikang together with *Omgi*, his brother, and his half-brother Ju (and his three sisters), left the country,¹ seeking for a new abode; when he started, *Duwāt* threw a digging stick after him, wherewith to dig the ground (or to bury the dead). Several tribes whom he met on his way, joined him, thus increasing the band of his followers. Nyikang settled about the mouth of the Sobat, and here founded the kingdom of the Shilluks. To increase the population of his new foundation, he changed animals and fabulous beings whom he found in the place, into men, built villages for them, and made them his subjects.

NYIKANG'S
EMIGRATION

While residing in the Shilluk country, Nyikang fought many wars, among

NYIKANG'S END

¹ "acquiring wings and flying away to the mouth of the Sobat", A. E. S.

others one against the sun and his son; vide page 159.

When he felt his end approaching, he assembled all the chiefs of his kingdom for a splendid festival. While all were merry, suddenly a great wind arose, and scattered all those present. In this moment Nyikang took a cloth, wound it tightly round his neck, and thus choked himself.¹

But many Shilluks firmly believe that Nyikang is still alive. The Rev. Oyler writes to me: "When I asked how Nyikang died, they were filled with amazement at my ignorance and stoutly maintained that he never died. If he dies, all the Shilluks will die. He, *Dāk*, and five other kings ascended to heaven, where Nyikang prays for the Shilluks (!). They say that he disappeared as the wind".

HOW NYIKANG
IS ADORED.

Nyikang is the ancestor of the Shilluk nation and the founder of the Shilluk dynasty. He is worshipped, sacrifices and prayers are offered to him; he may be said to be lifted to the rank of a demi-god, though they never forget that he has been a real man. He is expressly designated as "little" in comparison with God.

In almost every village there is a little hut dedicated to Nyikang, or to some other ancient king. In form it is like the common houses, but much smaller and more slender. On its walls sometimes rough drawings in white, red, and black colour are seen, consisting simply in line-ornaments or representing animals. These drawings are made by women, with white, red and black earth, and are renewed every year before the chief prayers are offered. These huts are commonly called *kēt ri* "place of the king" i. e. of Nyikang. Besides these small huts they have a number of greater temples, which are in form like the Shilluk-hut, but of much larger size. They are found in most of the villages devoted to Nyikang. These "sacred villages" are, Akuruwar, Wau,² Fenyikang, Nyibodo (*Nībōdō*), *Otqinō*, Nyelwal, *Oshārō*, *Otīgō*, *Dīdīgō*. These houses, the small as well as the larger, are the places where Nyikang is worshipped. In them, at least in some, a number of reliques are preserved, which are considered holy and are held in great veneration. Among these are a statue of Nyikang made of ambach-wood; the holy spear, drum, and shield of Nyikang, a digging stick, ancient metal ornaments and clothes, etc. Spoils from wars are also dedicated to Nyikang, and are preserved in the temples.

In times of need, when sickness or war are threatening, but above all when rain does not come in due time, the people assemble round the house of Nyikang and pray to him. This is done by dancing and at the same time singing prayers. At the beginning of the rainy season, when they are about to plant dura, the regular chief prayers take place; on this occasion an animal is slain as a sacrifice to Nyikang. Before the transaction of any serious business the elders of the village assemble around the temple of Nyikang, to ask for his counsel.

¹ Till the subjection of the Shilluks by the British all succeeding Shilluk kings have finished their lives by the same form of death.

² This Wau is not the place in the Bahr Ghazal Province, but is situated on the left bank of the White Nile between Taufikia and Kodok.

By Nyikang also oaths are sworn. The expressions mostly used in swearing an oath are: *Nikan shet!* i. e.: "Nyikang indeed", "by Nyikang!" *Nikan anan!* i. e. "Nyikang here!" or: "Nyikang now!" Another form is to couple his name with any of the sacred villages, as *Nikan a Wau!* i. e. "by Nyikang of Wau!" Likewise *Nikan a Nelwal*, etc. In their conversations they are constantly using these oaths; they often make promises under oath, which they, however, readily break without any fear of penalty. They swear also by Dak, or any other of the ancient kings.

SWEARING
OATHS BY
NYIKANG

Another mode of swearing, which is used in judicial cases only, is to swear by the holy spear (of Nyikang): the *ajwōgq* who keeps the spear, sacrifices a sheep and puts the blood upon the accused and the accuser, and offers a prayer that justice may follow. Now the accuser or the accused or both swear by the holy spear. If a person perjures himself, death is sure to follow as penalty.

Nyikang at times appears in the forms of certain animals, as ichneumons, rats, snakes, lizards, or in birds. The tree on which such a bird alights, is considered holy, and is henceforth dedicated to Nyikang; beads and pieces of cloth are suspended on its branches, sacrifices and prayers are offered below it. When once the Turks felled such a tree without knowing its destination, terror fell on the by-standing Shilluks; they walked in procession round the tree, filled the air with lamentations, and killed an ox to propitiate their ancestor.

HOW
NYIKANG
APPEARS

Though Nyikang is considered inferior to Jwok, sometimes the names of both are called simultaneously in the same prayer. In some prayers the name of Dak, a son of Nyikang, is also invoked beside that of Nyikang; but this is not frequent. It seems, however, that in some measure the nearest descendants of Nyikang, or rather the ancient kings of the Shilluks, enjoy some kind of veneration, though perhaps this may not be called religious. They sometimes talk about the *rōr*, which is the plural of *riḡ* king, and has in this connection the meaning of "Prophets", or one analogous to that of the "Judges" of the ancient Hebrews. In several villages there are huts, like those of Nyikang, dedicated to one of these ancient kings or "*rōr*".

NYIKANG AND
THE
"PROPHETS"

In the political, religious and personal life Nyikang takes a far more important place than Jwok. Nyikang is the national hero, on whom each Shilluk feels proud, who is praised in innumerable popular songs and sayings; he is not only a superior being, but also a man. He is the sublime model for every true Shilluk; everything they value most in their national and private life, has its origin in him: their kingdom and their fighting as well as cattle-breeding and farming. While Nyikang is their good father, who only does them good, Jwok is the great, uncontrollable power, which is to be propitiated, in order to avoid his inflictions of evil.

JWOK AND
NYIKANG

THE COWS
OF NYIKANG

The natives frequently speak of the "cows of Nyikang". This expression is used in two different meanings, one mythological and one real.

Once Nyikang caught a cow in the river in a fish-net. It had no ears or horns. This cow was the beginning of a sacred herd; if anyone touched them who was not of their attendants, he died. They live in the river and come out to feed at night. This herd was carried away; some say the Dervishes took them, while others affirm that it was the Turks. From the dung of this herd the "ashes of denying" were gained. The ashes were made by burning the dung of the sacred cattle. They are preserved at Wau and other villages dedicated to Nyikang, and are applied in ordeals, when cases of adultery are to be tried. When the woman has confessed, but the man denies, they take recourse to the "ashes of denying". An old chief, taking a spear in his hand, stands erect and offers the following prayer: "You Nyikang, the ashes are yours! If this man has not had intercourse with this woman, may he escape! But if he has had intercourse with the woman, may he die! If this woman accuses falsely, may she escape!" After this the chief takes some of the ashes on his hand and strikes the man with it. Then the one who has sworn falsely, will die.

The other application of the term is to cows devoted to Nyikang by the king. Each year the king gives a steer and a cow to the villages in which the cows of Nyikang are kept. The male is killed and used for food. If any person not belonging to the attending herdsman, eats of the meat of these animals, he becomes a servant of Nyikang, and must take up his residence in that village. The female is kept for breeding purposes. The *Kwa Obogo* (vide page 130) herd these cattle. The chief of these villages of Nyikang seems to be Wau. If an outsider tried to milk one of these cows, he would die.

SORCERY

The third factor in the religion of the Shilluks is the *ajwōggō*, and what is connected with him; *ajwōggō* is the witch doctor or sorcerer; the word is probably derived from *jwōk* "God", and would then mean: "one who is dependent on God", or "who has to do with God". As his most prominent business is to procure rain, Europeans generally call him rain-maker. He is the mediator between the people and Nyikang; he leads the dances and prayers to Nyikang, and presides at the sacrificial ceremonies. He heals also sicknesses by administering charms. Sick people apply to him with the present of a sheep or goat, or even an ox; the animal is killed, and the contents of its stomach are laid on the sick person's body; or the skin of the animal is cut into strips and these are fastened below the knee of the patient. This is also applied as a protection against dangers on a journey. When in the dry season the cattle are brought across the river, the sorcerer has to prepare charms to protect them from being seized by crocodiles. Besides this he is able to perform miracles, to kill

a man by witchcraft, to prevent rain, and to cause the cattle to be barren. — There exist two kinds of sorcerers, the one whose functions are just mentioned, who plays an important and mostly beneficent rôle in public life and the official religion of the community, and another one whose doings are secret and who works for mischief. If this latter is convicted of his evil doings, he may be severely fined, or even sentenced to death. — Besides these the word *jal yaɣ* "man of medicine" is sometimes used; whether this is a synonym to *ajwōgɔ*, or whether it designates still a third class of "witch"-, or ordinary "doctor", I do not know.

When possessed by a spirit (or by Jwok?) the sorcerers become ecstatic; ECSTASY the same seems to be the case with a newly elected king; here it seems to be the spirit of Nyikang, which falls on his follower, vide page 149.

The texts contain many mythological tales and allusions, which may in former MYTHOLOGY times have formed part of the strictly religious belief of the people, but exist now merely as historical traditions, without having any active meaning to the present generation; this domain of their mental life is, however, not sufficiently known as yet to allow a decisive judgment. A reminiscence of sun-service is evident from 55, page 166. The Nile and Sobat are populated by water-people, who in figure are partly like men, partly like crocodiles or fish. They had, in the past, many intercourses with men. — According to some older writers the spirits of the Nile are worshipped. They have their own cattle-herds, which live with them in and on the banks of the Nile. They often dive up from the water, chiefly in misty weather. When a cow is fished out of the river, it is placed under the protection of the Nile-spirits and the sun-god¹.

The Shilluks have two expressions which may be translated by "soul" or SOUL, SPIRIT "spirit" of a living person: *wei* and *tipɔ*; *wei* means "breath", and is the life-giving factor in man; the meaning of *tipɔ* is "shadow" of a man, or "image", as seen when looking into clear, still water. — The spirit of a dead person is called *anɛkɔ*; the word is derived from *nɛgɔ* to kill; *anɛkɔ* probably means "one who kills", or "who is killed". The *anɛkɔ* is feared.

On the abode of deceased persons the Shilluks have but vague ideas; in one ABODE OF THE DECEASED of the texts the dead are called "the people of the village of God", *jē pā jwɔk*. Whether they have a general belief in a life after death, is not known.

Islam does up to now not find much sympathy with the Shilluks. They ISLAM prefer their own religion to that of foreigners. Only a few people who have for a longer time lived in close touch with Mohammedans, chiefly those who have served as soldiers, adopt the religion of Mohammed, or at least wear Mohammedan amulets beside their own charms. It is admirable that these people, Shilluks, Dinkas Anywaks, and Nuers, though having lived for centuries side

¹ This doubtlessly relates to the cows of Nyikang, vide the preceding.

...e with Arabs and other Mohammedan people, should have preserved own heathen form of worship, and should, with a few exceptions, look on rather with contempt on the religion of the foreigners. Partly this is explained by their conservativeness and self-confidence, and partly by the fact that their intercourse with Mohammedans was almost exclusively hostile. Whether now that the Pax Britannica makes slave-dealing and raiding impossible and new ideas slowly penetrate the country, Islam will make greater progress, the future will show. A gradual peaceful conquest of the country by Islam is not improbable, because civilisation, as it comes to these people, wears an outspoken islamic stamp.

On Christian Mission work among the Shilluks vide the end of Introduction.

V. POLITICAL INSTITUTIONS.

RESIDENCE OF THE KING

The Shilluks are the only people of the Sudan who have a Kingdom¹. The king resides at Fashoda. His residence consists in a large number of huts for himself, his numerous wives and other members of his family and for guests. He possesses large herds of cattle, goats and sheep. When a person of some respect pays him a visit, the king presents him with an ox. — The royal robe consists in a leopard skin. They have also a coronation robe of leopard skin and ostrich feathers, which has been handed down from many generations. The present king has a gorgeous red robe presented by the governor, which he wears on occasions when he meets the higher English officials.

ELECTION

The kingdom of the Shilluks is hereditary in so far as the king must always be a member of the royal family, that is, of the descendants of Nyikang, and only a person whose father has been a king, may be elected. There are three houses of the royal family, and the king is elected from each of these royal branches in turn. If there are several brothers in the branch whose turn it is to have the kingship, upon the death of the king one of these brothers will be elected. But in case there is no vacancy during the life of these three brothers, then the sons of the eldest will be in line for the throne.

Fadyet is the present king. He is of the house of Kwat Ker. When he dies, the kingship will pass to the house of *Yō*; at the death of the king from the house of *Yō* it will be the turn of the house of *Nēdōk*. Thence it will return to the house of Kwat Ker, but not to a son of *Fadyet*, but to one of the king's brothers. When it has gone around the circle again, it will be the turn of a son of *Fadyet*. There seem to be two branches of each house, so that when a king dies, it will be the turn of his eldest son to become king, after five kings have reigned and died. There have been other royal houses, but they have lost their

¹) "king" is in Shilluk *riḡ* or *reḡ*; in older literature the word "bondu" is given as the Shilluk name for king. By Europeans the king is commonly called mek, which is a contraction of the Arab malik.

right to the throne. If all the sons of a king die, before it is the turn of one of them to become king, that family loses its royal prerogatives. A left-handed or otherwise deformed man cannot be crowned. When from such or a similar reason the son of a king fails to be crowned, his posterity loses the right to the throne.

As a rule only a man can be king; though once a queen reigned, she apparently did not command a great authority, vide page 149; and it is characteristic that in the lists given by Banholzer and Dr. Giffen her name is not mentioned.

The way in which the king is elected, vide page 122 ff. Of course frequently party intrigues are at work on these occasions, and it may have been not quite an uncommon occurrence that there were several candidates for the throne, supported by different factions; sometimes there were even two kings, residing in different places of the country.

The power of the king was, previous to the British occupation, absolute; he disposed on life and death of his subjects. The subjects had to pay heavy taxes in cattle, dura, boats, skins for clothes, and under certain circumstances, in persons also.

POWER OF
THE KING

All judicial cases may be brought before the king, with whom lies the final decision. They have an unwritten code of law, providing fixed penalties and fines. Cattle thieves were formerly killed on the spot by the owner of the stolen property. If the thief escaped, but was located with the stolen thing, the owner demanded it. In case the thief refused to give it up and the owner was unable to get it by force, he then reported to his chief, and if he failed there, the matter went to the king, who punished the man perhaps by taking his property and some girls from his village for himself.

JURISDICTION

In the case of certain infractions of the law the convict became the slave of the king, and could no more return to his home. These slaves are known as *tyēn orok* ("men of crime") or *adēro*. The king gives to such a man a wife. Their children are slaves at the royal court and are called *adēro*. To the male descendants of such the king gives wives, and the females are taken to be given to male members of the *adēro* class as wives. If the king does not have enough girls in the *adēro* class to supply all the young men with wives, he buys free girls for the purpose, their descendants become also slaves.

In some cases the criminal becomes the slave of a chief; these are also called *adēro*.

Murder cases were tried by a court of chiefs and the king. If the man was condemned, he was disgraced in many ways before the people. Sometimes he was led about the village with a cow-rope around his neck, and then executed by hanging. If a man was executed on account of a crime, his whole family

DIVISION OF
THE COUNTRY

and everything he possessed became the property of the king.

The country is divided into 63 districts (vide page 127), every one of which is presided by a district chief; each village again has its own chief. The district and village chiefs are appointed and may be deposed by the king. Quarrels and law-suits may be judged by the local or district chief, but an appeal to the king is always possible. Common affairs of a village and minor judicial cases are judged by the local chief together with the old men of the village. They sit on such occasions in a circle in the village yard, in the shade of a tree, if there is one. If the meeting is secret, or if the weather is bad, they assemble in the cow-house.

VI. ETHNICAL COMPONENTS OF THE
SHILLUK PEOPLE.EARLY
INHABITANTS
OF THE
COUNTRY

When Nyikang arrived in what is now the Shilluk country, the latter was inhabited by other tribes, who probably were partly of dark, and partly of fair colour. These inhabitants were either expelled or subdued and then incorporated into the Shilluk nation. This process is clearly reflected in the traditions. Among others Nyikang found the "red strangers" in the country, which he either defeated and made them tributary, or drove out of their residences (vide page 163 ff). These "red strangers" seem to be Arabs. But apart from them the traditions speak of fabulous beings who were partly man and partly animal; Nyikang fought with them, and when defeated, transformed them into real men and settled them in villages. They are probably the original negro inhabitants of the present Shilluk country, who up to this day form the essential part of the Shilluk people, a discrimination being made between them and the "people of Nyikang."

SOCIAL
ORGANISATION

The latter form, so to say, a nobility. The first in rank is the royal family and all members of it, that is all persons who can claim descendency from Nyikang. The male members of the royal family bear the title *Kwa riḡ* "descendant of the king", and are shown special deference. In several of the historical traditions the king or the royal family expressly distinguish themselves from the common Shilluks; in these connections the name "Shilluk" is even used in an abusive way: "merely a Shilluk", vide page 233. Probably the name of the Shilluks *chōlq* means "black"; in some nearly related languages the word has this meaning. This makes it probable that Nyikang and his people, or, the members of the royal family, were originally of lighter colour, as only this would give them a reason for calling the population they found inhabiting the country, "blacks".



1. Shilluk Girls showing the way they wear the skin dress

2. Lotus flower along the Sobat River



1. Group of Native Huts

2. Group of Boys

3. Girls Sewing School at Doleib Hill

So the coming of Nyikang into the Shilluk country would in fact mean an immigration of light-coloured people into a region already inhabited by black tribes. — Probably the word *Okānò*, which, as is shown on page XLI, is connected with *N̄kànò*, and means a descendant of *Kānò*, also designates only or mainly members of the royal family, and not the common Shilluks; on the Sobat the word is rarely used; but it is well known at Fashoda, the seat of the royal court.

There live among the Shilluks a number of "Nubians", called by them *Deni*; the word is derived from Dongola, and designates the Nubians (and perhaps other tribes) living west of the White Nile. These Nubians came into the country as captives, during wars, others came as fugitives. They are exceptionally numerous in Faina, a sub-district of Nyagir; they are known here as good cultivators of dura. Originally these were driven into this district by the Khalifa's people, and inhabit five villages, consisting of 104 domiciles; they are subject to the Shilluk chief of the district. — The Nubians play a certain rôle in the election of the king, vide page 122 ff. They bear the title *N̄adwai*.

RELATIONS
WITH THE
NUBIANS

The Shilluks do not, as a rule, agree well with the Dinkas, their northern and eastern neighbours. The Dinka possesses more cattle than the Shilluk, and therefore looks down on the latter rather contemptuously. The Dinkas are said to have formerly lived on the right bank of the lower Sobat, but were driven inland by the Shilluks. Incited by Arabs, the Shilluks in former times frequently raided the Dinkas and carried away their women and cattle. They however live peaceably now, thanks to the fear they have of the new Government. The two tribes now and then pay mutual visits and also intermarry occasionally; a certain amount of trade is carried on between them.

RELATIONS
WITH THE
DINKAS

There are a few Selim Baggara in the neighbourhood of Kaka, but these people appear to visit the district only after the harvest to purchase dura from the Shilluks, which they are too indolent to cultivate themselves. The Kenana Arabs occupy the wells at Atara. They are disliked by the Shilluks on account of their dirty habits. Another branch of the Kenana Arabs inhabit a village close to Fadiang (*Fa dean* "village of cattle").

RELATIONS
WITH THE
ARABS

VII. MIGRATIONS AND HISTORY.

South of the Shilluk country there live, under different names, a number of tribes who likewise speak the Shilluk language (vide page 30 ff.), and who, in their physique, show strong resemblances to, and in some cases identity with, the Shilluks of the White Nile. It must be supposed that originally all these tribes lived in one place. Some of them still have traditions pointing to a common

ORIGINAL
SEATS OF THE
SHILLUKS, AND
WANDERINGS

origin and a common home. The southern mass of the Shilluk speaking people, the Gang, pretend to have come from north (vide Schweitzer, Emin Pascha; Berlin 1898, page 155), and, as will be seen below, the White Nile Shilluks have migrated into their present seats from south; so the original habitat of the whole people will have been in the country situated about the middle of their present seats, that is, along the shores of Bahr el Jebel. Here one division of the Shilluks, the Beri (*B̄ri*, also written Beir), are still living. The rest of the Shilluks were forced to emigration probably by the arrival of more powerful and warlike tribes coming from east, viz. the Bari and Latuka, who up to the present time inhabit this country. The Shilluks, being thus expelled from their seats, emigrated in three directions: south, north-east, and north-west. The division wandering southwards are now known as Gang or Acholi, Shuli (on the identity of the names Acholi, Shuli, and *Chōlō* vide page 31); the north-eastern branch are the Anywaks (Anuaks). These two branches, viz. the Gang and the Anywak, have practically almost no differences in their dialect; they may be said to speak the same dialect, which differs from the rest of Shilluk dialects by the relative primitiveness of its sounds; to give one example, they have generally preserved *ch* and *p*, where other dialects have adopted the younger corresponding sounds *sh* and *f*. So these two may be regarded as direct branches of the original stock, who both must have branched off about the same time. That Gang and Anywak have been separated from the north-western section at an earlier period than that in which the latter was again divided into different sub-groups (vide below), is evident from the fact that all these north-western sub-groups still know of their common origin, whereas I have never met with a tradition pointing to relationship with the Anywaks and Gang.

The Anywaks have again been divided into three sections, whose residences vide page 30. From the Gang a number of smaller divisions have branched off into south-west, south and south-east: the Lur, (Aluru), Jafalu (*Jafalu*, *Japalu*), Lango, *Ja-Luo* (Nyifwa Kavirondo), Wagaya.

The third division first wandered north-westward, crossing the Bahr el Jebel, and subsequently probably resided in a place situated about the 10° eastern long. and 7° northern lat. That they have settled and lived in this region for a considerable time, is practically proved by the fact that on older maps a number of villages are situated here whose names begin in *Pa*, *Fa*; e. g. Fatil in the Dinka district *Rōl*; Fayot, Fawer, Fayak, in the Dinka district Kich, and Fagak, in the Dinka district Twi (Twich). *Pa*, *Fa* is a word of the Shilluk language meaning village, home (Many villages in the Shilluk country have this same prefix *pa*, *fa*, vide 80; it is also frequent in the Jur country: Famir, Fabuchak,

Fashien, and in the Acholi country: Fanyikuara, Fandikir, Faggeir, Fadjulli, Fadibek (from Schweitzer, Emin Pascha). This district is now inhabited by Dinkas, and their occupation of the country no doubt forced the Shilluks to emigrate once more. From here they went in north-eastern direction and thus came into their present seats on the White Nile and Sobat. *These last wanderings were carried on under the leadership of Nyikang*; they form the object of the traditions on pages 158 ff. Another part of this north-western section went westwards and formed the Ber (= Beri, vide 87) and Belanda or rather *Bgr*, vide page 44. The third part of this branch are the Jurs and the Dembos. Jur is a nickname given to the people by the Dinkas, it means "uncivilised tribe", "bushman". They call themselves *Luq*, a name which occurs again among several southern Shilluk tribes, vide 89; by the Bongos they are called Ber (vide above), thus showing in their very names the near relationship they have with other Shilluk divisions. — The Jurs have no cattle, they are renowned as iron smelters.

According to Schweinfurth (page 63) the Jurs themselves say that they are a part of the Shilluk people who (on account of over-population) emigrated from north (i. e. The White Nile region) into their present habitat, and that they call the name of their ancestor Oshuola = *Ochölq*. But on the other hand, Hofmeyer states that the White Nile Shilluks call the Jurs *Odimq*, that is descendants of *Dimq*. Now *Dimq* is a brother of Nyikang, whom the latter left. All the Shilluk traditions are unique in the assertion that Nyikang did *not* go northwards together with Dimo. So this would mean that the Jurs never wandered into the White Nile country, but went their way directly westward into their present seats.

[The suggestion on the migration of the north-western section, viz. that of the White Nile Shilluks, Jurs, Dembos, Belandas and Bers, as it has been outlined above, is in a remarkable way supported by traditions of the White Nile Shilluks, which Hofmeyer gives; according to these the origin of the nation was in the far east (i. e. east of the Bahr el Jebel). Nyikang led his people *from the east towards north-west*. After a long march *they crossed the Nile* (i. e. the Bahr el Jebel) and came into that region which is now called Bahr el Ghazal. From here the Belanda went westwards, the rest, after some time, travelling farther northwards.]

While nothing is known concerning the *time* of the earlier Shilluk migrations, we are able to fix the approximate date of the wanderings which resulted in the final settlement of the "Proper Shilluks" on the White Nile and Sobat. Mr. B. Struck, by taking into consideration all the available (written or unwritten) chronicles of African dynasties, has made a calculation on the average duration

THE RULING
ELEMENT
AMONG THE
SHILLUKS

of the reign of an African ruler. The number of years thus reached at is between 13 and 14 for each king. Now from the reign of Nyikang, who was the first Shilluk king, till to-day the Shilluks have had 28 to 30 kings; 29 multiplied with $13\frac{1}{2}$ leads back to the first quarter of the sixteenth century. About this time, then, the Shilluk kingdom was founded, or, in other words, during this period a probably fair-skinned tribe or clan became in some manner united with the Shilluks, and made itself the ruling factor among the latter. The first of these leaders and rulers was Nyikang, or possibly Nyikang is only a personification — the heros eponymos — of the foreign element in the Shilluk population. From those early days up to the present never a "Shilluk", i. e. a member of the original population, has been king, solely the "descendants of Nyikang" forming the royal family, from which the king is elected. Even to-day the descendants of Nyikang do not intermarry with the "Shilluks", they live in districts and villages of their own and enjoy certain privileges, thus forming the aristocracy of the nation. Second in rank are those Shilluks which migrated into the country together with Nyikang as his "followers" or "servants." They also possess several social privileges and state functions. The lowest class of Shilluks are the natives found in the country, when Nyikang and his adherents arrived. They may be designated as the "common people", the "subjects" in the state community. The second and third categories, and also the first, have no doubt been mixed by intermarriage. From the earlier centuries of the Shilluk dynasty but scanty historical data are known. The only reports we have are the list of kings (vide page 135), and a considerable store of traditions, dealing with prominent acts of single kings and important events which occurred during their reign. Some of these native records are printed on pages 141 ff.

RELATIONS
WITH THE
FUNJ

The first time the Shilluks enter history is about the beginning of the sixteenth century, that is at the same time when they took possession of their present seats. Beginning at this period they have, during almost two centuries, played an essential part in the history of the *Funj* people. The question of the origin of the Funj is as yet unsettled. In order to introduce the reader into the problem, I shall give a short survey of this remarkable people and their history.

The most common form of the name is Funj or Fonj, and Fung. Funj is in phonetic writing probably *Fon*, ending in a palatal n, and Fung = *Fun*, ending in a velar n. Of these two forms I suppose Fonj = *Fon* to be the older one. Foreigners who are not used to a palatal n standing at the end of a word, find its pronunciation difficult, and frequently substitute *n* for *ñ*, a mispronunciation which I myself have often heard in the Sudan. This Funj, Fonj is probably identical with the Shilluk word *buon* "stranger"; in Shilluk as well as in Nubian b and f are interchanged; in Nuer the word for "stranger" sounds *fon*, and in

the Funj language the word "bunj" means "Arab", i. e. stranger; the identity of this bunj with Shilluk bonj, Nuer fonj and the name Funj can hardly be doubted. Now Bruce gives the singular of the name by "fungo", and the plural "fungi". *This is a pure Shilluk form;* *o* being in Shilluk the ending of the noun in singular, and *i* that of the plural. The meaning of the word "fungo" Bruce renders by "free citizen". (R. Hartmann [Die Nigritier] identifies the word Funj with the Ptoemphanæ of the ancients, and moreover compares it with a great number of African names of similar sounding; but his deductions have not convinced me.)

The present Funj are a negro people living in Sennar. Their colour is dark, but somewhat lighter than that of the Shilluks; they are of a strong, tall figure, with thin legs. Both sexes wear most artful hair dresses. They have leather shields in form almost like those of the Shilluks; their fighting arms are swords and missiles. The huts of the Funj consist in round walls with conical roofs. Their chief occupation is agriculture, but they have also some cattle. They are clever in smelting and working iron and other metals.

Their religion is Islam, but the older records are unique in stating that at the end of the 15th century they were heathens, and even when Bruce was in the country, many pagan practices had survived; it almost seems that at that time the people still were in their hearts rather pagans than true followers of Islam, though the latter had long before become the official religion.

The Funj country, Dar Fung, stretches on both sides of the Blue Nile. Its present boundaries are: on the north, Jebels Gereiwa and Rera; on the east, Jebel Agadi and the Fazogli district. Southwards, it extends to the Abyssinian frontier, and including the district of Keili and the northern Burun country, extends westwards towards the Dinkas of the White Nile. In the days when the Fung were a great power of the Sudan, their country included parts of Abyssinia, and large districts west of the White Nile.

About the beginning of the 16th century the Funj appear in history. At this time they founded the kingdom of Sennar, which, from then till about the end of the 18th century, was governed by a Funj dynasty.

Since the early days of their history the Funj must have lived in some connection with the Shilluks. This fact is stated by all travellers and explorers who have been in the country and have written on the subject. Sir James Bruce, a distinguished English traveller and writer, who visited Sennar in 1770, asserts *the identity of the Shilluks and Funj*. In his *Travels into Abyssinia* he says that in 1504 a hitherto unknown negro nation, which had till then inhabited the western shores of the Bahr el Abiad about the 13° northern lat., landed in canoes in the Arab provinces of the Gezira; they defeated Wed Ageeb, the

king of Sennar, and forced a treaty upon him by which the kingdom of Sennar became subject to the Funj, who subsequently took possession of the whole Gezira. "*This negro nation is in their own country called Shillook*".¹ In 1504 Amru, the son of Adelan, who was the first of their regents, founded his monarchy on the eastern shores of the Blue Nile, and built Sennar, which ever since has been the capital. "From this period until the time of my sojourn (1770) 266 years had passed, during which twenty kings had reigned".² When the monarchy was founded, *the king and the whole nation of the Shillook were pagans*. Soon after they accepted Mohammedanism, and took the name Fungi, which they sometimes translate by "lord" or "victor", and sometimes by "free citizen" . . . but this term should be applied to those born east of the Bahr el Abiad only".

So the essence of James' report is this: The Funj are a portion of the Shilluk people, which, in the beginning of the 16th century, crossed the White Nile, conquered Sennar, founded a kingdom there, and henceforth were called and called themselves Funj. The source from which Bruce got this information, was the executioner of the royal court, whose chief office it was to put the king to death, as soon as in the opinion of the state ministers he was, from old age or on account of his misdoings, no more apt to govern the country. This same practice has been in use with the Shilluks up to the nearest past, with the sole difference that the Shilluk kings were strangled by their chief wife, not by an official. Bruce, having cured the executioner from a severe disease, gained the full confidence of this important person, who no doubt was well acquainted with the history of his people. Bruce also mentions the presence of Nubian (heathen) priests at the court of Sennar, who were, according to the executioner's statement, "great conjurers and sorcerers". From these Nubians Bruce heard of the "large mountains Tegla and Dyre" (= Jebel Tagale and Jebel Eliri in south-eastern Kordofan), from which their, the Nubians', forefathers had come into this country a long time ago, after they had been escaped there from a great flood.

According to the report given in The A. E. S. the rise of the kingdom of Sennar began in 1493. In that year Amara Dunkas (= Amru of Bruce?), the Sheikh of a sub-section of the Fung, either through the fortune of war or his superior capacity, succeeded in getting himself declared king of all the Fung tribes. These districts were inhabited by negroes belonging to the Nuba tribes, some of whom after the conquest remained in the country, while others emigrated into the mountains of Fazogli and Kordofan. Those who remained, embraced Islamism, intermarried with their conquerors, and, losing their language and nationality, were soon lost in the tribes known collectively under the name

¹ Bruce has never been in the Shilluk country, and had probably never before heard the name "Shilluk", he can only have learned it in Sennar from the natives.

² Thus the average reign of each king was a little more than thirteen years! vide above.

of Fung. King Baadi Abu Dign, who reigned from 1635—1671, *attacked the Shilluk negroes and took a large number of slaves.* The Shilluks at that time inhabited the country on both sides of the White Nile south of Kawa. Thence he invaded the mountains of Tagale and destroyed Kordofan, where he again took a large number of slaves. On his return to Sennar he built a number of villages in that district for his prisoners. The prisoners named these villages after those they had left, hence the number of villages now near Sennar with names similar tho those in Jebel Nuba, Tagale, and other districts about Kordofan. In time these slaves supplied the kings of Fung with recruits for their armies. — In 1719 a king whose name was *Gaadi Abu Shilluk* ascended the throne.

In the first half of the 18th century the Fungs drove the Darfurians back, which had at that time dominion over the country east of the White Nile as far as the Atbara; the Fungs then again established their own authority on the banks of the White Nile. In 1770 they even wrested the province of Kordofan from the Darfur kings, but it was retaken by the latter five years later. This was about the time when the Dinkas emigrated from the Bahr el Ghazal and took possession of the right bank of the White Nile, under their great chief Akwai Chakab; by them the Fungs were expelled from the eastern shores of the White Nile into the Blue Nile region.

According to Cailliaud, a French writer, who was in Sennar about 1820, the "Foungi" came from the Sudan, crossed the White Nile and arrived at "Arbaguy" (= Herbagi of Bruce); here a great battle was delivered, in which the Funj were victorious, so that they became lords of the country; "they gave their name to a part of the Sennar kingdom in the Bouroum (= Burun) country, called also Jebel Fungi, *where the soldiers of the mek live*".

R. Hartmann, who visited the country in 1859/60, is of the opinion that the original home of the Funj is in Sennar. "They recruited their (black) soldiers from their military colonies, which were situated at the foot of the Sennar hills, and from Kordofan Nubas." "Between 1499 and 1530 the christian state of Aloa (Alwa) succumbed under the invasion of the Funj, who broke forth from the south of Sennar, and *whose military force consisted partly of Shilluks*". "The Shilluks are relatives of the Funj, whose intimate allies they were during the conquest of Sennar in the 16th century."

Cailliaud and the A. E. S. as well as Bruce give a list of the Funj kings, which, though differing in several items, is on the whole consistent. Bruce fixes the beginning of the dynasty in the year 1504, Cailliaud in 1484, and A. E. S. in 1493.

Leaving the question of the provenience of the Funj alone, the following can

be regarded as sure: 1. The kingdom of Funj was founded in the beginning of the 16th, or at the end of the 15th century. 2. the political influence of the Funj extended at times westward beyond the White Nile, as far as Darfur and Kordofan; consequently the Shilluks must also have been under the dominion of the Funj, as their country is situated on the way to Kordofan. 3. All writers confirm that the Funj have repeatedly transplanted great numbers of Shilluk and Kordofan prisoners into the Funj country, where they were settled, formed large colonies of their own, and finally submerged in the "Funj" nation. It was these large numbers of new settlers who formed the bulk of the Funj armies and enabled them to carry on their great conquests. 4. But it is not at all improbable that portions of the Shilluk people should have emigrated into Sennar of their own will; the coincidence of the arrival of the Shilluks in the White Nile region and the foundation of the Funj kingdom is remarkable; both events took place about the beginning of the 16th century; at that time the Shilluks inhabited *both* shores of the White Nile as far north as Kawa; consequently they lived in close contact with the people of Sennar, and it seems not unlikely that parts of them should have pushed forward into Sennar, the more so as they had only just arrived in the country and were not yet finally settled; such an emigration would also explain their now being limited to a relatively small district compared with the former much larger size of the Shilluk country. 5. The Shilluks themselves tell in their traditions of repeated and severe fights against the people of Sennar; they call the place where these wars were fought, Chai, and say it is close to Roseires on the Blue Nile, that is *east* of Jebel Gule, where the old capital of the Funj was situated. 6. Cailliaud in his book "Voyage à Méroé, names 50 villages beginning in *Fa*, in the Bertat and Fazoql country on both sides of the Blue Nile; as shown above, *Fa* is the characteristic prefix of Shilluk villages, being an abbreviation of *fa, pa* "village". It seems evident that these villages are originally settlements of the Shilluks who emigrated into these regions. 7. The Shilluks living in Sennar called the aboriginal inhabitants "*bwoñ* or *fwon*" (= Fonj, Funj) that is "strangers", just as to-day they call every one who is not a Shilluk: *bwoñ* (= *bwonj*), and finally this became the name of the "Funj nation". 8. It is possible that this Shilluk population in Sennar came to political influence and took part in the government of the state. This becomes even highly probable by a very curious remark of Bruce; where he translates the name *Fungi* by "free citizen" he continues: "Methinks they should not boast of the title 'free citizen', because the first name of nobility in this country is that of 'slave', indeed they have no other title except this. If a man in Sennar feels himself not sufficiently respected, he will ask at once: 'Do you not know who I am? Do you not know I am a



Shilluk Women in arms for a mock-fight, carrying clubs, spears and a "club-shield"



Two men in arms



A Shilluk Warrior with two spears and a club; below knee strips of sheep-skin. Note the tattooings on the breast

slave? Connecting with this word the same notion of pride, as one in England would say: 'Do you not know I am a peer of the kingdom?' All titles and offices are not respected, if they are not in the hands of a man who is a slave. Slavery is in Sennar the only true nobility. This subversion of social ranks becomes intelligible, if we assume a state of facts as suggested above, viz. that the Shilluks, and perhaps also, in a limited number, the Nubians, who lived in the country as a kind of military caste and still were designated as slaves, had in fact become the ruling race. They may even at times have possessed the throne, as the name of one of the Funj kings indicates: Gaadi Abu Shilluk. — Thus we understand also the report of the executioner from whom Bruce got his information: he was a descendant of the Shilluk immigrants, and considering the position the latter held at that time, he was not wrong in saying the Funj were originally Shilluks. The same is to be said of the Nubian priests, who claimed for their home the region of the Eliri mountains. 9. The present language of the Funj, of which Marno gives some 150 words, is not identical with the Shilluk language, but it shows unmistakable signs of a connection with the latter, a number of words being common to both, notably

Funj.	Shilluk.
<i>bunj</i> Arab	<i>bwon</i> stranger, Arab
<i>ibibia</i> ant	<i>bī</i> white ant
<i>kamas</i> to eat	<i>chāmō</i> to eat
<i>nan</i> hippo	<i>nan</i> crocodile
<i>lei</i> giraffe	<i>lai</i> game
<i>jok</i> God	<i>jwōk</i> God
<i>kzlu</i> star	<i>kyzlo</i> star
<i>mine</i> dumb	<i>mīn</i> dumb
<i>kaj an</i> to-day	<i>kach an</i> this time
<i>ko-song</i> spear	<i>tōn</i> spear
<i>luss</i> stick	<i>loḡ, loḡ</i> stick, club.

Thus out of a number of about 150 Funj words given by Marno 11 are Shilluk words; and, what is remarkable, these eleven words the Funj has *not* in common with its neighbouring languages Tabi and Bertat, they can therefore not be borrowed from these languages.

In 1786 the kingdom of the Funj totally disappeared. King Adlan was deposed by the Hameg (Hamej), a tribe living south of Roseires. Anarchy prevailed throughout the country, and the kings succeeded each other in such rapid succession that in the year 1788 four kings successively reigned. During the succeeding 33 years of anarchy the Hameg continued supreme, and under Sheikh Nasser they devastated the northern and eastern part of the Sudan with

fire and sword.

In 1820 the Turkish-Egyptian troops under Ismail Pasha occupied the country and defeated the Funj in the battle of Abu Shoka.

Apart from these expansions towards the Blue Nile the Shilluks of the White Nile have frequently waged wars against the Dinkas and Nuers, of which their traditions tell. More severely they suffered from never-ending raids by Arabs and Turks, undertaken for the purpose of stealing cattle and slaves.

CONQUEST OF
THE SHILLUK
COUNTRY

a) By the Turks. As early as 1820—1830 the Sudan was conquered by the Turko-Egyptian government, and was considered as part of the Turkish empire; but this hardly affected the political situation of the Shilluk kingdom, the Turkish rule not being strong enough to make its influence felt, except in levying at intervals heavy taxes in cattle and corn, and in making slave raids.

SIR SAMUEL
BAKER'S
EXPEDITION

b) By the Baggara Selim. In 1861 the Baggara Selim under Faki Mohammed Kher invaded the Shilluk country and plundered it thoroughly. Mohammed Kher married the daughter of the Shilluk king and practically made himself the ruler of the country. —¹ In the same year Sir Samuel Baker started for his expedition into the Sudan. His description of the Sudan at this period gives a melancholy picture of the results of Egyptian rule. He describes the provinces as utterly ruined and only governed by military force, the revenue unequal to the expenditure, and the country paralysed by excessive taxation; the existing conditions rendered these countries so worthless to the State that their annexation could only be accounted for by the fruits of the slave trade. — On this expedition Baker founded the military post of Taufikia on the right bank of the White Nile, near the mouth of the Sobat; this place has since then consistently been continued as a station for troops.

On Ismail Pasha coming to the throne in 1863 orders for the suppression of the slave trade were issued and on Baker's return journey in 1865, he found an Egyptian camp of 1000 men established at Kodok in the Shilluk country for the purpose. — Khartum was at that time the headquarters of the slave traders, who carried out their traffic under the cloak of legitimate commerce. The traders organised armies of brigands, and formed chains of stations, of about 300 men each, throughout their districts, which they had leased from Government. Raids were made on native tribes, who were obliged to submit, fly the country, or ally themselves to the slave hunters, to be used against other tribes.

CONQUEST BY
THE EGYPTIANS
1871

In 1871 the Shilluk country was finally conquered by the Egyptians and became a province of the Turkish empire.

In 1874 Charles Gordon was appointed Governor of the Equatorial Provinces, and at the close of the same year he could report to the Egyptian Government that the slave trade on the White Nile had received a deadly blow.

¹ The following data have with few exceptions been taken from The A. E. S.

During Gordon's absence in 1875, the Shilluk tribes in the neighbourhood of Kodok rose in rebellion against the oppression of the Government, and, had it not been for the presence of Gessi, an Italian adventurer who had joined Gordon's staff, Kodok would probably have been lost.

REBELLION
OF THE
SHILLUKS
1875

A great cause of disturbance in the Sudan was the appearance of the Mahdi Mohammed Ahmed, a native of Dongola; he began his career in 1881. The Shilluks and their country were in many ways affected by these troubles; not only did they with their own troops fight against the Mahdi, but their young men also formed a considerable and valuable part of the Anglo-Egyptian army.

DISTURBANCES
OF THE MAHDI,
BEGINNING
IN 1881

The Mahdists extended their invasions far into the Sudan and took possession also of the Shilluk country. But in 1890 the Shilluks rebelled against their oppressors: an Emir of the Mahdi Zeki, Tumul, was sent thither to quell the rebellion, with a force chiefly consisting of the Gallabat men who had fought bravely against the Abyssinians in 1889. During the whole of 1891 the war against the Shilluks continued, the Mahdists ("Dervishes") on more than one occasion being heavily defeated, and the communications between Omdurman, the residence of the Khalifa, and Bahr el Jebel being completely interrupted. Two steamers had stuck in the sudd in the winter of 1888, and had been taken by the Shilluks; desperate efforts were now made by the Dervishes to effect their recapture. In August, 1891, the Nuers were used as allies by the Dervishes, and succeeded in killing the king of the Shilluks. Soon afterwards, however, the Nuers turned against their allies and expelled them from the country south of Kodok, whilst the Shilluks inflicted a severe defeat on their enemy near Kodok, in December, 1891, and again in January, 1893. The war was waged with indecisive results till 1894, when the Dervishes finally crushed the Shilluks and murdered their king's wife. After that the Dervishes merely kept a small tax-collecting outpost at Kodok.

On the 10th September, 1898, Kitchener left Omdurman for the south with five gunboats and troops, and having destroyed a Dervish force of 700 at Renk, arrived at Kodok on the 19th, where he found the French expedition under Marchand. He left a garrison at Fort Sobat. This place has been relinquished since as a military post.

On 19th January, 1899, an agreement was signed between Great Britain and Egypt, defining the status of the Sudan, and laying down broad principles for its government.

In the same year, on the 24th November, the power of the Khalifa Abdallah, who was the successor of Mohammed Ahmed, was utterly defeated by the Anglo-Egyptian army at Um Dubreika; the Khalifa himself was killed. This victory finally stamped out the Dervish dominion in the Sudan.

FINAL
DEFEAT OF THE
KHALIFA 1899

EXPEDITION
OF THE
ABYSSINIANS
1898

In summer 1898 an Abyssinian force came down the Sobat. It arrived at Sobat mouth at the end of June, but, owing to the death of the leader, the expedition returned almost immediately, without having a hostile encounter with the Shilluks.

LATEST
EVENTS

In April, 1903, the Shilluk king Kur Wat Nyedok (*Nēdok*) was deposed for malpractices; his successor, Fadyet Wat Kwat Ker (*Kgr*), is now limited in power, and is subservient in most things to the Governor of the Upper Nile Province, a British officer resident in the town of Kodok (Fashoda). Gradually the whole Shilluk population was now brought under the more direct control of the Anglo Egyptian Government. The election of their king is now subject to the approval of the Governor General.

CHRISTIAN MISSIONS IN THE EGYPTIAN SUDAN.

BY CHARLES R. WATSON, PHILADELPHIA.

The "American Mission" of the United Presbyterian Church of North America and the Church Missionary Society of Great Britain are the two missionary agencies representing Protestant Christendom in the Egyptian Sudan. Both Missions began their work after the opening up of the Sudan through Kitchener's victory over the Mahdi forces at Omdurman: the Church Missionary Society in 1899 and the American Mission in 1900. In Northern Sudan they labor alongside of each other in a spirit of comity and cooperation, each developing such missionary work as the other may not have taken up at each station occupied by both societies.

The stations occupied by the American Mission in Northern Sudan and the forces and work maintained at these stations in 1911 were as follows:

Khartum: An ordained American missionary; a native ordained native pastor; an organized native congregation with 142 members; a boys' school with an enrolment of 210; regular congregational services; a clinic; a boys' orphanage or home.

Khartum North: Two unmarried American women missionaries and an American doctor; a girls' boarding school with an enrolment of 133 in both day and boarding departments; a boys' day school with an enrolment of 143; a clinic; regular preaching services.

Omdurman: An ordained American missionary; a boys' school with an enrolment of 80; regular preaching services.

Wad Medani: A colporteur evangelist with regular preaching services; a mixed school with an enrolment of 8 boys and 12 girls.

Atbara: A boys' school with an enrolment of 87; also informal services.

Wadi Halfa: A girls' school just opened, and informal services.

Port Sudan, Merowe, Suakin and Dueim: There are native Evangelical Church members at these centers, and informal services are held at the first three places.

The stations occupied by the Church Missionary Society in Northern Sudan and the forces and work maintained at these stations in 1911 were as follows:

Khartum: One unmarried English missionary; four native Christian women workers; a girls' school with an enrolment of 68.

Omdurman: A medical English missionary; two unmarried English women missionaries; three native Christian women workers; a girls' school with an enrolment of 51; a hospital and a clinic.

Atbara: An unmarried English woman missionary; two native Christian women workers; a girls' school with an enrolment of 38.

In Southern Sudan, among the pagan tribes, each Mission labors in a distinct territory. The American Missions's sphere of work and influence lies along the Sobat River; that of the Church Missionary Society lies along the upper reaches of the White Nile.

The American Mission opened work at Doleib Hill, in 1902 on the Sobat River just six miles from where this river empties into the White Nile. The American force here consists of two industrial missionaries, an ordained missionary and a doctor. A regular Sabbath morning service is held, and those engaged in industrial work, ranging in number from ten to two hundred, attend daily morning service. Evangelistic itinerating is done in adjoining villages. A boys' school has been maintained but with some irregularity. Some 3600 clinic patients have been treated. Agricultural and industrial training forms the chief feature of the Mission's work. The population of this region is from the Shilluk tribe, but Dinka and Nuers are also reached. The Mission is about to open another station farther up the Sobat River in the vicinity of Nasser, and a doctor and an evangelistic missionary have been appointed to this task.

The Church Missionary Society began its work at Malek, on the White Nile, about 1000 miles south of Khartum, in 1908. The British missionary force consists of two ordained men, a lay worker, and a doctor. The work is chiefly among the Thain, Bor and inland Dinkas.

The following sketch of the early missionary efforts of the American Mission will be of interest. In 1899, the Rev. Andrew Watson, D. D., and the Rev. J. K. Giffen, D. D., were commissioned to visit the Egyptian Sudan and investigate the possibilities for missionary work. This missionary reconnaissance resulted in a recommendation that the American Mission, whose work in Egypt

extended from Alexandria to Assuan and whose Evangelical Church members and adherents were going into the Sudan in considerable numbers as Government employes, should extend its work to the Sudan. Accordingly, the Rev. J. H. Giffen, D. D., and Dr. H. T. McLaughlin were commissioned as the first missionaries of the proposed Mission. They reached Omdurman in December, 1900. For some time, a rigorous prohibition of the Government forbade all missionary work among the Moslems of Northern Sudan. The work was therefore limited to the Evangelical and other Christian communities. In March, 1902, work was begun at Doleib Hill, among the black tribes of Southern Sudan. In establishing this mission station practically everything remained to be done. Houses needed to be provided; at first of mud, later of burnt brick, and later still of concrete. Provisions needed to be secured and gardening became a necessity, for no vegetables or fruit were to be had unless grown by the missionaries themselves. Problems of health became acute, as life and work were thus undertaken in a region and a climate where hitherto no white community had established itself. To these difficulties were added those of safety from wild animals, and especially innumerable snakes which infested the place until the land was somewhat cleared by agriculture. There were also the problems of establishing just and sympathetic relations with the people of the neighborhood. The early attitude of suspicion which prevailed is well illustrated by the following incident narrated by the Rev. Dr. Giffen in his interesting book "The Egyptian Sudan."

"We had been there for some months, and thought we had gained much confidence from the people. We had a friend visiting us and this chief, Ariu, had called in honor of our guest. After some conversation, our friend said to Ariu: 'Now you have a good and righteous Government; it will protect you, and will help you; it will fight your battles if need be. And these missionaries will teach your children, will help you to cultivate your lands, will find a market for your grain, and they have The Book and will teach you of God; you ought now to be quiet and peaceable. Till your lands and care for your herds.'

"After a good deal of deliberation and smoking, Ariu laid his pipe aside and replied: 'Master, you speak well. We had here the Turks (the old Egyptian Government) and they said, "Be submissive to us; we will protect you, we will fight your battles for you, we will teach you of God." But they took our cattle, they destroyed our villages, and carried our women and children into slavery, and they are gone. Then came the Ansar (the Mahdists) and they said: "Come with us, we have a great army; we will care for you and protect you; we will give you plenty to eat, and a good place to live; we have The Book and we will teach you of God". But they slew our men, and right here

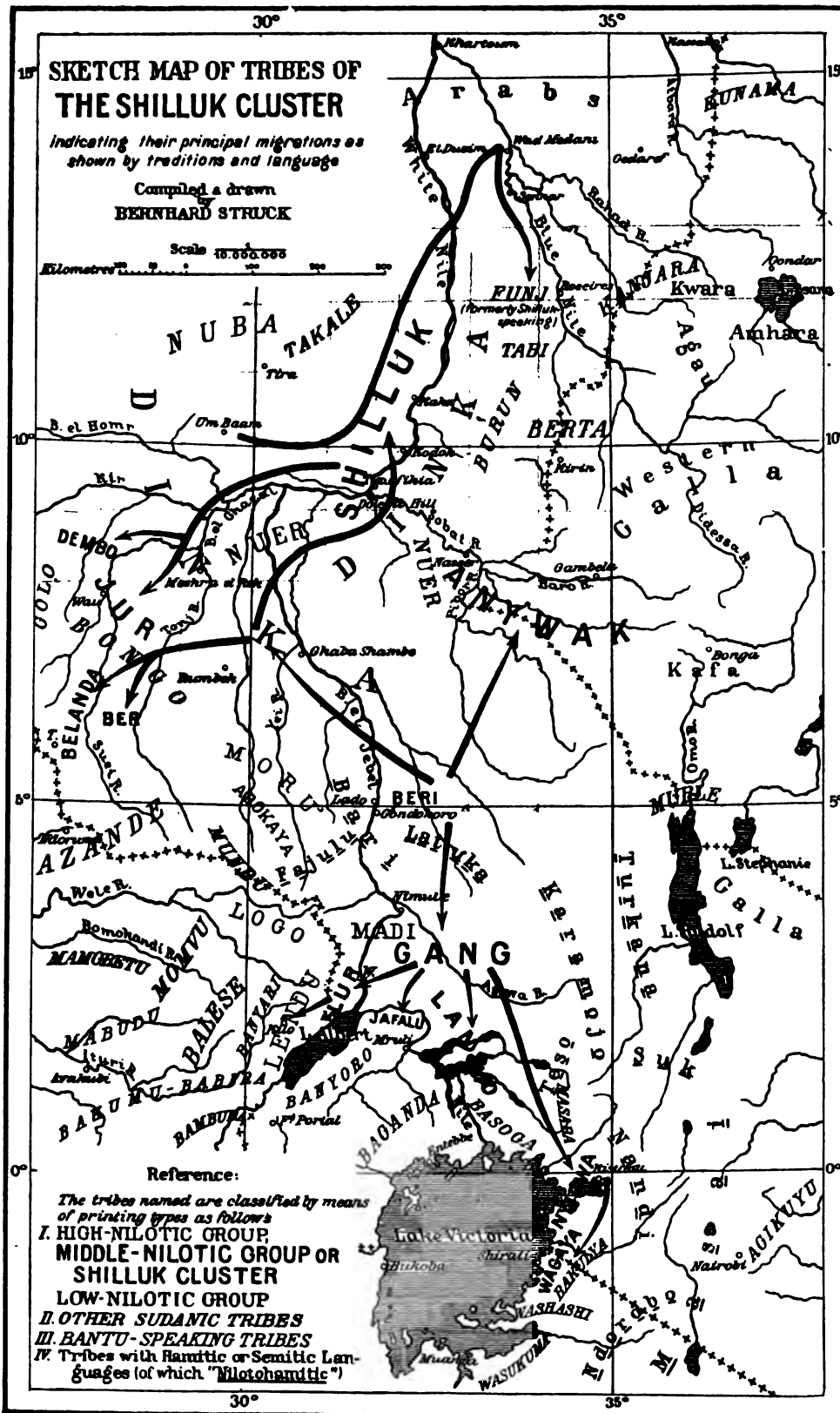
where these missionaries built their houses many of our men fell fighting for their women and children. They took away our cattle, destroyed our villages, carried off our women and children, and they too have gone. Now you come and say: "We will care for you; we will protect you; we will fight for you; we have *The Book*; we will teach you." Master, you speak well; but we will see.'

"This brief, pathetic story, a review of their whole history, reveals everything."

The supreme problem in the new work was, however, the language, for the Shilluk language had never been reduced to writing, neither was any grammar of the language in existence. The missionaries sent to the Southern Sudan mission field labored successively to reduce the language to writing and to work out its grammar and vocabulary, but they were greatly hampered both by the burden of other work and by an entire lack of acquaintance with cognate African languages. However, the Rev. Ralph Carson and the Rev. Elbert McCreery especially were able to bring together considerable material bearing upon the structure and vocabulary of the Shilluk language, but it remained for the efforts with which this book is connected to set forth with adequate definiteness the grammatical structure of the language. These efforts became possible through a generous grant made by the Trustees of the Arthington Fund, to the Board of Foreign Missions of the United Presbyterian Church of North America under whose care the American Mission in the Sudan is operated.

Among the successes of missionary work during the brief period of about a decade which has elapsed since this work was begun, may be enumerated the following important achievements: the ministry to the religious life of many Christians, Egyptians, Levantines and Europeans who entered the Sudan in Government service; the establishment of preaching centers and of both educational and medical missionary institutions whose Christian influence is steady and far-reaching; the solution of problems of health, of residence and of agricultural possibilities; the solid foundations laid for the mastery of the language; the winning of the sympathy of the people; and, finally, a hopeful beginning in the winning of some to Christianity and in the awakening of a spirit of inquiry in a much larger circle.

The most serious problem is the rapid advance of Islam into pagan territory through the aggressive efforts of Moslem traders and the pervasive influence of military posts at which are stationed Moslem troops.



FIRST PART
GRAMMAR

FIRST SECTION: THE SOUNDS.

THE VOWELS.

Enumeration of the Vowels and their Pronunciation.

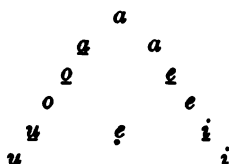
- I. The *quality* of vowels is marked by signs *below* the letters, the *quantity* is marked by signs *above* the letters. *Long* vowels are marked by a line, thus: \bar{a} = long *a*. All vowels which have no mark above, are *short*.
2. *a* is the pure short "Italian" *a*, the same sound as in English *father*, only *short*, while *a* in *father* is long. The short pure *a* does not exist in English, but in French, as *ami*, and in German *hatte*. Ex.: *kal* fence, *mak* catch!
- q* is a little narrower than *a*, but wider than *ε*. The Shilluk *a* sometimes, especially when pronounced rapidly, has a tendency to turn into *q*, for instance *na* "child", and *ma* "which", when standing in compound words, are generally spoken *naq*, *naε* or even *nie*; *maq*, *mεq*.
- ε* (Bell *ae* low-front), as in English *fat*, *man*, perhaps a little more tending towards *e*, as in English *let*, *well*. Ex.: *kεt* go! *bεt* fish-spear.
- e* (Bell *e* mid-front) as in French *été*. This sound is not frequent. Ex.: *atet* ichneumon.
- ε* (Bell *eh* mid-mixed), a very short, and almost voiceless sound, like *e* in *below*, *fishes*, or like *a* in *idea*. It is the so-called 'helping vowel'. The short *e* does not occur at the end of a word, whereas *ε* very often finishes a word. In all these cases *e* is written instead of *ε*. Thus *e* at the end of a word is always to be read *ε*. Only where *ε* stands in the middle of a word, it is marked *ε*; ex.: *nεk* killed.
- i* (Bell *i* high-front) like *i* in *bit*, *pity*; ex.: *witi* arrived, *kinau* thus.
- i* as in *beer*, *keen*, *he*, but *shorter*; ex.: *abikyεl* six.
- q* (Bell *a* mid-back), a sound between *a* and *o*, like *u* in *but*; ex.: *gqt* river.
- o* (Bell *o* low-back), as in *not*, *folly*; ex.: *go* him, *gol* court, *nol* cut. If *o* stands at the end of polysyllabic words, it is pronounced very faintly, so that often merely an *ε* is heard. But on close attention one will in most cases hear the *o*. In analogy with *ε*, this *o* ought to be written *q*, but as it occurs at the end of words with more than one syllable only (and *o* never occurs here), I always write *o* instead of *q*.
- o* like *o* in *note*, *mote*, but shorter and narrower, and without the final sounding of *u*, which the English *o* in *note* has. In French *seau*, German *so*, ital. *dolore*. Ex.: *loε* club.

ʏ (Bell ʊ high-back), as in English full, put, ex.: *bʏ* to have not.

ʊ like Engl. fool, mood, but *shorter*. French sou. Ex.: *kudʊ* to be silent.

System of the Vowels.

3.



Long Vowels.

4.

All vowels, including *ɛ*, may be long.

ā (Bell a mid-back) engl. father, ital. padre, German Vater.

ǣ between ā and ȕ, almost as u in further; ex.: *faǣ* to fall.

ē almost as a in careful, ai in laird, ei in heir; ex.: *tēre* people, *nēne* much.

ē as a in save, bale; ex.: *yējē* to sweep.

ȕ: *yȕt* roads.

ī: *chīn* bowels.

ī (Bell i high-front) as in meal, bear; ex.: *rīnē* to run.

ō (Bell o mid-back), as o in mole, note, but narrower, and without the final sound of u, which is peculiar to this English o; ex.: *chōtī* it is finished.

ȕ: *nȕtī* not yet.

ū as oo in fool, cool; ex.: *rūmē* to think.

Remarks.

5.

1. The vowels are pronounced with a soft aspiration (the so-called gradual glottid).
2. *i* and *u*, when standing in a closed syllable, that is a syllable ending in a consonant, generally are pronounced almost *ī* and *ū*.
3. In forming *ʏ* and *ɪ* the mouth is wider opened than in the formation of *u* and *i*; *ʏ* and *ɪ* may therefore be called wide vowels, while *u* and *i* are narrow. (In forming *u* the hind-part of the tongue is raised, in forming *ʏ* it is lowered; likewise in the formation of *i* the forepart of the tongue is raised, and in forming *ɪ* it is lowered.
4. According to their place of formation in the mouth *u*, *ʏ* and *o* are back (or velar) vowels, *i*, *ɪ*, *e*, *ɛ* are front (palatal) vowels.
5. The language has no nasal vowels.
6. *o* and *ɔ*, *e* and *ɛ* are not so strictly distinguished as is done in some other languages.

Diphthongs.

6. *ai* as *y* in *spy*. *au* as *ow* in *fowl*. *oi* as *oi* in *oil*.
ou as *o* in *note*, but the *u* sound is more distinct than in the English *o*.
ei almost as *ei* in *eight*, but the *i* is heard more distinctly than in English; *ei* and *ou* are almost two-syllabic.

7. The sounds *ch*, *j*, *sh* and *n*, when following a vowel, generally have a slight *i* sound before them, which combines with the preceding vowel to a diphthong. This *i* sound is, however, not expressed in writing, because 1. it occurs regularly before the said consonants, and 2. some individuals pronounce it so slightly, that in some cases one may doubt, whether it really exists. Thus *pach* "home" is to be pronounced *paich*; *gech* "beaten": *geich*; *banq* "to refuse": *baing*.

This *i* sound is best heard in those cases, where the preceding vowel is *a*, *o* or *e*.

If, however, a vowel follows the above mentioned consonants, so that the word does not end in a consonant, but becomes two-syllabic, the *i* sound sometimes disappears altogether. The reason for this is, the connection between the first vowel and the second consonant not being so narrow here as is the case in a monosyllabic word. Thus "*gech*" is pronounced "*geich*", but *gōjē* hardly has any *i* sound. Likewise "*lach*" = "*laich*", but *lājē* = *lā-jē* without an *i* sound.

Semivowels.

8. *y* as *y* in *yes*; it has never the vocalic value as in the English *spy*.
w as *w* in *well*; *w* is sometimes pronounced with almost unrounded lips.
y and *w* are unsyllabic *i* and *u*.

When following a vowel, also when beginning a word, *y* and *w* have a slight *i* and *u* sound before them; thus *yēyē* to believe almost sounds *iyēyē*, *wār* night and *awa* yesterday almost sound *uwār*, *auwa*. These *i* and *u* sounds are not expressed in writing.

Combinations of consonant and semivowel are very frequent.

THE CONSONANTS.

Enumeration of the Consonants and their Pronunciation.

9. *b* as in English; Ex.: *banq* to refuse.
ch is a palatal *t*; in phonetic writing *t'*; it is therefore not quite the same sound as in *church*, *child*. The sound is articulated *further back in the mouth*, and therefore is *thinner*. Ex.: *chql* Shilluk. See also *j* and *sh*.

d as in English; Ex.: *dēmō* to fall; when standing between two vowels, it is hardly distinguishable from *r*.

ḍ is an interdental *d*; put the tongue between the teeth-rows, so that it is visible from without between the teeth, then press it lightly against the upper teeth, and pronounce a *d*. Ex.: *ḍok* mouth.

f as in English; sometimes *f*, that is, an *f* pronounced with both lips (while *f* is formed by pressing the lower lip against the upper teeth, in forming *f* both lips are pressed together) is used instead of *f*. Ex.: *fānq* to divide.

g always hard, as in garden, gold, never as in George. Ex.: *gen* him.

h occurs only in some exclamations; it is sounded a little stronger than the English *h* in he; e. g. *būh* exclamation of surprise (*u* followed by a strong aspiration).

ɣ might be called a fricative *g*; it is in the same relation to *g*, as *v* is to *b*. It might be compared with the Arabic Ghain, but is much softer, and its place of articulation does *not lie so far back in the throat* as that of Ghain. Ex.: *ɣen* him, *ɣām* thigh. In forming *ɣ* the *back* part of the tongue has nearly the same position as in the pronunciation of *u*, but the lips are of course not rounded.

j is a palatal *d*; in phonetic writing *d'*; it is therefore not quite the same sound as the English *j* in jest, just. It is articulated a little *further back in the mouth*, and therefore sounds thinner. Ex.: *jāgq* chief. — *ch* and *j* have the same place of articulation; the middle of the tongue's back is pressed against the hind-part of the hard palatum.

k l m n are as in English. But *l*, when standing at the end of a word, is rolled, almost as the English pronounce the *ll* in well.

ñ is a palatal *n*; it is pronounced like *ñ* in cañon, or like Italian and French *gn* in *signore*, *seigneur*. Its pronunciation is somewhat difficult, if it stands at the end of a word; here sometimes foreigners pronounce *ñ* instead of *ñ*. This can easily be avoided by adding the so-called 'helping vowel' to *ñ*; instead of saying *len* war, say *lene*. Compare also such French words as Compiègne, Champagne, where also *ñ* ends a word. Ex.: *ña* child.

ṅ is an interdental *n*, pronounced by putting the tongue between the teeth, as in *ḍ*. Ex.: *yaṅ eni* this tree.

ṇ is a velar *n*; it is pronounced like *ng* in singer, or like *n* in Con-go. Its pronunciation is only difficult at the beginning of a word. Divide: si-nger, and pronounce "nger" only; this *ng* is exactly the sound of *ṇ*. Ex.: *fāṇq* to divide, *ṇālq* to cut.

p as in English.

r is formed with the tongue's end. It is not rolled (trilled), but pronounced

very slightly, so that often between two vowels, *r* and *d* are hardly distinguishable.

sh is formed farther back in the mouth than the English *sh*. It is nearly the same sound as the German *ch* in "*ich, dich*"; in phonetic writing *ʃ*. When *ch*, *sh* and *j* stand before the vowels *a* *o* *u*, they are accompanied by a hissing sound, so that they tend somewhat more to the English *ch*, *sh* and *j*, but they are never identical with them.

ʒ is an interdental *s*, it is pronounced as the sharp *th* in *thing*.

t as in English.

ʈ is the interdental *t*; it is formed just in the same way as *ʈ*, only the tongue is pressed more tightly between the teeth, and thus a *t* is produced.

ʐ is an interdental *z*, like *th* in these.

IO.

System of the Consonants.

	Mutes		Fricatives		Liquids	Nasals	Semi-vowels
	Voiceless	Voiced	Voiceless	Voiced			
Velars	<i>k</i>	<i>g</i>	—	<i>ɣ</i>	—	<i>ŋ</i>	—
Palatals	<i>ch</i>	<i>j</i>	<i>sh</i>	—	—	<i>ɲ</i>	<i>y</i>
Alveolars	<i>t</i>	<i>d</i>	—	—	<i>r l</i>	<i>n</i>	—
Interdentals	<i>ʈ</i>	<i>ɖ</i>	<i>ʃ</i>	<i>ʒ</i>	—	<i>ɳ</i>	—
Labials	<i>p</i>	<i>b</i>	<i>f, ɸ</i>	—	—	<i>m</i>	<i>w</i>

Remarks.

- II.
1. The consonants *m*, *n*, *l* and *r* may form a syllable, thus having the quality and function of a vowel; in these cases they are designated thus: *m̄*, *n̄*, *r̄*, *l̄*; they may then also have their own tones.
 2. The consonants *g*, *k* may have a twofold pronunciation. When standing before a velar vowel they are articulated further back in the mouth than before a palatal vowel; the *g* in *gu* and *k* in *ku* lie farther back than the *g* in *gin*, and *k* in *kinau*; but this difference in pronunciation is not marked by different signs.
 3. Double consonants are rare, but are sometimes pronounced, for instance the *l* in *Chql̄q* "Shilluk" is frequently pronounced distinctly long: *Chql̄llq*; I also heard *p̄onnq l̄um* to weed grass, besides *p̄onnq*; *k̄òt̄ é mm̄òk̄ò* it is raining.

CHANGE OF SOUNDS.

The change of sounds takes a large and important part in the *grammar* of the Shilluk language.

I 2.

In order to show the changes which certain sounds have undergone, it is in some cases necessary to take the neighbouring related languages into consideration; they in many instances help to clear up transformations of sounds and to demonstrate older forms of sounds which from the Shilluk alone cannot be seen.

Change of Vowels.

Quantity.

I 3.

Long and short vowels are in Shi. not always so strictly distinguished as is done in other Sudan languages. There is, in certain cases, some liberty in using a long or a short vowel; but in other cases again the lengthening or shortening of a vowel means different grammatical functions. The most important of the changes will be given here.

Frequently a vowel is long when standing in an open syllable, that is, a syllable ending in a vowel, but it becomes short, when standing in a closed syllable (a syllable ending in a consonant) of the same word: *yán* I, but *yá* I; *yín* you, but *yí* you; *nál* boy, *nāra* my boy; *jal* man, *jālq* man; *fà* not, *fàt* not.

The demonstrative *n* (see 138) causes the preceding vowel to become long. The reason for this may be that *n* was originally an independent word (*én*), with a vowel of its own, the quantity of this vowel being added to the vowel preceding *n*: *nate* man, *nān* this man.

A vowel may be lengthened at will, in order to intensify the meaning of a word, e. g.: *é kùdò* he was silent; *é kùdò* he was silent for a long time, he remained in a deep, musing silence; *é tìgò* he is strong, *e nùdò* he is (something) in a high degree; *é tìgò yí rājò*, or: *é nùdò yí rājò* he is very, very strong in badness, he surpasses everything in badness, is exceedingly bad. Chiefly some adjectives may lengthen their vowel exceedingly, so that instead of one line above the vowel, two or three ought properly to be written: *kéch* strong *kéch* very strong, *ràch* bad, *ràch* or *ràch*, very bad; often when such an adjective is said twice (see 151), the second time the vowel is lengthened: *kéch kéch*, *ràch ràch*.

Interjections also may have short, long or very long vowel according to the degree of excitement which is to be expressed.

In fluent speech frequently a vowel is shortened, which is pronounced long, if the word is spoken alone.

In the vocative case the (last) vowel becomes long: *nàtè man*, *nàtè o man*! (see also 129).

14. Regular changes of vowel-quantity take place in forming singular and plural of nouns, and in forming the tenses of the verb. Of these only a few examples are given here, for more see 123, 156 ss.

Singular short vowel	Plural long vowel
òkòk-òkòk egret;	òròk-òròk astuteness.
Singular long vowel	Plural short vowel
òbògò-òbòk albino;	gòjì-gòchì sword.

In Verbs:

yâ gòjò I am beating	yâ gòch I was beaten	yâ nàgò I kill
yâ nêka ñāñ I killed a man.		

Frequently a change of quantity coincides with a change of quality; see below.

Quality.

15. Here again the changes in the formation of singular and plural and in the tenses and modes of the verb are of prominent importance; a few examples will suffice here; for more see 124.

It is particularly to be observed in the following examples that, as mentioned above, frequently change of quality and of quantity coincide, and that in some cases a change of tone is added to these two. No doubt these changes have influenced each other, one causing, or cooperating in causing, the other.

16. A most prominent change is that of a long or short *a* or *g*, and in some cases *g*, being reduced to *ɛ*:

<i>a</i> > <i>ɛ</i> : agàk-agékì crow	ógwàl-ógwélì frog	óywàk-óywofè crane
	ólàk-ólèkì a fish.	

<i>ā</i> > <i>ɛ</i> : òlām-òlémì sycamore	fāl-fèt spoon	kwàrò-kwérì pole.
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a > *ɛ*: *raɣ* king (older form), *riɣ* (properly *reɣ*)¹ king (present form); *raɣ* is still used in a composition: *raɣ lābò* king of the people, and when possessive pronouns are added: *raɣda* my king.

waɣò and *wetò* to arrive; *waɣ* heads, *wetɛ nu* heads of lions; *ɗak* third, *adɛk* three. Here always *a* represents the older, *ɛ* the younger form.

<i>a</i> > <i>ɛ</i> : bāgò to boil	past bək	fāɗò to be tired	past fèt
fānò to hide	past fémì	kāɗò to bring	past kəl
kāgò to ache	past kək	kāɗò to twist	past kəl
nāgò to kill	past nək	kābò to take	n. kəpò
pānò to fill	and pəkò to fill	kāɗò to bring	and kəlò to bring
fāɗò to be tired	and fədò to be tired		
kāɗò to twist	and kədò to twist.		

¹ In some words my materials give *ɛ*, where *ɛ* was to be expected; this is doubtless misheard. For "king" *riɣ* being introduced already, I keep this orthography instead of writing *reɣ*, which would be more correct.

ē > ɛ: ódèk-ódékì a mat ótèt-ótètì a pot ótuwél-ótuwélì a fish
 alèbbò-alèpì a bird olèt-olètì hawk.

In all these cases except a few, the vowel *ɛ* has high or high-low tone. Even in the verbs with double forms, e. g. *fādò* and *fedò* to be tired, the second form originates from a form with high tone, see 188. It is therefore hardly to be doubted that *the high tone is the cause of the vowel being reduced to ɛ*.

ɔ > ɔ > ɛ. The singular of the noun, and the present tense of the verb end in *ɔ*, which was no doubt originally *ɔ*. This *ɔ* is very often pronounced *ɛ*. The reason for this is that the emphasis (stress-tone) always lies on the stem-syllable, consequently the pronunciation of *ɔ* (*ɔ*) is neglected and is reduced to *ɛ*.

In the first instances it is the high tone, in the last the absence of a stress, which causes the reduction of a full vowel to *ɛ*.

A short, pure *a*, when lengthened, often becomes *ā*; there is a general tendency in the language to pronounce a long *a* as *ā*, so that it is sometimes difficult to decide, whether one ought to write *ā* or *ā*; often there are no doubt individual differences.

àchwát-àchwát guinea-fowl kál-kálì fence dák-dák pot
 chābò to mix past *chapa* lāgò to inherit past *laka*.

But mark the opposite: *nwāl* to touch past *nwoti* *nār* to gnarl past *nari*.

Long or short *a* or *ā* > short *ɛ*. Here the coincidence of change of quantity with change of quality is the rule: a long *ā* or *ā* becomes a short *ɛ*. The shortening of the vowel is probably the prius; its consequence was *a* and *ā* becoming *ɛ*.

<i>má</i> and <i>mé</i> which	<i>na</i> and <i>né</i> child
<i>kepā</i> and <i>kepe</i> because	<i>jāgò</i> and <i>jekò</i> to rule
<i>kādò</i> and <i>kedò</i> to go	<i>kwāl</i> and <i>kwetò</i> to steal
<i>lwān</i> and <i>lwen</i> poor, worthless	<i>gwānò</i> to err, past <i>gwen</i>
<i>gwārò</i> to snatch, past <i>gwer</i>	<i>mā-mek</i> aunt
<i>yaḱ-yen</i> tree	<i>ya</i> and <i>yenā</i> (from <i>yaṇā</i>) to be
<i>lāgò</i> and <i>lekò</i> to dream	<i>yābò</i> and <i>yebò</i> to open
<i>pānò</i> and <i>pekò</i> to fill	<i>lābò</i> and <i>lepò</i> mud.

But mark: *rach* bad *rēnò* to become bad; *atēn-atān* hat; *yēi-yāt* boat.

In the double forms of verbs the form with *ā* is the primitive, from which that with *ɛ* is derived; see 188.

a and *ē* change in: *nājò* and *nējò* to know.

e and *ɛ* change in: *atēt-atèt* mangouste *anénò-anèn* red ant *ówét-ówèt* a mat.

i and *e* change in: *wīdò* to exchange past *wēla*

lībò to come stealthily past *lēpa*.

vice versa: *yēt-yīt* scorpion, *yēt-yīt* a well.

I 7.

I 8.

I 9.

i and *ε* change in: *rĩnq* to run; past *a* *rɛnĩ*.

q and *y*, *u* change in: *gɔrɔ* and *gʏrɔ* to tattoo, *r̄mɔ* and *r̄umɔ* to meet

òkòdò-òkùtì hedgehog *mògò-múkì* beer *kòch-kuchì* axe.

vice versa: *kudq* to pull out, past *kɔla*, *fudq* } to pull

nudq to cut, past *nɔla* *fɔnq* } out

lūgq to turn past *lɔgì*; *rum-orm* nose.

o and *q* change in: *ánòń-ánòńì* a knife *chòr-chòr* vulture

bòr-bòr boil; and: *toch-toach* gun; this last example suggests

that *o* was changed into *q* by an inserted *a*.

o and *u* change in: *kòdɔ* to fasten n. *kùdɔ*; *chudɔ* and *chòlɔ* to avenge,

kuno and *kòdɔ* to blow up.

20. The vowels *ε* and *q* can in many cases be shown to be not primitive.

ε < *a*.

<i>lɛk</i> tooth	Any. <i>lak</i>	<i>wēlq</i> to travel	Ba. <i>wala</i>
<i>kɛnq</i> gourd	Ju. <i>kano</i>	<i>kɛch</i> } bitter,	Nu. } <i>kagal</i>
<i>nwɛch</i> smell	Any. <i>nwai</i>	} sharp	} sharp
<i>nɛnq</i> to sleep	Nu. <i>nalu</i>	<i>nēno</i> to see	Nu. <i>nale</i>
<i>kwɛn</i> bread	Ju. <i>kwɔn</i> Nr. <i>kwɔn</i> , Bo. <i>koā</i>	<i>nēnq</i> much	Nr. <i>nwan</i>
<i>kyɛn</i> horse	Ju. <i>akaja</i> Ga. <i>kana</i> ;	(<i>chwe</i> fat	Nr. <i>chwaɛ</i>)
<i>ánwɛn</i> four	Nr. <i>nwān</i>	<i>nyɛn</i> metal	Ju. <i>gana</i> .

In these words the form with *a* is doubtless the older one; in Shi. *a* has, from reasons not known, changed into *ε* (or *e*).

21. *ε* < *ia*.

<i>pɛk</i> to be heavy	Any. <i>pyaḱ</i>	
<i>tɛk</i> to be hard	Di. <i>tyek</i> (<i>tyɛk</i> ?)	Bo. <i>tigo</i>
<i>pɛchq</i> , <i>pyɛchq</i> to ask	Ba. <i>pɪja</i>	
<i>rēmɔ</i> blood, Ba. <i>rima</i> ,	Bo. <i>trama</i> ,	Nr. <i>ryem</i> .

These words have originally the vowels *ia*, of which *i* probably is the oldest; see Bo. *tigo* and Ba. *pɪja*, *rima*, here the second vowel, *a*, is not yet added. When *a* was suffixed, the first vowel, *i*, became unsyllabic, that is, it turned into *y*; this form is preserved in *pyaḱ*; *a* was then assimilated to *i* (*y*) and thus turned into *ε*: *tyek*, *pyɛchq*, *ryem*; finally in Shi. the *y* was absorbed wholly by *ε*, and *ē* remained; but, as the examples show, in many words both forms, *ε* and *yɛ*, are still existing.

22. *q* < *wa* or *ua*.

w or *u* preceding an *a* has often assimilated the *a*, so it became *q*; in certain cases the *u* or *w* has then been wholly absorbed by *q*, so that *ua*, *wa* > *wq* > *q*.

Compare the following examples:

wá and *wq* we; *wá* is the primitive, *wq* the influenced form; likewise: *gwāstq*

and *gwōnq* to scratch, *nudq* to cut, *nālq* to butcher, *ñqtq* to cut.

<i>t̃q</i> to die	Ba. <i>tuan</i>	<i>rōnq</i> to dive	Di. <i>rwan</i>
<i>ywōñq</i> to cry	Ga. <i>ywak</i>	<i>lwōkq</i> to wash	Nr. <i>lah</i> Ba. <i>lalaju</i>
<i>bōrq</i> afternoon	Ga. <i>abwar</i>	<i>rōd̃q</i> thirst	Ga. <i>orwar</i> Ju. <i>ryau</i>
<i>abwōk</i> maize	Any. <i>abach</i>	<i>nwōlq</i> } to bear, Ga. <i>nwala</i> } beget	
<i>kwoōrq</i> cotton	Ga. <i>waro</i>		
<i>gōjq</i> to beat	Any. <i>gwai</i> Bo. <i>gba</i>	<i>ānq</i> what	Nr. <i>ñu</i> , Di. <i>ēna</i>
<i>chwōqu</i> man	Ga. <i>chwa</i> Nr. <i>chau</i>	<i>yq</i> road <i>yu toch</i> narrow road	
<i>chwōtq</i> to call	Nr. <i>chal</i>	<i>ogwōk</i> fox	Nr. <i>gwak</i> .

In these words *q* is evidently an original *a*; in Shi. the *a* has in all cases been assimilated by the preceding *u* or *w*, while in other languages the primitive *a* is preserved. In Shi. *nudq* "to cut", the vowel, *a*, is not yet added; in *nālq* "to butcher", the suffixed *a* has dropped the *u*; here is no assimilation, but simply the elision of *u*; whereas in *ñqtq* both vowels are contracted to one; an analogous case is *ānq* what; the primitive vowel is *u*: Nr. *ñu* what; later an *a* was added; before this *a* the primitive vowel *u* dropped in Di.: *ēna* what; in Shi. both vowels were first assimilated and then contracted: *ñq* (the beginning *ā* does not belong to the stem, see 124) what. Note also *yq* road, but *yu toch* narrow road, and *yu Fakqi* the way to F., from original *yu*; this older form is preserved in connections of the word with a determinative; later an *a* was added, which united with *u* to *q*.

Compare also the following words:

<i>omqrq</i> roan antelope	Ju. <i>omar</i>
<i>yōmq</i> wind	Ga. <i>yamo</i>
<i>okqk</i> blossom	Di. <i>gak</i> .

These either have the same origin as the examples given above, the *w*, *u* having been dropped in both respective languages, or the original vowel is simply *a*, which, for reasons unknown, has become *q* in Shi.

It is of course probable that, in analogy with the development shown above, many, if not all, words with *wq*, *yq*, and perhaps also those with *q*, *q̃* had the original vowel *a*, or *ua*, *ia*, though this *a* may no more be visible now in any of the related languages.

Some of these words show that the first of the two vowels (*ia*, *ua*) was *i*, *u*, and that the *a* was added later; compare *nudq*, *nālq*, *ñqtq*; and *atudq* goose, Di. *twol* (*twql*?), Nr. *twqr*; *nudq* and *atudq* are the eldest forms; then *a* was suffixed, see above; in Nr. *twqr*, *ua* became *uq* > *wq*, whereas in Shi. *atudq* was preserved, no second vowel being added here.

If *a* is a secondary vowel, it must of course have been added for a certain purpose, by adding it the meaning of the word must undergo a change; this is

23.

24.

the case in *nudq* to cut and *nālq* to butcher. For more examples of the addition of a second vowel see 70.

A good example for *w* being dropped altogether in Shi. is this: *māq* to catch, Ga. *mako*, Ba. *mok*, Di. *muqk* < **mua* or **mwa*.

25.

A different evolution have

tuqñ male, Di. *wton*; *chōñq* to heap up, assemble, Di. *wchan*. Here again the primitive vowel is *a*, as is evident from *wchan*; now an *u* — in Di. preserved as *w* — was prefixed to the stem, and in Shi. was received into the stem, so *wchan* > *chuqñ*, *wton* > *tuqñ*. See also the formation of the passive 173 ss.

So we have two forms of adding a second vowel to the stem:

a) consonant + vowel + vowel: *t* + *u* + *a* > *twa*, *tuq*, *tq*;

b) vowel + consonant + vowel: *u* + *t* + *a* > *uta*, *twa*, *tuq*, *tq*.

Assimilation of Vowels.

26.

Some assimilations are treated above: *ia* > *ie*, *ye*; *ua* > *uq*, *wq*. Others are: *wich* head and *wuch*; *wiŋq* to arrive, and *wuŋq*: *i* has been assimilated by the preceding *w* and thus become *u*;

ya ũ "I shall" is often pronounced *yo u*, *ya u*;

bugin "there is not", and *bigin*;

bū "not to be", and *bogñ* "there is not" < *bū* + *gen*;

yigq to become, and *yogq*;

tyel foot, *tyāla* my foot;

bānén it is, and *bēnén*;

kī rē "with its body" becomes *kē rē*;

yí rē why you, but *é rē*, why he;

ké "and", but: *wú kú bōq* you and the smith: *i* is assimilated to the preceding *u*.
ān this, *ēnī* that; an *i* has been affixed to *an*, and has turned the *a* to *ē*. (Note the change of tone in this last example: the low tone designates the nearer, the high tone the farther distance).

27.

Contraction and Elision of Vowels.

Some have been shown above: *ia* > *ya*, *ye* > *ē*; *ua* > *wa*, *wq* > *q*. Others are: *yí ũ* "you will" > *yū*. *mí ēn* his mother > *mēn*. *wí ēn* his father > *wēn*.

Where two vowels of different words meet together, generally one is dropped:

kwārq a my grandfather > *kwāra*.

kwārq i thy grandfather > *kwāri*, and likewise all these connections.

afoachi ak these rabbits > *afoach* ak.

yí gwōk āñq what are you doing > *yí gwō āñq*?

yí kōbq adi what do you say > *yí kōb adi*, or: *yí kō di*?

In the nasalization of final consonants a final vowel is dropped: *jāq* chief > *jāñ*; see 127.

Change of Semivowels.

In forming the singular and plural of nouns and the tenses of verbs, frequent changes of semivowels are to be observed. As is said above, the semivowels *within* a word are probably original vowels, *w* < *u*, *y* < *i*. In many of those cases where the *u* or *i* had a *high tone*, it has not become a semivowel, but has retained its original form. If the *u*, *i* with a high tone did become a semivowel, its tone was transferred to the following vowel; it is sometimes difficult to decide whether one ought to write *úò* or *wò*.

A few examples of the changes may be given here; for more see 124 ^{14 15}.

ɛ and *wɛ*: *gṵgṵ* to work passive *gwṵk* *kṵbṵ* to speak passive *kwṵp*

ógwṵk-ógṵkì jackal

óṵwṵn-óṵṵn cock

kṵtṵ and *kwṵtṵ* to drive

okwṵr-ókṵrì serval.

vice versa: *mṵk-mwṵk* dog-head fish.

o and *wo*: *kṵnṵ* and *kwṵnṵ* to help

notṵ and *nṵwotṵ* to spit.

vice versa: *kwṵt-kṵt* shield.

wṵ, *wo* and *uṵ*, *uo*: *nṵwotṵ*, *nṵwotṵ* and *nṵtṵ* to show.

The vowel *u* has been preserved in:

kúṵnṵ to taste, past *a kwṵna*; *kwṵjṵ* to sew, n. *kúṵjṵ*.

nṵwṵbṵ to knead, n. *núṵbṵ*;

gwṵk-gúṵk dog; *kwṵm-kúṵmì* chair; *tṵjṵ* and *túṵjṵ* to tie.

Changes between *ɛ* and *yɛ*:

gṵdṵ and *gyṵdṵ* to build; *kṵdṵ* and *kyṵdṵ* to dig

fyṵr-fṵrì back-bone; *nṵrṵ* to let the milk down, *nṵyṵdṵ* to milk.

The vowel *i* has been preserved in:

gṵtṵ to sacrifice, and *gṵtṵ*; *òbṵch-òbṵtṵch* reed

lyṵch-lṵtṵch elephant; *kyṵdṵ* to refuse, n. *ktṵdṵ*.

y < *w*: *yṵi* soul Di. *wei* *gwṵlṵ* and *gyṵlṵ* ring

gyṵnṵ fowl

Any. *gwṵnṵ*

kyṵdṵ to refuse Ga. *kwero*

lyṵlṵ to save

Nr. *lwṵl*

fyṵu heart Di. *pwou*

kyṵn horse

Any. *okwṵn*.

In most of these words the cause of *w* being transformed into *y* may be the following vowel *ɛ*, *e*, which, being palatal, assimilated *w* into the palatal *y*.

Elision of an original *w*:

wṵrṵ and *ṵrṵ* to send, *ṵrṵ* relative by marriage Ga. *wor*.

lṵn war

Ga. *lwen* Ju. *lwṵn*

jṵ people

Ba. *gwea*

dṵl skin

Ga. *odwel*

tṵn egg.

Nr. *twṵn*

nṵnṵ much

Nr. *nṵwan*

māgṵ to catch

Di. *mwṵk*

nṵnṵ is probably < **nyṵn* < **nwṵn* < **nṵwan*.

28.

29.

30.

31.

32.

33.

34.

In many of these examples it is to be noted that often a vowel preceded by a semivowel is short, but when the same word appears without a semivowel, the vowel is long: the quantity of the semivowel is added to that of the vowel.

Elision of γ : $\gamma\acute{e}n$ and $\acute{e}n$ he.

Change between w , γ and r . — Though r is not a semivowel, it is to be treated here.

In a considerable number of words these three sounds may be interchanged at will. Compare what is said of the nature of γ in 9. γ and w are closely related (they are interchanged in just the same way in Ewe); now the friction which is produced in forming γ is, by some individuals, transferred from the back-mouth to the point of the tongue, the velar friction becoming a lingual one, that is, instead of γ an r is pronounced.

$w\acute{o}t$, $\gamma\acute{o}t$, $r\acute{w}o\acute{t}$ house	$w\acute{u}m\acute{o}$, $\gamma\acute{u}m\acute{o}$ and $r\acute{u}m\acute{o}$ to finish
$w\acute{u}m\acute{o}$, $\gamma\acute{u}m\acute{o}$ and $r\acute{u}m\acute{o}$ to cover	$w\acute{o}m\acute{o}$, $\gamma\acute{o}m\acute{o}$ and $r\acute{o}m\acute{o}$ to carry water
$\gamma\acute{e}j\acute{o}$ and $r\acute{e}j\acute{o}$ fish	$w\acute{o}r$ and $r\acute{o}r$ kings
wa , $w\acute{o}$ we, Di. $\gamma\acute{o}k$	$\gamma\acute{o}n\acute{o}$ and $r\acute{o}n\acute{o}$ to elect.

γ does not stand before i , o , and seldom before u ; here w takes its place: $\acute{n}\alpha\gamma\acute{o}l\acute{o}$ - $\acute{n}\alpha w\acute{u}l\acute{i}$ axe; $\gamma\acute{e}\acute{t}$ and $w\acute{o}\acute{t}$ a season, $\gamma\acute{w}d\acute{o}$ and $w\acute{i}d\acute{o}$ to pound.

In $\gamma\acute{e}\acute{t}$ - $w\acute{o}\acute{t}$ the change from γ to w has caused a change from e to o .

35.

Change between y and γ :

$y\acute{e}$ and $\gamma\acute{e}n$ he;	$y\acute{a}$ I	Di. γa .
y sometimes corresponds to j in Nr. and Any.:		
yan I	Nr. $j\acute{a}n$	$ya\acute{t}$ tree
$y\acute{t}n$ you	Nr. $j\acute{i}n$	$y\acute{i}ep$ tail
$y\acute{o}$ road	Any. $j\acute{o}$	$y\acute{o}m\acute{o}$ wind
$y\acute{w}\acute{o}n\acute{o}$ to cry	Any. $j\acute{w}\acute{o}k\acute{o}$ and $j\acute{u}n\acute{o}$.	Any. $j\acute{a}m\acute{o}$

Here probably j is the older sound; compare the analogous case, where in Shi. a j turns into y : 46.

36.

When a noun ending in u receives a vowel-suffix, a w is inserted between both; $\acute{n}u$ lion $\acute{n}uw\acute{i}$ lions; or, if u is part of a diphthong, it becomes w : $fy\acute{o}u$ heart, $fy\acute{o}w\acute{a}$ my heart; see 135.

Change of Consonants.

37.

Interchange.

Some consonants may be interchanged at will, one individual preferring the one, another the other consonant; often the same individual in the same words now uses the one, a little while later the other consonant. The younger generation of the people, and chiefly all strangers speaking the language, prefer the fricative sounds.

These consonants are :

ch and *sh* *ḡ* and *ḡ* *ṭ* and *ṣ* *p* and *f* or *f*.

According to the general laws of evolution in African languages, *ch* *ṭ* *ḡ* *p* are to be regarded as the older, *sh* *ṣ* *ḡ* and *f* *f* as the younger sounds. — *t* never changes with its corresponding sound, which would be *s*; the natives are not able, unless expressly taught, to pronounce an *s*.

Assimilation.

The consonants *k ch t ṭ p*, when standing at the end of a word, can be pronounced in two ways. They are voiceless, that is a real *k ch t ṭ p* is to be pronounced, if 1. the word stands alone or at the end of a sentence; 2. if it is followed by a voiceless consonant. They are voiced, that is, they are to be pronounced *g j d ḡ b* 1. if they are followed by a voiced consonant, 2. if they are followed by a vowel (an exception to this rule see 139 and 143). But these consonants are always written voiceless. This rule is suggested merely by practical regards: it would, for instance in school-practice, be troublesome, to write the same word with different sounds.

Real pronunciation

ḡḡ jal
ḡḡ t̄r̄ḡ
riṭ l̄b̄ḡ
riṭ t̄ḡ
kwḡḡ obwoṇ
kwḡḡ t̄r̄ḡ

Usual writing

ḡḡ jal the cattle of the man
ḡḡ t̄r̄ḡ the cattle of the people
riṭ l̄b̄ḡ the king of the people
riṭ t̄ḡ the king died
kwḡḡ obwoṇ the talk of the stranger
kwḡḡ t̄r̄ḡ the talk of the people.

If one consonant of a word is interdental, the rest of the consonants in the same word, if *t*, *d* or *n*, become in most cases likewise interdental:

ḡāṇ man, *ḡiḡḡ* to make straight, *ḡōḡḡ* hot season, *ḡōḡḡ* to suck, *ḡuḡḡ* to rise, *ṭaṭḡḡ* a pole for pulling boats; in some connections even the consonant of another word may become interdental: *yaṭ* tree, *ḡuṇ* large, *yaṇ ḡuṇ* a large tree; between *ṇ* and *ḡ* the tongue does not change its position. But observe: *ṭa tyḡḡ* heel, literally "base of the foot", here each of the two words is still felt as independent, therefore no assimilation takes place.

Assimilation is also to be observed in the law of nasalization:

<i>k + n > ṇ</i>	<i>ch + n > ṇ</i>
<i>t + n > ṇ</i>	<i>ṭ + n > ṇ</i>
<i>p + n > m</i>	<i>ḡḡ + n > ṇ</i>
<i>jḡ + n > ṇ</i>	<i>dḡ + n > ṇ</i>
<i>ḡḡ + n > ṇ</i>	<i>bḡ + n > m</i>

Examples see 140.

38.

39.

40.

Consonants influenced by vowels.

41. a) A mute voiceless consonant standing between vowels generally shows a tendency of becoming voiced. Thus nearly in all verbs in the present tense the second consonant is voiced: *kəḍə, gəḍə, gəḡə, kəḡə* etc.; and in those which have preserved a voiceless consonant, often, when the word is spoken rapidly, the consonant is pronounced almost voiced, or at least not as *k t* etc., but as a somewhat hard *g, d*, etc. (what in German phonology is called "voiceless lenis").

b) See 38.

42. Change between voiced and voiceless consonants.

1. See 26, Assimilation.

2. See 41, Consonants influenced by vowels.

3. Sometimes the consonant beginning a word shows a change between voicedness and voicedlessness:

Bachōḍə and *Pachōḍə*, Fashoda

dəkəḡi and *təkəḡi* dura-stick

bā and *pā*, or *fā* not

ḡək mouth Any. *tək*; *dāk* pot Nr. *tək*

ḡé they, probably reduced from *kwe*; see 131.

4. In the formation of plural a voiced consonant often turns voiceless: *afudə* pl. *afuti*; see 107.

43. Combination of Consonants.

The Shi. does not combine two or more consonants in a word without an intervening vowel. A consonant may be combined only with one or more vowels or with a semivowel, never with a second consonant.

44. If in the connection of noun and possessive pronoun or in the formation of plural two consonants meet together, one is always dropped:

nal boy *nal ra* my boy > *nāra*

yinq fisherman plural *yit* < **yint*

nal ri thy boy > *nāri*

yech belly plural *yət* < **yecht*

pach village *pach rē* his village > *pārē*

dyel goat plural *dyek* < **dyelt*

wich head plural *waṭ* < **wachṭ*

loql gourd plural *lōt* < **loqlt*.

An *n* has been dropped in certain cases of genitive-formation, *ḡək n tēro* becoming *ḡək tēro*; see 127.

45. If two consonants of two different words meet together,

a) both consonants may be preserved; this is generally the case, when the first of the two consonants is a liquid or a nasal one; *jal məkə* some man; *Gol batə* a proper-name, *Agun jwək* a proper-name; but *ḡən ḡen* "where are they" becomes *ḡə ḡen*; and *kal wun* your fence > *kal ün*.

b) the 'helping vowel' is inserted: *lēch* tooth, *lēche lyech* the tooth of the elephant; see 127.

c) a mute consonant is sometimes dropped:

ḍok cattle, *ḍo riṣ* cattle of the king
pach village *pā riṣ* village of the king
bat arm *ba jal* arm of the man.

d) *ch* turns into *y*, that is, an unsyllabic *i*:

wich head *wiy pām* head of the table
yech middle *yey nam* middle of the river.

Changes of single consonants.

46.

k. An original *k* is dropped in:

<i>wa, wq</i> we	Nr. <i>kqn</i> < * <i>kwqn</i>	<i>warq</i> shoe	Nu. <i>kwari</i>
<i>winq</i> bird	Ba. <i>kwen</i>	<i>orāp</i> spider	Nu. <i>korābe</i>
<i>um</i> nose	Ju. <i>kum</i>	<i>wūmq</i> to cover	and <i>kūmq</i> < * <i>kwumq</i> .

The opposite state is in:

kwōrq cotton Ga. *waro* *kōnq* to pour out Ga. *ono* < **kwonq*.

Perhaps the primitive state in all these words is a beginning *kw*.

An original *k* has turned into *ch* in

chāṭq to walk Di. *kat, kawt* *kēch* bitter Nu. *kagal*, stem **kak*
kwach leopard Bo. *kqgo*, Ba. *koka*.

An original *k* has turned into *t* in *alilit* bat, Di. *alich*, Ga. *olik*; here *k* > *ch*
 > *t*, *k* being the oldest, *t* the youngest form.

g. A primitive *g* has turned into *j*:

jē people, Ba. *gwea* tribe.

ch. *ch* has become *y* in connections described in 127.

j. *j* has become *y* in *wājṭq* aunt, and *wāi* (*wāy*).

t *d*, and *ṭ* *ḍ*.

1. At the beginning of a word; *t* > *r*.

rēmṭq blood Bo. *trama* *rōmṭq* and *tōmṭq* to fetch water, Ga. *twomo*.

ṭ > *r*: *ṭumṭq* and *rumṭq* to finish.

2. Within or at the end of a word.

t > *r*: *dwatṭq* and *dwerṭq* to wish, *tyetṭq* and *tērṭq* to carry; *gor* and *got* corner.

t, d > *l*: *kētṭq* and *kēḷṭq* to throw *kwātṭq* and *kwālṭq* to steal

kwotṭq to drive past *kwola* *ḷēḍṭq* to shave and *lyēḷṭq*

notṭq to spit past *nol* *yāḍṭq* to curse and *yālṭq*

gōḍo to scratch past *gōl* *gwidoṭq* to wink with the lips, *gwēḷo* to wink.

ṭ, ḍ > *r*: *nētṭq* to laugh, n. *nyērṭ* *yiedṭq* to cut, past a *yier*

riṣ king pl. *rōr*, *obēṭ* and *byerṭq* womb

rōḍṭq thirst Ga. *orwor*

wāṭ steer, but *ware* *gōt*, and *wgr nam tai* a certain kind of steer.

Concerning $t > r$ (and $t > r?$) it may be remarked that in Nr. a final t is followed by a strong hissing sound, which sometimes turns into a rolled r , and thus makes the t disappear altogether. In the same way t may have become r in Shi., the tr in Bo. meaning an intermediate stage between t and r .
 $t > l$: $tāḏḏ$ to cook, past $tāl$ $wīḏḏ$ to change, past $wēla$.

More examples for these changes are to be seen in 182; there also the functions of some of the changes are described. The changes of consonants into the corresponding nasal sounds are treated in 140.

The changes of t d , t $ḏ$ to 1. r , 2. l , and 3. n are doubtless to be traced back to different causes. — Observe also that t t at the beginning of a word change into r only, in the middle or end of a word they may change to r or to l .

INTONATION.

47. As in other Sudan languages, the intonation is an important and essential part in Shilluk grammar. Without paying close attention to it, it is not possible to master the language. Intonation is not to be confounded with *accentuation*, which means the stress laid on a particular syllable or word. Intonation means exclusively the highness or lowness of a syllable compared with other syllables. Each syllable has its own tone, which cannot, as is the case in European languages, be changed at will, but is altered only under certain conditions.

The tone can lie on vowels, and on consonants which have the function of vowels: n m l r . If in diphthongs only the first vowel has a tone-mark, it is understood that the second vowel has the same tone.

48. The Shi. has three original tones: a high tone, marked thus: \acute{a} , a low tone: \grave{a} , and a middle tone: \tilde{a} . Two tones, and in some cases even three, may combine on one syllable. Generally it is the high and the low tone, which unite on one syllable; so we have the combinations low-high $\grave{\acute{a}}$ (rising tone) and high-low $\acute{\grave{a}}$ (falling tone). In the first case the vowel begins with a low tone and then rises; in $\acute{\grave{a}}$ it is the reverse: at first a high tone, which is lowered at the close of the sound. According to my observation in both cases the high tone is of longer duration than the low, and it seems to me that a particular stress lies on it (see below).

There are also combinations of the high and middle tone $\acute{\tilde{a}}$, these are fairly frequent, while I have not met with a middle and high tone. One example of three tones on one syllable is given below.

49. The rising and the falling tone generally occur on syllables with a long vowel, but they are also met with on short vowels, just the falling tone often does so.

In this case the high tone is clearly prevalent, only just before the sound is stopped, the tone is lowered.

It is difficult to describe the tones or to give analogies for their pronunciation from European languages. In this particular case it is still less advisable, as the author of this book does not write in his own language, and does not feel sufficiently acquainted with English to give examples from it for illustrating the pronunciation of the tones.

[The English as well as other European languages does have different tones, one syllable or word being pronounced higher than others. The difference between European and Sudan languages is, that in the first the observation of the tone is not indispensable in speaking, the meaning of a word is not altered, whether it be pronounced with a high or a low tone; but in Sudan languages the tone is just as essential and integral as are vowels and consonants. Two words with the same sounds, but different tones, are quite different words, which in their etymology and meaning have nothing to do with each other, the conformity in the sounds is in this case to be considered as mere accidental. — On the other hand in European languages the *stress* or *strength* laid on a word is essential, it distinguishes the syllable or word which conveys the chief thought from those which are less important.]

Only some examples of each tone and combination of tones are given here; their pronunciation must be acquired by hearing them from the natives. The student should let a native pronounce these and other examples repeatedly, so long till he is not only able to hear the differences, but to imitate them to the satisfaction of the native. (To do that, one must really try to wholly quit the European mode of pronouncing a word; to give one example: When we pronounce a single word, or, the last word of a sentence, we generally lower the tone of the sound; the Shi. cannot do so, unless the word has a low tone; if it has a high tone, he will pronounce it high, whether it stands at the end of a sentence or not; just mark the first examples which follow here.)

Examples.

High tone: *lén* war, *fén* ground, *yán* I, *gén* they, *dyél* goat, *óbói* foam.

Low tone: *tèrò* people, *ànàn* now; *qèàn* cattle, *pì* water. The high and low tone are easily distinguished, when both meet together: *ákyèl* one, *ádèk* three, *tyèlò* foot, pl. *tyél*; *ká è kò* and he said; *ják àk* these chiefs.

Middle tone: is not so easily distinguished, and may be confounded with the high tone. Examples: *ótwón* cock; the second tone is a little lower than the first, yet it is distinctly not low; *gát* pl. *gât* riverbank; *kífa* in order that.

Rising tone: *gé bèn* all of them, *ótwón* hyena; (these examples are easy, be-

50.

51.

cause a high tone precedes the rising one, the tones are like this: ~; mark the difference between "cock" and "hyena"!); *fūk* a water-pot, *yǒ* road, *Dák* a proper-name.

Falling tone: *é tǎk* he is absent, *tǎk* is hard. When a high tone is followed by a low tone in the following syllable, the high tone itself sometimes is lowered at its end, so that instead of **ábà*, sometimes **ábà* is heard.

High and middle tone: *dwên* when? *wú kǐ mên* you and who? *é* yes.

High-low-high tone: *dút* dowry.

In the texts and dictionary the high-middle tone is generally rendered by high-low tone.

52.

Examples of words which have the same sounds but different tones:

<i>ótwoǒ</i> cock	<i>ótwoǒ</i> hyena	<i>lèu</i> hot season	<i>lèu</i> a small lizard
<i>lǎnǒ</i> nebbak-tree	<i>lǎnǒ</i> to spend the night	<i>má</i> which	<i>mǎ</i> aunt
		<i>màr</i> green	<i>már</i> because
<i>lúu</i> skin	<i>lúu</i> spittle	<i>ókǒk</i> a fish	<i>ókǒk</i> egret
<i>lǐlǐ</i> flint-stone	<i>lǐlǐ</i> to be smooth	<i>wàn</i> year	<i>wàn</i> eye.

53.

But such words are not nearly so frequent here as they are in western Sudan languages; this is so chiefly from three causes:

1. the words consisting of only one consonant and one vowel, which prevail in the western Sudan, are not numerous in the eastern languages, these last having augmented the primitive stem by prefixes and chiefly by suffixes; see 63. These additions were in most cases a sufficient means for distinguishing the stems from each other, thus the distinction by tone became in many words superfluous, and consequently disappeared, or was mechanized.

54.

2. In the eastern languages, at least in some of them, the tone developed into quite a different function, which the western Sudan languages do not have. Here the tone is exclusively *etymological*, that is two or more words which have the same sounds but are of quite different etymology, are distinguished from each other by different tones. In the eastern languages this function is also preserved, but it is almost being suppressed by the *grammatical* function of the tone, that is, *grammatical categories are expressed by difference of tone*. Copious examples for this rule, which is a characteristic feature of the Shi., are given in 122 ss.

55.

A few illustrations will suffice here:

a) singular and plural by different tones:

<i>kyén</i> pl. <i>kyén</i> horse	<i>dák</i> pl. <i>dǎk</i> pot
<i>byèlǒ</i> pl. <i>byél</i> dura	<i>jách</i> pl. <i>jách</i> shoulder
<i>bói</i> pl. <i>bói</i> net	<i>ókôr</i> pl. <i>ókôr</i> ford
<i>dók</i> pl. <i>dók</i> mouth	<i>alún</i> pl. <i>alún</i> somersault.

- b) the vocative always receives high tone on the last syllable:
bòdò smith, but in addressing: *bòdó!* o smith!
màyò mother, but in addressing: *màyó!* o mother!
nàtè man, but in addressing: *nàté!* o man!
Dák a proper-name, but in addressing: *Dágt!* o Dák!
- c) The personal pronouns have high tone; see 130. Note also the mechanized tone in the possessive pronouns and the numerals, 134, 152.
- d) the tenses and modes of the verb are distinguished by tone:
to eat: present active *chàmò*, passive *chám*, verbal noun: *chám*
to work: present active *gègè*, passive *gwòk*, verbal noun: *gwòk*.
3. Into the Shi. the accentuation or stress (the dynamic tone) has, probably by hamitic influence, been introduced, and it is often difficult to distinguish intonation from accentuation. This is not so much the case in single words, but in groups of words, in which stress is laid on a particular word; generally this is a word with high tone, so that high tone and stress unite on the same word or syllable; and on the other hand, a stress falling on a low tone, raises the tone of the syllable.

56.

Change of Tones.

57.

The intonation is in Shi. not of that regularity which is found in the western Sudan languages. Though most changes obey fixed laws, yet many seem rather arbitrary, and I have sometimes met with the baffling fact that a word or a connection of words were, at different times, pronounced with different tones. Generally a word, when pronounced single, has its fixed tone, but in connection with other words the intonation changes very strongly, adapting itself to or contrasting with, its neighborhood (*rhythmical* tone).

Most of the changes may be classified under two headings, viz. assimilations and dissimilations.

Assimilation of Tones.

58.

yít pl. *yìt* ear; but *yíté kyén* ears of the horse
òkòk pl. *òkòk* flower, but *òkòkí yať* blossoms of the tree
àtép pl. *àtép* bag; but *àtépé nàtè* the bags of the man.

In all these words the plural has low tone; but in connecting the words with a genitive, a high-toned *é* is added; the high tone of this *e* causes the preceding syllable to become also high.

gúòk dogs *d* my, *gúóká* my dogs; this is analogous to the preceding examples. *ká* "and", *é* "he", *kò* "said" but connected: *ká é kò*.

yá I *gègè* work, *yá gègè* I am working; the low tone of *gègè* causes the *á* of

yǎ to add a low tone to its high tone; this low tone on *ǎ* is, however, pronounced but very faintly, sometimes only *ǎ* is heard.

Dissimilation of Tones.

59. *gǎn* thing *àn* this, but *gǎn àn* this thing, *gǎk àk* these things.
nànn crocodile *àn* this, but *nǎnn àn* this crocodile.

Here the reason of the low-toned noun becoming high-toned is the stress which is laid on the noun.

Many references to intonation will be found in the following paragraphs, they are treated there together with the grammatical functions they exercise.

Accentuation.

60. In words with more than one syllable the accent (or stress) lies on the stem-syllable. When a syllable with low tone has the accent, this low tone frequently becomes high.

SECOND SECTION: FORMATION OF WORDS.

The stems of the Shilluk-words are monosyllabic. A word may consist in

1. a vowel.

á sign of the past, *á* it is, *â* which, *ú* forming the future; and the personal pronouns when suffixed: *a*, *i*, *é*; but these last, being unseparably connected with another word, are not independent words; and the rest are likewise mere particles; no noun or verb in Shi. consists in a vowel only.

2. a consonant and a vowel.

This is the oldest form of the word in the Sudan-languages (comp. Die Sudansprachen, page 14), but is not very frequent in Shi. now. Examples: *bâ*, *fâ* not, *bê* in order to, *bû* to have not, *cha* time, *cha* to be going to, *chi* wife, *chê* to begin, *chû* bones, *dà* to have, *dè* sign of perfect, *dê* but, *ga* piece, copy, *gé* they, *gê* him, *gû* a big fish, *jê* people, *kâ* to go, *kâ* place, *ké* with, *ko* to say, *kû* thief, *mâ* aunt, *ma* because, *mi* mother, *nâ* as, *nè* as, *né* to use, *na* child, *ni* lion, *pi* water, *rè* why, *wâ* we, *wú* you pl., *yâ* I, *yé* you, *yê* road.

Not in all these words the primitive form, consonant + vowel, is original, some are apparently shortened from longer forms, but in others it is not clear, whether the short forms are mutilated from longer ones, or whether the words consisting in more than one consonant and one vowel have evolved from the corresponding primitive forms. Compare these examples:

<i>bâ</i> , <i>fâ</i> not, <i>fâ</i> it is not	<i>chi</i> wife — <i>chyek</i> wife
<i>bê</i> in order to, probably from <i>bia</i> to come	<i>chê</i> to begin — <i>châgê</i> to begin
<i>bi</i> to come — <i>bia</i> to come	<i>chû</i> bones, sing. <i>chôgê</i>
<i>bû</i> to have not — <i>bûngê</i> to have not	<i>gi</i> thing — <i>gin</i> thing
<i>cha</i> time — from <i>chan</i> "day, sun"	<i>kâ</i> place — <i>kâch</i> place
<i>cha</i> to be going to — <i>chamê</i> to be going to	<i>kâ</i> to go — <i>kâdê</i> to go
	<i>ko</i> to say — <i>kôbê</i> to say
	<i>ma</i> because — <i>mar</i> because.

3. a consonant and a diphthong.

bai buttermilk, *bêi* mosquito, *bêi* net, *lâi* game, *lâu* cloth, *lâu* far, *lau* spittle, *nau* thus, *nau* cat, *yêi* boat, *yêi* hair.

4. a consonant and two vowels.

bia to come; this is probably derived from *bi* to come.

5. a consonant, vowel, and consonant. This is by far the most fre-

61.

62.

63.

64.

65.

66.

67.

quent form; it may be called the characteristic form of the word in Shi., about 90 % of all *stems* of the language having this form.

bāt arm, *bāk* fence, *bāt* a cow, *bān* behind, *bār* long, *bēch* bundle, *bēt* spear, *bql* a mat, *gql* fence, *kal* fence, *kqt* rain, etc.

68.

In my comparative study "Die Sudansprachen", I have shown the original word in Sudan to consist in one consonant and one vowel, all other elements in a word being later additions. As is seen under 2., this original form is not frequent in Shi., the standard form being here consonant + vowel + consonant. Accordingly these words ought to be demonstrated as having evolved from words with one consonant and one vowel only; the second consonant should be traced as a later element. That is, however, until now possible only in a small minority of cases. This may be explained from the fact that the eastern Sudan languages have, for a comparatively long time, had their own development, separate from that of the western languages, and under the influence of languages of different character.

I have found, however, a number of words which, being identical in their first consonant and vowel, and differing only in the second consonant, have the same or a similar meaning, which makes it probable that they are of one origin, and consisted originally in one consonant and one vowel, but differentiated their meaning by adding a second consonant. In some of the examples there is a semivowel between the first consonant and the vowel, which, according to 21, 22, has arisen from a vowel, so that here two vowels are to be supposed.

69.

Examples.

<i>bāgq</i> to make a fence	} < * <i>bā</i>	<i>fēchq</i>	} to ask	} < * <i>fē</i> , * <i>fi</i> , with the supposed meaning of "to say"
<i>bājq</i> to tie together		<i>fyēchq</i>		
<i>bāno</i> ,	} to make a mistake	<i>fēmq</i> to gainsay	} say"	} < * <i>fo</i> , * <i>fua</i>
<i>bānq</i>		<i>fēdq</i> to lie		
<i>bājq</i> to err	} < * <i>bā</i>	<i>fōgq</i> to be bruised	} < * <i>fo</i> , * <i>fua</i>	}
<i>chōk</i> it is finished		<i>fōjq</i> to rub, brush		
<i>chōtī</i> it is finished	} < * <i>chō</i>	<i>gōdq</i> to loosen	} < * <i>gō</i> , * <i>gua</i>	}
<i>chwōbq</i> to pierce		<i>gōnq</i> to loosen		
<i>chwayq</i> to pierce	} < * <i>chua</i>	<i>kāgq</i>	} to ache, pain	} < * <i>kā</i>
<i>gōdq</i> to scratch, dig		<i>kāgq</i>		
<i>gōnq</i>	} to scratch	<i>kājq</i> to bite, ache, pain	} < * <i>kē</i>	}
<i>gwanq</i>		<i>kēq</i> to throw		
<i>gōbq</i> to scratch	} < * <i>gū</i>	<i>kēq</i> to dash, shatter, split	} < * <i>kē</i>	}
<i>fūgq</i> to be sharp		<i>kā</i> to go		
<i>fālq</i> knife	} < * <i>fā</i>	<i>kādq</i> , <i>kēdq</i> to go	} < * <i>kā</i>	}

<i>kōdɔ</i> to blow		<i>nōgɔ</i> to vomit	
<i>kōnɔ</i> to blow	< * <i>kō</i>	<i>notɔ, nʉotɔ</i> to spit	< * <i>nua</i>
<i>kwōdɔ</i>		<i>kāgɔ, kētɔ</i> split	< * <i>kā</i>
<i>kwārɔ</i>	} pole < * <i>kua</i>	<i>fwōjɔ</i>	
<i>kū</i> thief		<i>pākɔ</i>	} to thank < * <i>pua</i>
<i>kwālɔ</i> to steal	< * <i>ku, kua</i>	<i>rɔbɔ</i> to string beads	
<i>kwānɔ</i> to take		<i>rɔtɔ</i> to sew	< * <i>rɔ</i>
<i>kwōgɔ</i> to take	< * <i>kua</i>	<i>tēnɔ</i> to pour out drop	
<i>kwayɔ</i> to herd		by drop	< * <i>tɛ</i>
<i>kwodɔ</i> to drive, herd	< * <i>kua</i>	<i>tēnɔ</i> to strain beer	
<i>mwonɔ</i> to plaster		<i>tōnɔ</i> to pick	
<i>mūlɔ</i> to plaster	< * <i>mu, mua</i>	<i>twārɔ</i> to pick, gather,	< * <i>tua</i>
<i>má</i> because		clean	
<i>már</i> because	< * <i>ma</i>	<i>wōdɔ</i> to pull out	
<i>awa</i> yesterday		<i>wɔrɔ</i> to pull out	< * <i>wo, wua</i>
<i>awar-awa</i> the day before	< <i>awa</i>		
yesterday			

6. Consonant, semivowel, and vowel, which may again be followed by another augment.

These forms are also very frequent.

kwā grandfather, *kwi* some, *kwot* shield, *gwok* work, *kwop* talk, *lwak* cow-house, *wol* gourd, *kwach* leopard, *kwālɔ* to steal, *kwakɔ* to embrace, *kwānɔ* to swim; *fyechɔ* to ask, *kyedɔ* to refuse, *gyēnɔ* fowl, *tyēlɔ* foot, etc.

In 21, 22 I have, with the help of related languages, tried to show that in many, if not in all, cases the semivowel is to be traced to an original vowel, so that here also the primitive stem would be one consonant and one vowel. Compare:

<i>nudɔ</i> to cut		<i>kū</i> thief	
<i>nālɔ</i> to butcher	< * <i>nū</i> + <i>a</i>	<i>kwālɔ</i> to steal	< * <i>ku</i> + <i>a</i>
<i>nɔlɔ</i> to cut		<i>kwānɔ</i> to swim	
		Nu. <i>kuje</i> to swim	< * <i>ku</i> + <i>a</i> .

For more examples see 69.

7. The forms 5 and 6 may have a vocalic suffix, which consists a) in the vowel *ɔ*; it is added to the verb in the present tense, and to the singular of many substantives.

gōgɔ to work, *kāɔ* to go; *jāgɔ* chief, *jālɔ* man, *obwɔnɔ* white man, *anénɔ* an ant, *àchwātɔ* loin-cloth, etc.

In certain words this *ɔ* may be pronounced or dropped at will: *obwɔnɔ* or *obwón*, *jālɔ* or *jal*; moreover it is sounded so slightly, that one very often

70.

71.

overhears it. — In the Nuer language *o* is a suffixed demonstrative pronoun; it may originally have had the same meaning in Shi.

In the following cases a verb is formed from a noun by adding *o*: *wich* head, *wijo* to make a roof ("a head") *lach* urine, *lājo* to piss.

b) in the vowel *i*: stem *rūm* to cover, *rūmi* a cover; stem *chām* to eat, *chāmi-chami* a bait; stem *goj* to strike *gōjì-gòchìs* word.

c) the plural-suffixes see.

72.

8. Words with prefixes.

The Shi. has two vocalic prefixes, *a* and *o*. In most cases these prefixes have a distinct function: *by prefixing a or o to a verb, the verb becomes a noun*. This is a law prevailing in very many Sudan languages, eastern as well as western. Examples.

73.

bú to have not — *àbú* poor

chāgo to compose a song —

achak poet

chēmgo to make straight, to aim

— *àchēm* straight

gētgo to bless — *àgētgo* blessed

gwēngo to pick up — *àgwēn* a

bastard child (a child
"picked up")

kārgo to branch off — *akar*

branch

kworgo to winnow, *àkwör* husk

tūngo to be turned upside down

— *alūn* somersault

māṭ (to be) slow — *ámāṭ* a

stork

nāgo to kill — *ánékò* spirit of

a deceased person

bugo to press the bellows —

òbùk bellows

chōdgo to break off — *òchōdò* a

cow whose horns are
broken, a hornless cow

dikgo to darken (said of the sun)

— *odīng* cloud-shadow

rōgo to hollow — *òrōgò* hollow

tīng to raise, lift up — *òtīnò*
stones raised up, dam

tōrgo to make a ford — *òtōr* ford

dōlgo to swing — *òdōlò* swinging

kōgo to blossom — *òkòk* flower

kōng to stimulate — *òkōn* stimu-
lating

rōng to be astute — *òròk*
astuteness

tēwo to wag — *òtēu* wagging.

The prefix *o* often designates persons as descendants of other persons, as members of a tribe or nation:

wājgo sister *owājgo* the child of the
sister

nāygo the mother's brother, *onāygo*
the mother's brother's child

chōl Shilluk *òchōlò* a Shilluk man

jāng Dinka *ojāng* a Dinka man

māygo the mother's sister *omāygo*
the mother's sister's child

Dāk name of a king *Ódāk* the
son of *Dāk*.

bwōn foreign *obwōnō* a stranger,
foreigner.

In some cases *a* or *o* are prefixed to a noun, thus giving it a peculiar sense:

wēdō finger — *alwēdō* a dura
which has four ears, like
the four (long) fingers of
the hand

mal front — *āmālō* the first
tuñ horn — *atuñakye* "uni-
corn" : rhinoceros.

Not all words with a prefix can be derived from words without a prefix, for example:

àbàch a certain cow, *ábán* hammer, *ábich* five, *àbúrò* bushbuck, and many others.

In some words the prefix may be omitted at will:

atēgo and *tēgo* bead

oyīno and *yīno* fisherman.

There are some other words beginning with a vowel, but here apparently the vowel is not a prefix:

àk these, *àn* this, *àchà* these, *áfà* in order that, *én* he, him, *ōrō* to send, *órò* relative by marriage, *ánò* what?

In some of these a beginning consonant can be shown to have been dropped: *én* < *ṛén*, *ōrō* to send < *wōrō*; *órò* relative by marriage is in Ga. *wor*; in *ánò* "what" *á* is evidently the deictic particle: "it is".

9. Reduplication is very rare. I have only met with one single example: *yi yi* to be possessed by a spirit.

The Shilluks like to repeat a word or grammatical form which is to be emphasized: *é kēdō, kēdō, kēdō* he was going, going, going: was going on for a long while; *gē bēnò bēnò bēnò bēnò* they came all, all, all: all of them came; *láu láu láu* very far away; *é chákí chákí* he approached slowly, stealthily; *yá nèn, yá nèn* I looked closely.

Recapitulation.

The word in Shi. may have the following forms:

1. *a*, 2. *ba*, 3. *bau*, 4. *bia*, 5. *bat*, 6. *bwa*, *bwat*, 7. *batō*, *bwatō*, 8. *obat*, *obatō*, *obwatō*; 9. *baba*.

COMPOSITION OF WORDS.

Nearly all compound words in Shi. consist in two or more nouns, which stand to each other in genitive relation; they are, properly speaking, no compound words, but two distinct, independent nouns; compare:

<i>wan ágàk</i> "eye of the crow"	a kind of red dura
<i>wan Níkàn</i> "eye of Nyikang"	east
<i>wan iu</i> "eye of lion"	a kind of red dura
<i>wiy iu</i> "head of lion"	story, tale
<i>wiy kygn</i> "head of horse"	riddle

78.

- | | |
|---------------------------------|--------|
| <i>wān wōt</i> "eye of house" | window |
| <i>ʔa tyèlò</i> "basis of foot" | heel. |
- Sometimes the single part of combinations cannot be identified:
- | | |
|--|--|
| <i>wá jàl né nàrò</i> a kind of red dura | <i>ʔaʔéʔi</i> a pole for pulling boats |
| <i>wān wure hwal</i> south | <i>ʔákúgi</i> a little axe (these last three |
| <i>ʔàyè dè gāk</i> a cow, black with white | are compounds with <i>ʔa</i> "ba- |
| throat | sis"). |

Proper-names are often compounds: *Kwaʔ Kér*, *Koyikwoŋ*, *Aʔwòdwoʔi*, *Akùrù-wār*, *Awarejwoŋk*, *Óbàýàbwíjòp*, etc.

Many of these combinations are no doubt whole sentences, which have been united into one word.

79.

Some nouns, being frequently combined with other words, help to form certain grammatical categories:

na, in compositions often *ne* "child, young one" forms diminutives, it frequently also designates nouns with a certain quality, similar to the Arab *abu* "father":

na yaʔ a small, young tree *na rōjò* a young heifer, a calf

na riʔ son of a king, prince *na kōrò* cotton seed

na gól "child of the enclosure": wife

na bān "child behind": slave, servant, liege-man

na kwách, *na lèʔ*, *na fēlwot* names for cows;

Nèlwoák, *Nenàró*, *Nèjwòddò*, *Nègèr*, *Nelyeŋ*, proper names of persons and places.

80.

pá < from *pách* "village, settlement, home" is frequently used in forming names of places:

Páchòddò, *Fámaʔ*, *Fàdèt*, *Fáʔáù*, *Fábúr*, *Fàdèàn*,¹ *Fanikan* (also *Fenikan*), *Fákán*, etc.

81.

jal, pl. *jok* "man" may designate the acting person or a possessor, it can be combined with a verbal noun or an original noun:

- | | |
|-------------------------------------|----------------------|
| <i>jale lwok</i> "man of washing" | washer |
| <i>jal nial</i> "man of butchering" | butcher |
| <i>jal lén</i> "man of war" | warrior |
| <i>jal yaʔ</i> "man of tree" | medecine man, doctor |
| <i>jal kër</i> "man of richness" | rich person. |

82.

nate, pl. *tyen* man, person, is used in the same way as *jal*:

- | | |
|--------------------------------------|--------------|
| <i>nate nek</i> "man of killing" | murderer |
| <i>nate kwòyò</i> "man of herding" | herdsman |
| <i>nate nial</i> "man of butchering" | butcher |
| <i>nate kër</i> "man of richness" | rich man |
| <i>nate jwok</i> "man of sickness" | sick person. |

¹ Note the assimilation of tone!

A peculiar kind of compound nouns is formed by *nān*, the nasalized form of *nate* "man, person"; *nān* is properly "the man", "this man", see 138. It may be combined with a noun, or, what is more frequent, with a verb in the present tense, and with a verb in the passive:

<i>nān e qāchq</i> , <i>nān a qāchq</i>	"the person is a woman"	the woman
<i>nān tōjq</i>	"the man (is) black"	a black man
<i>nān chwqr</i> , <i>nān e chwqr</i>	"the man is blind"	a blind person
<i>nān e tēdq</i> , <i>nān tēdq</i>	"the man (he) is shaving"	one who is shaving
<i>nān e kōk</i>	"the man (he) is hired"	a hired person.

In the following compound nouns the first part of the composition is known, but no more existing independently in the language.

tediqq a red-brown cow, *teduk* a grey cow, *tētān* a black cow, from **te* cow; compare Nu. *ti* cow, Ba. *ki-ten* cow. Compare also: *qean* cow < **qe yan*, Nr. *yan*; *qōk* < **qe rok* cows, Nr. *rok*. In both cases the word in Shilluk has two components: **qe* and *yan*, *rok*.

The last consonant of the ruling noun undergoes a change in these words:

<i>warnamtai</i> a certain cow	} from <i>wat</i> "steer".
<i>wāregòt</i> a certain cow	
<i>wātyēbyēk</i> a certain cow	

83.

84.

85.

THIRD SECTION:

GENEALOGICAL RELATIONS OF THE SHILLUK LANGUAGE.

THE DIALECTS OR DIVISIONS.

86.

The Shilluk language is not confined to one single territory, but is spoken in different parts of the White Nile region, some of which are situated at considerable distance from one another. The largest section of Shilluk-speaking people live in what is generally called the Shilluk country, and only this part is known under the name of Shilluk people. The rest of the tribes speaking the same language have each their own name, both for people and language, but their languages are essentially one in structure and vocabulary with the Shilluk proper. There are, of course, dialectical differences, which are the natural consequences of the language being separated into locally different branches, so that each branch had its own way of development, and was in some measure influenced by its respective neighbour; but the following examples will make it evident that they are to be regarded as dialects of one language. It is to be noted that not only the selection of words given below are identical, but, as far as I have been able to judge, about 90% of all words in these dialects are uniform, and so is the grammatical structure; the only remarkable deviation is that Gang (Acholi) has a noun-forming prefix *la-*, pl. *lu-*, which is Hamitic and corresponds to the Masai "article" *ol* pl. *il*.

87.

The dialects or divisions of the Shilluk language are:

1. *Shilluk* proper.
2. *Anywak* (*Anwak*, also *Anuak*); it is spoken a) on both sides of the Sobat between the Dinka Tribe Gnok (*Nɔk*) and the Nuers, south-east of Abwong; b) in Abyssinia on both sides of the river Baro; c) in Abyssinia between the rivers Gelo and Akobo.

The *Anywak* has been somewhat influenced by its neighbour, the Nuer; some grammatical formations coincide with those of Nuer. But during my stay in the Shilluk country I have convinced myself that it is possible without considerable difficulty to converse with an *Anywak* man in Shilluk. The Abyssinians call the *Anywaks* Jambo.

3. *Jur*; is spoken between the 7th and 8th degree of n. lat. and about the 28th and 29th degree of eastern longitude.

4. *Dembo*; is spoken to the north-west of Jur, on both sides of the Bahr Dembo.
5. *Belanda*; is spoken south to south-west of the Jur, the habitat of both being separated by the Bongo or Dör.
6. *Ber* (*Bēr*); is spoken south of the Bongo country and east of the Belanda, on the right bank of the Suē river.
7. *Beri* (*Bēri*) is spoken in the province of Mongalla, on the right bank of the Nile, north-east of Lado.

On the map of A. E. S. the Beri ("Berri") are also called Beir; from this it is probable, that Beri and Ber are identical, Beri being the plural form of Ber. Again according to Schweinfurth¹ the Bongo designate the Jur by the name of "Behr", and on the map of A. E. S. in the habitat of the Ber the name "Jur" is put in; this seems to show the very near relationship of Jur, Ber and Beri; and as Belanda lies close to Ber, these two can also be nearly or totally identical.²

8. *Gang* (*Gan*) or Acholi; is spoken in the country situated east, north-east and north of the Nile between Lake Victoria and Lake Albert. — The name Acholi, also Shuli, is evidently identical with the name of the Shilluk: *Chōlō*, the *i* in Acholi, Shuli denoting the plural.
9. *Nyifwa* (*Nīfwa*) or Ja Luo, also called Kavirondo; is spoken in part of the Kavirondo-country, in the north-east coastlands of Lake Albert, round the Kavirondo-bay.
10. *Lango* (Kitching: Umiru); is spoken in the Bukedi district, north and north-east of Lake Kioga. Kitching in his Grammar of the Gang Language page VII says: "The northern Bakedi or Lango seem to be distinct from the Umiru, and their dialect is unintelligible to the Acholi." But the words which Johnston gives under "Lango", are clearly a dialect of Acholi and Shilluk proper.
11. *Aluru* (Kitching: Alur); is spoken in the country north and north-west of Lake Albert and west of the Nile.
12. *Chopi*; is, according to Kitching, spoken between Bunyoro and the Victoria Nile. Sir Harry Johnston does not mention this name in "The Uganda Protectorate", but he says that the name *Luq*, which is given to several Shilluk dialects, also occurs in the north of Unyoro.
13. South of Nyifwa, on the eastern shore of Lake Victoria, lives a small tribe called *Gaya*; they seem also to speak a dialect of Shilluk; but it is not sure.
14. The same is to be said of the *Jafalu*, who live to the north-east of Lake Albert.

These are the dialects or divisions of the Shilluk which are known to-day. It is, however, to be observed that the word "dialect" is not employed here quite in its usual meaning, as of some "dialects", chiefly Ber, Beri, Belanda,

88.

¹ *Linguistische Ergebnisse einer Reise nach Central-Afrika* (Berlin 1873) p. 61.

² Compare also B. Struck "An Unlocated Tribe on the White Nile", in *Journal of the African Society* 1908 page 75—78.

Dembo, it is not known whether they do at all differ from each other, or whether they are rather divisions of one identical dialect. The distinctions which do exist between some of the divisions will best be seen from the examples following in the list below. In this list most of the dialects or divisions are illustrated:

Anywak from my own unpublished materials;

Jur in Schweinfurth, *Linguistische Ergebnisse*;

Ber is represented by a few words¹ in Petherick, Egypt, the Sudan and Central Africa, p. 481:

forehead	<i>wiy</i>	Shilluk	<i>wich</i>	} The orthography of the original has been retained.
eye	<i>wang</i>	Shilluk	<i>wan</i>	
nose	<i>koum</i>	Shilluk	<i>wum</i>	
lip	<i>dack</i>	Shilluk	<i>dok</i>	
tooth	<i>lack</i>	Shilluk	<i>lek</i>	
tongue	<i>laeb</i>	Shilluk	<i>lep</i>	

Gang in Kitching: *An Outline Grammar of the Gang Language*, London 1908.

Nyifwa in O. Baumann, *Von Masailand zur Nilquelle*, also in Sir H. Johnston, *The Uganda Protectorate*.

Lango and *Aluru* in Johnston, *The Uganda Protectorate*.

Of *Dembo*, *Belanda*, *Beri* and *Chopi* I have not found any materials. *Dembo* and *Belanda* I include amongst the Shilluk dialects on the strength of Schweinfurth's statement ("Im Herzen von Afrika" page 63): north of the Jurs the more numerous Dembo and some smaller tribes of the same origin have their residence; and the Belanda live 80 (German) miles south of the Jur; they, in spite of the great differences in their habits, which have evidently been influenced by the Bongo, still have preserved the Shilluk language in a more or less pure form." The native traditions also designate the Belanda as belonging to the Shilluks.

Of *Beri* Emin Pasha says that they speak the same language as the Shilluks.

Chopi is mentioned by Kitching as belonging to the Shilluk group.

89.

It is remarkable that many dialects bear the same name. As stated above, Acholi, also called Shuli, is doubtless identical with *Chōlō*, the name of the Shilluk proper. Likewise the name Luq occurs repeatedly: the Jurs call themselves Luq; the Aluru of Albert Lake, according to Johnston, more often pronounce their name Aluq, and this form appears again in the north of Unyoro and among the Ja-Luq (*Nyifwa*). Note also the names *Bēr*, *Bērī*, *Bār*, (this last name is given to the Shilluk proper by the Dinkas), and *Bqr*, which is the proper name of the Belanda.

¹ These words are also given by Struck, *An Unlocated Tribe*.

THE POSITION OF SHILLUK AMONG OTHER AFRICAN LANGUAGES.

The Shilluk belongs to a clearly circumscribed group of African Languages, which is usually styled "Nilotic Languages". It is difficult to give the characteristic marks of the languages belonging to this group, as sufficient materials of all of them are not available. Some chief points are:

1. Mute and fricative sounds are in some cases interchangeable, chiefly *p* and *f* are often so.
2. Many, if not all, of the languages have interdental sounds (*t̪ d̪ n̪*). I have found them in Shilluk, Anywak, Nuer and Dinka, and according to some German authors Masai and Ndorobo also have them.¹
3. The stem in most cases consists in a consonant, vowel, and consonant, generally ending in a consonant.
4. Stems with a semivowel between the first consonant and the vowel are frequent. The stem-vowel is often a diphthong.
5. Probably in most of them intonation plays an important rôle.

The Nilotic languages consist of two sub-divisions:

- a) The Niloto-Sudanic group.
- b) The Niloto-Hamitic group.

It is probable that the Nilotic languages originally belong to the family of the Sudan-languages (vide below 95). The phonology, the form of the word and some grammatical peculiarities in all Nilotic languages point to this common origin. The vocabularies of all of them have certain sudanic elements. But at a certain former period all these languages have more or less strongly been influenced by languages of a different character, which are generally called Hamitic languages. They differ from the Sudanic languages chiefly in the grammatical gender, in the prevalence of accentuation instead of intonation, and in their more extensive possibilities of expressing formative elements. Rudiments of the grammatical gender are found in Shilluk also, see 126; likewise accentuation exists in Shilluk, but the means of forming words are scanty. On the other hand numerous Shilluk-words, which most probably are Sudanic, are found in languages generally counted as Hamitic.

So the line between Niloto-Sudanic and Niloto-Hamitic languages is not easy to define; they all have components of Sudanic and of Hamitic origin, only that in some cases the first is prevalent, in others the latter. But nevertheless the groups may be distinguished; the languages belonging to the Niloto-Sudanic group having a large number of words common to all of them, and

¹ See for instance Meinhof on Ndorobo in *Mitteilungen des Seminars für Orientalische Sprachen*, Band X, 111; and Struck in „Die geographischen Namen im Gebiet der ostafrikanischen Bruchstufe“. Reprinted from „Mitteilungen aus den deutschen Schutzgebieten“, Nr. 2, 1911.

90.

91.

many of which are clearly genealogically connected with the Western Sudan languages. In the formation of words and in the structure of their grammar they are essentially uniform; they have not the grammatical gender or only faint traces of it. On the other hand the Niloto-Hamitic group has not nearly so many words in common with the Sudanic group, as the idioms of the Sudanic group have with each other; in formation of words and in the wealth of formative elements they considerably deviate from the Sudanic group; and they have the grammatical gender. Whether accentuation is more, and intonation less prevalent in them than in the Sudanic group, is as yet unknown, but it is probable.

92.

To the Niloto-Sudanic group belong:

a) Shilluk with its divisions or dialects.

b) Dinka and Nuer.

c) Mittu, Madi, Madi-Kaya (Abo-Kaya), Abaka, Luba, Wira, Lendu, Moru.

Dinka is spoken a) in the northern part of the Bahr Ghazal province, b) on both sides of the White Nile between the 6th and 7th ° n. l. (Bor), c) on both sides of the lower Sobat, d) on the right bank of the White Nile from near the mouth of the Sobat to Jebelein. Bahr Ghazal and Bor are probably the eldest seats of the Dinkas, from here they emigrated northwards. The dialect of Bor (*Bôr*) seems to differ considerably from the dialects of the north. *Dinka* has in its vocabulary remarkable similarity with Bari; in accordance with this the Dinkas seem in their bodily appearance and their culture to be more strongly influenced by Hamitic tribes than the Shilluks are.

The *Nuers* live a) on the White Nile north of Bor, b) south of Tonga and of the lower Sobat, c) on both sides of the Sobat near Nasser.

Dinka and *Nuer* differ in their phonology and structure but slightly from the Shilluk dialects; they have, in common with Acholi and Anywak, the particles *chi* and *bi* for expressing past and future; these particles are not found in Shilluk proper. A great, probably the greater part of the words of both languages are essentially the same as in Shilluk, but to a considerable extent the vocabularies differ, so that both are to be considered as separate languages. They are nearer related to each other than to Shilluk.

c) Some tribes lying between the upper course of the rivers Rohl and Sue speak languages which seem to be in some broader way connected with the Niloto-Sudanic group, so that they are perhaps to be regarded as a sub-group of these. To this sub-group belong: Mittu, Madi, Madi-Kaya (Abo-Kaya), Abaka, Luba, Wira, Lendu, Moru. According to Schweinfurth and A. E. S. the six first-named of these tribes have really one language, which differs only dialectically, so that individuals of the different tribes understand each other.

In their vocabularies these languages considerably distinguish themselves from the Shilluk dialects as well as from Dinka and Nuer.

According to their topographical situation the three groups of Niloto-Sudanic languages may be designated thus:

- a) The High Nilotic Group, comprising Mittu, Madi, Madi-Kaya, Abo-Kaya, Abaka, Luba, Wira, Lendu, Moru.
- b) The Middle Nilotic Group, comprising the Shilluk cluster.
- c) The Low Nilotic Group, comprising Dinka and Nuer.

The *Niloto-Hamitic* group may, according to B. Struck,¹ be divided into the sub-groups of Bari-Masai and Nandi-Tatoga. To the first belong: Masai, Ngishu, Elgumi, Teso, Suk, Karamojo, Turkana, and Bari; to the latter: Tatoga, Ndo-robo, Nandi, Kamasia, and Burkeneji. All these languages are situated in British- and German East-Africa.

The *Niloto-Sudanic* languages are a sub-group of the *Eastern Sudan Languages*, to which belong Nuba, in the north, Kunama in the north-east, most languages of the southern Gesira (between White and Blue Nile), and others.

The Eastern together with the Central and Western Sudan-languages form the family of the *Sudan Languages*, which extend from near the Red Sea and Abyssinia through the whole continent to the Atlantic Ocean from the northern Cameroons to Senegambia.

In order to demonstrate the genealogical connection between Shilluk, the Niloto-Sudanic group and the Eastern Sudan languages on one side and the Western Sudan languages on the other side, the chief characteristics of the Sudan languages, as shown in my "Sudansprachen" may be given here:

1. they are monosyllabic, each word consisting in one syllable;
2. each syllable or word consists in one consonant and one vowel;
3. they are isolating, that is they have no inflection, and only few formative elements; the "class-prefixes" of the Bantu-languages and of some Hamitic languages are absent;
4. they have no grammatical gender;
5. intonation is prevailing in a higher degree than it is in Bantu- and Hamitic languages.

These characteristics are not preserved in their pure form in all Sudan languages, almost all of them showing some marks of development from the primitive stage to a more developed state, chiefly by adding augments to the original stem; this is still more the case, where a language has been strongly influenced by an idiom belonging to a different family. But in each Sudan language it will, to a certain extent, be possible to trace the later additions to a stem as such, that is to show that these words were originally simple stems

¹ B. Struck, Über die Sprachen der Tatoga und Irakulente. Reprinted from the "Mitteilungen aus den Deutschen Schutzgebieten", Ergänzungsheft 4, 1910.

consisting in one consonant and one vowel, to which certain elements were added at a later time.

97.

In Shilluk the characteristics mentioned above can easily be traced:

1. the stems are monosyllabic; see 61;
2. though the majority of the words do not consist in one consonant and one vowel, it is shown in 68 that a number of stems can be traced to the original primitive form;
3. the language has no inflection; the vowel-changes occurring in the verb and noun, which come near to what might be called inflection, are most probably of Hamitic origin. The nouns have no class-prefixes;
4. grammatical gender is absent; the rudiments of it which do exist, are of Hamitic origin;
5. Intonation dominates in the language.

Comparative Lists of Words.

98.

Their object is to show in a number of words:

- a) the identity of Shilluk proper and its dialects or divisions.
- b) the genealogical relation between Shilluk and other Niloto-Sudanic languages, viz. Dinka and Nuer.
- c) the genealogical relation between Shilluk and other Eastern Sudan languages. Of these Nuba is treated in the list; it has a good number of words in common with Shilluk; in other Eastern Sudanic languages such common words are rarer.
- d) the genealogical relation between Shilluk and Bongo; this language, though having its habitat amidst the Shilluk languages, shows remarkable connections with Central Sudanic languages, particularly with Bagirmi. Some of the Bongo-words which it has in common with Shilluk, may of course be loan-words.
- e) the genealogical relation between Shilluk and a Niloto-Hamitic language, viz. Bari.
- f) the genealogical relation of Shilluk and some other Eastern Sudan languages to the Western Sudan-languages.

a)—e) are comprised in one group; f) forms a group for itself. Both groups might without difficulty have been multiplied, but the examples given will suffice.

[In order to show more fully the affinities in vocabulary between the Niloto-Sudanic and the Niloto-Hamitic group, a number of words common to languages of both groups are given in their Hamitic form in the *Dictionary*. It will be seen that the conformities with Shilluk are more nume-

rous in the Bari-Masai than in the Nandi-Tatoga group. The Dictionary contains also some hints regarding the very few words which are identical in Shilluk and in the High Niloto-Sudanic group.]

In the comparative lists some letters are used, which do not occur in Shilluk, and need therefore an explanation.

ø is the German ø in nötig "necessary"; it is pronounced in rounding the lips as if pronouncing an o and then saying an e. — Mitterrutzner's d I render by ɔ. ~ is the mark for nasalization: ā is nasalized a as in French an "year". ĵ is a palatal g, it sounds almost like j. In Nuer and Anywak the pronunciation of final mute consonants and even of y is in certain cases followed by a pressing of the larynx, so that the consonant sounds very abrupt, and is sometimes hardly audible. These sounds are rendered by ' : ě, y', etc. (Some divisions of Shilluk as well as Masai and Nandi have the same sounds; see Johnston page 888.) — Kitching frequently writes "or" at the end of a word, where other languages have ɔ; I suppose that here "or" simply expresses ɔ, "or" being frequently used by English speaking authors for ɔ.

Most of the authors quoted do not distinguish o and ɔ, e and ɛ, some not even long and short vowels; none has marked interdental sounds; thus the differences between Shilluk and the other languages look greater than they really are, the difference being only one of orthography.

The following remarks belong to the second group only.

ɤ, ɥ are narrow vowels; y, i are wide vowels.

ɕ and ʎ are cerebral sounds; they are formed a little further back in the mouth than where the usual d and l are articulated.

ķ is a transformed k; the changes which it undergoes in certain languages are different from those of the usual k.

χ is the German ch in "ach".

v is the English v.

ʏ is an i with rounded lips, as in German "übt".

ɰ is y with a following short y.

First Group.

Shi. b̥r long	Any. bat arm	Ju. b̥t sharp, pointed
Ga. bor long	Ju. bat arm	Any. b̥di sharp, pointed
Ju. b̥r long	Ja. b̥t arm	Di. bit fish-spear
Di. bar long	La. b̥t arm	Nr. biṭ fish-spear
Nr. b̥r long	Shi. b̥ṭ fish-spear	Shi. ab̥ich five
Shi. b̥t arm	Ga. bit sharp	Ga. ab̥ich five
Ga. bat arm	Ju. b̥di fish-spear	Ju. ab̥ich five

99.

I 00.

Any. <i>abiyù</i> five	Di. <i>cha</i> milk	Ju. <i>adak</i> three
Ja. <i>abich</i> five	Nu. <i>ichi</i> milk	Any. <i>àdàgò</i> three
Al. <i>abi</i> five	Shi. <i>chāmò</i> to eat	Ba. <i>bu-dòk</i> eight, that is:
Ba. <i>bu</i> five	Ga. <i>chamo</i> to eat	five and three
Shi. <i>bōdò</i> artist, smith	Ju. <i>shame</i> to eat	Ja. <i>adek</i> three
Ju. <i>bōdo</i> artist, smith	Any. <i>chama</i> to eat	La. <i>adek</i> three
Bo. <i>bōro</i> artist, smith	Nr. <i>cham</i> to eat	Al. <i>adek</i> three
Ba. <i>bōdo</i> artist, smith	Ja. <i>chamo, chyemò</i> to eat	Shi. <i>ḡāk</i> pot
Shi. <i>būl</i> drum	La. <i>samò</i> to eat	Ga. <i>dak</i> pot
Ga. <i>bul</i> drum	Di. <i>cham</i> to eat	Ju. <i>dak</i> pot
Ju. <i>būl</i> drum	Shi. <i>chul</i> penis	Any. <i>dak</i> pot
Any. <i>būl</i> drum	Ju. <i>shul</i> penis	Nr. <i>ṭāk</i> pot
Nr. <i>būl</i> drum	Any. <i>chul</i> penis	Ba. <i>dāk</i> pot
Ja. <i>būl</i> drum	Nr. <i>chul</i> penis	Shi. <i>ḡāṇ</i> man
La. <i>būl</i> drum	La. <i>sūl</i> penis	Ga. <i>dano</i> man
Al. <i>vūl</i> drum	Al. <i>chūl</i> penis	Jur. <i>dano</i> man
Shi. <i>bur</i> ashes	Ba. <i>toluto</i> testicles	Any. <i>ḡāṇ</i> man
Ga. <i>buru</i> ashes	Nu. <i>sorot</i> penis	Ja. <i>dānò</i> man
Ju. <i>bur</i> ashes	Di. <i>chul</i> penis	La. <i>dānò</i> man
Nu. <i>oburti</i> ashes	Shi. <i>chun, chwin</i> liver	Al. <i>dānò</i> man
Bo. <i>buruku</i> ashes	Ga. <i>chwin</i> liver	Di. <i>ran</i> man
Shi. <i>butò</i> to lie down	Ju. <i>shwin</i> liver	Nr. <i>rān</i> man
Ga. <i>buto</i> to lie down	Nr. <i>chwon</i> liver	Shi. <i>ḡòk</i> mouth
Ju. <i>budo</i> to lie down	Di. <i>chwen</i> liver	Ga. <i>dok</i> mouth
Any. <i>butò</i> to lie down	Shi. <i>chūnò</i> to stop	Ju. <i>tio</i> mouth
Di. <i>but</i> to waylay	Ga. <i>chunò</i> to stop	Any. <i>ḡòk</i> mouth
Shi. <i>byél dura</i>	Ju. <i>chun</i> to stop	Ja. <i>dōk</i> mouth
Ga. <i>bel</i> corn	Any. <i>chūnò</i> to stop	La. <i>dòk</i> mouth
Ju. <i>bél dura</i>	Nr. <i>chun</i> to stop	Al. <i>dòk</i> mouth
Any. <i>byél dura</i>	Shi. <i>chwogr</i> vulture	Di. <i>wtoch</i> mouth
Nr. <i>bél dura</i>	Ga. <i>ochur</i> vulture	Nr. <i>ṭòk</i> mouth
Di. <i>bel dura</i>	<i>achut</i> vulture	Nu. <i>ak</i> mouth
Shi. <i>chāk</i> milk	Ju. <i>achut</i> vulture	Bo. <i>ndu</i> language
Ga. <i>chak</i> milk	Nr. <i>chwór</i> vulture	Ba. <i>ka-tok</i> mouth
Ju. <i>chak</i> milk	Di. <i>chwor</i> vulture	Shi. <i>gōjò</i> to beat
Any. <i>chāk</i> milk	Shi. <i>ádèk</i> three	Ju. <i>goi</i> to beat
Nr. <i>chāk</i> milk	Ga. <i>adek</i> three	Any. <i>gwai</i> to beat

Ja. <i>gājə</i> to shoot	Al. <i>jək</i> God	Any. <i>kəṭ</i> rain
Bo. <i>gba</i> to beat	Di. <i>ajyek, ajək</i> demon	Ja. <i>kōt</i> rain
Ba. <i>gwai</i> to beat	Ba. <i>ajwok, jwek</i> demon	La. <i>kəṭ</i> rain
Shi. <i>ogwal</i> frog	Shi. <i>kəbə</i> to take away	Al. <i>kəṭ</i> rain
Ga. <i>ogwal</i> frog	Ga. <i>kabo</i> to bring	Nr. <i>kəṭ</i> rain, God
Ju. <i>ogwal</i> frog	Ju. <i>kābi</i> to bring	Ba. <i>kudu</i> rain
Any. <i>ogwal</i> frog	Di. <i>kap</i> to bring, take	Shi. <i>akur</i> pigeon
Nu. <i>guglati</i> frog	Nr. <i>kāp</i> to take	Ga. <i>akuri</i> pigeon
Shi. <i>gwok</i> dog	Shi. <i>kādə</i> salt ¹	Di. <i>kure</i> pigeon
Ga. <i>gwok</i> dog	Ga. <i>kado</i> salt	Nr. <i>kūr</i> pigeon
Ju. <i>guok</i> dog	Ju. <i>kada</i> salt	Nu. <i>kuru</i> pigeon
Any. <i>gwok</i> dog	Any. <i>kadə</i> salt	Ba. <i>gure</i> pigeon
Ja. <i>gwok</i> dog	Nr. <i>kādə</i> salt	Shi. <i>kwālə</i> } to steal
La. <i>guōk</i> dog	Shi. <i>kāgə</i> to split	<i>kwetə</i> }
Al. <i>guōk</i> dog	Ga. <i>kak</i> to split	Ga. <i>kwalo</i> to steal
Di. <i>jə</i> dog	Nu. <i>kage</i> to split	Any. <i>kwetə</i> to steal
Nr. <i>jək</i> dog	Ba. <i>kagu</i> to split	Ja. <i>kwālə</i> to steal
Ba. <i>dyon</i> dog	Shi. <i>kəch</i> bitter	La. <i>kwalo</i> to steal
Shi. <i>gyēnō</i> hen	Ga. <i>kech</i> bitter	Di. <i>kwāl</i> to steal
Ga. <i>gweno</i> hen	Ju. <i>kēch</i> bitter	Nr. <i>kwāl</i> to steal
Ju. <i>gyeno</i> hen	Any. <i>kəch</i> bitter	Ba. <i>kola-nit</i> theft
Any. <i>gwənə</i> hen	Nu. <i>kag-al</i> sharp	Shi. <i>kwənə</i> to count
Ja. <i>gweno</i> hen	Di. <i>kech</i> bitter	Ga. <i>kwano</i> to count
La. <i>gwēno</i> hen	Bo. <i>ke</i> bile	Ju. <i>kwēno</i> to count
Al. <i>gwēno</i> hen	Shi. <i>kich</i> bee	Nr. <i>kwən</i> to count
Bo. <i>ngono</i> hen	Ga. <i>kich</i> bee	Di. <i>kwən</i> to count
Shi. <i>jə</i> people	Ju. <i>kich</i> bee	Ba. <i>ken</i> to count
Ga. <i>jī</i> people	Any. <i>kich</i> bee	Shi. <i>kwānə</i> to swim
Any. <i>jō</i> people	Ja. <i>kich'</i> bee	Ga. <i>kwāno</i> to swim
Bo. <i>jī, jī</i> people	La. <i>kits</i> bee	Ju. <i>kwān</i> to swim
Ba. <i>gwea</i> tribe	Al. <i>kich</i> bee	Any. <i>kwāl</i> to swim
Shi. <i>jwək</i> God	Di. <i>kych</i> bee	Nu. <i>kuḡe</i> to swim
Ga. <i>jək</i> demon	Nu. <i>kit, kuti</i> bee	Shi. <i>kwōrə</i> cotton
Any. <i>jwək</i> God	Ba. <i>chi, chiwo</i> bee	Ga. <i>waro</i> cotton
Ju. <i>jwək</i> fortune	Shi. <i>kəṭ</i> rain	Ju. <i>wara</i> cotton
Ja. <i>juogi</i> ghost	Ga. <i>kot</i> rain	Ba. <i>waro</i> cotton
La. <i>zək</i> God	Ju. <i>kəṭ</i> rain	

¹ salt made of grass-ashes.

Shi. <i>kwārɔ</i> grandfather	Shi. <i>kyén</i> horse	Any. <i>aligá</i> bat
Ga. <i>kwaro</i> grandfather	Ga. <i>kana</i> horse	Di. <i>alich</i> bat
Ju. <i>kwā</i> grandfather	Ju. <i>akaja</i> donkey	Ba. <i>lukululi</i> bat
Di. <i>kɔkwār</i> grandfather	Any. <i>okwét</i> horse	Shi. <i>lwōkɔ</i> to wash
Nr. <i>kwāro</i> chief	Ja. <i>katima</i> horse	Ga. <i>lwoko</i> to wash
Ba. <i>na-kwari</i> grandchild	Bo. <i>akasa</i> horse	Ju. <i>lwok</i> to wash
Shi. <i>kwārɔ</i> red	Nu. <i>kach</i> horse, donkey	Any. <i>lwok</i> to wash
Ga. <i>kwar</i> red	Ba. <i>kaine</i> horse	Di. <i>lɔk</i> to wash
Ju. <i>kwar</i> red	Shi. <i>lachɔ</i> to piss	Nr. <i>lah</i> to wash
Nr. <i>kwār</i> red	Ga. <i>layo</i> to piss	Bo. <i>dogu</i> to wash
Nu. <i>kor-gos</i> yellow	Ju. <i>alach</i> urine	Ba. <i>lalaju</i> to wash
Shi. <i>kwach</i> leopard	Any. <i>la</i> to piss	Shi. <i>māch</i> fire
Ga. <i>kwach</i> leopard	Ja. <i>lāch'</i> urine	Ga. <i>mach</i> fire
Ju. <i>kwach</i> leopard	La. <i>lās</i> urine	Ju. <i>mach</i> fire
Any. <i>kwach</i> leopard	Al. <i>lāch</i> urine	Any. <i>māyɔ</i> fire
Ja. <i>kwach</i> leopard	Di. <i>lach</i> to piss	Ja. <i>mach'</i> fire
La. <i>kwach</i> leopard	Ba. <i>lode</i> urine	La. <i>māch</i> fire
Al. <i>kwach</i> leopard	Shi. <i>lɔi</i> game	Al. <i>māch</i> fire
Di. <i>kwach</i> leopard	Ga. <i>le</i> game	Di. <i>mai</i> fire
Nr. <i>kway'</i> leopard	Ju. <i>lai</i> game	Nr. <i>māch</i> fire
Bo. <i>kɔgo</i> leopard	Any. <i>lɔi</i> game	Shi. <i>māɖɔ</i> to drink
Ba. <i>koka</i> } leopard	Nr. <i>lɔi</i> game	Ga. <i>mato</i> to drink
<i>kwaru</i> }	Ba. <i>lai</i> game	Ju. <i>māde</i> to drink
Shi. <i>kwɛn</i> bread	Shi. <i>lāmɔ</i> to pray	Any. <i>māɖɔ</i> to drink
Ga. <i>kwon</i> bread	Ga. <i>lamo</i> to sacrifice	Ja. <i>madɔ</i> to drink
Ju. <i>kwɛn</i> bread	Di. <i>lam</i> to pray	La. <i>matɔ</i> to drink
<i>kwɔn</i> bread	Nr. <i>lam</i> to pray	Di. <i>mat</i> to drink
Any. <i>kwon</i> bread	Bo. <i>loma</i> God	Nr. <i>mɔt</i> to drink
Nr. <i>kwɔn</i> bread	Ba. <i>lɔm</i> to insult	Shi. <i>māɔ</i> to catch
Bo. <i>koā</i> bread	Shi. <i>lén</i> war	Ga. <i>mako</i> to catch
Shi. <i>ákyɛl</i> one	Ga. <i>lwen</i> war	Ju. <i>mau</i> to catch
Ga. <i>achel</i> one	Ju. <i>lwin</i> war	Any. <i>mak</i> to catch
Ju. <i>akyɛlɔ</i> one	Ja. <i>luen</i> war	Di. <i>mwɔk</i> to catch
Any. <i>àchyɛlɔ</i> one	Any. <i>len</i> war	Nu. <i>māge</i> to catch, steal
Ja. <i>achyel</i> one	Bo. <i>lan</i> gun	Ba. <i>mok</i> to catch
Al. <i>achyel</i> one	Shi. <i>alilit</i> bat	Shi. <i>mānɔ</i> to hate
Bo. <i>kotu</i> one	Ga. <i>olik</i> bat	Ga. <i>mon</i> to hate
Ba. <i>bu-ker</i> six = five + 1		

Di. <i>man</i> to hate	Ju. <i>ngo</i> }	Any. <i>reo</i> fish
Nu. <i>mōne</i> to hate	<i>naya</i> } to know	Ja. <i>rech'</i> fish
Ba. <i>man</i> to hate	Ja. <i>neyo</i> to know	La. <i>rech</i> fish
Shi. <i>māṭ</i> slow	Any. <i>ng</i> to know	Al. <i>rech</i> fish
Ga. <i>mot</i> slow	Nr. <i>nech</i> to know	Di. <i>rēch</i> fish
Ju. <i>māde</i> slow	Shi. <i>ānḡ</i> what?	Nr. <i>rech</i> fish
Di. <i>māt</i> slow	Ga. <i>anor</i> what?	Nu. <i>ka-rē</i> fish
Nr. <i>māt</i> slow	Any. <i>ānḡ</i> what?	Shi. <i>rēmḡ</i> blood
Bo. <i>mēt</i> slow	Di. <i>no, nu</i> what?	Ga. <i>remo</i> blood
Ba. <i>madan</i> slow	Nr. <i>nu</i> what?	Ju. <i>remo</i> blood
Shi. <i>nēmḡ</i> to sleep	Ba. <i>ino</i> what?	Any. <i>rēmḡ</i> blood
Ga. <i>nino</i> to sleep	Shi. <i>pen, fen</i> earth	Ja. <i>rēmḡ</i> blood
Ju. <i>nen</i> }	Ga. <i>pin</i> earth	La. <i>remu</i> blood
<i>nendo</i> } to sleep	Ju. <i>pin</i> earth	Al. <i>remo</i> blood
Di. <i>nin</i> to sleep	Any. <i>fen</i> earth	Di. <i>ryam</i> blood
Nr. <i>nygn</i> to sleep	Ja. <i>pin</i> earth	Nr. <i>rygm</i> blood
Nu. <i>nalū</i> }	La. <i>pine</i> earth	Bo. <i>trama</i> blood
<i>nēre</i> } to sleep	Di. <i>pin</i> earth	Ba. <i>rima</i> blood
Shi. <i>nenḡ</i> to see	Nr. <i>pen</i> earth	Shi. <i>rīnḡ</i> meat
Ga. <i>nenḡ</i> to see	Shi. <i>pi</i> water	Ga. <i>riṇo</i> meat
Any. <i>nēna</i> to see	Ga. <i>pi</i> water	Ju. <i>riṇo</i> meat
Ja. <i>nenḡ</i> to see	Ju. <i>pfi, fi</i> water	Any. <i>rīnḡ</i> meat
Nr. <i>nēn</i> to see	Any. <i>pi</i> water	Ja. <i>riṇḡ</i> meat
Nu. <i>nale</i> to see	Ja. <i>pi</i> water	La. <i>riṇo</i> meat
Shi. <i>nan</i> crocodile	La. <i>pi</i> water	Al. <i>riṇo</i> meat
Ga. <i>nan</i> crocodile	Al. <i>pi</i> water	Di. <i>rin</i> meat
Ju. <i>nan</i> crocodile	Di. <i>pi</i> water	Nr. <i>rīn</i> meat
Any. <i>nan</i> crocodile	Nr. <i>pi</i> water	Nu. <i>arich, arji</i> meat
Ja. <i>nan</i> crocodile	Ba. <i>piom</i> water	Shi. <i>rōḡḡ</i> thirst
La. <i>aki-nan</i> crocodile	Shi. <i>fānḡ</i> to divide	Ga. <i>orwor</i> thirst
Al. <i>nan</i> crocodile	Ga. <i>poko</i> to divide	Ju. <i>ryau</i> thirst
Di. <i>nan</i> crocodile	Ju. <i>pan</i> to divide	Any. <i>ryo</i> thirst
Nr. <i>nan</i> crocodile	Nu. <i>fage</i> to divide	Di. <i>rou</i> thirst
Bo. <i>nanā</i> crocodile	Bo. <i>eke-bake</i> to divide	Ba. <i>roḡḡ</i> to wither
Ba. <i>ki-non</i> crocodile	Shi. <i>rējḡ</i> fish	Shi. <i>rōmḡ</i> sheep
Shi. <i>nājḡ</i> to know	Ga. <i>rech</i> fish	Ga. <i>romo</i> sheep
Ga. <i>neyo</i> to know	Ju. <i>rēyo</i> fish	Ju. <i>rōmo</i> sheep

Any. <i>rēm</i> sheep	Nu. <i>ora</i> , <i>ore</i> twenty	Nr. <i>wār</i> night
Nr. <i>rēm</i> sheep	Ba. <i>gri</i> two	Nu. <i>awar</i> night
Bo. <i>rēmō</i> sheep	<i>bu-ryō</i> seven = five + two	Shi. <i>wēk</i> to give
Shi. <i>rēm</i> to meet		Ga. <i>weko</i> to give away
Ga. <i>romo</i> to meet	Shi. <i>tēk</i> (to be) hard	Di. <i>yek</i> to give
Ju. <i>romo</i> to meet	Ga. <i>tek</i> hard	Ba. <i>yek</i> to give
Di. <i>rom</i> to meet	Ju. <i>tēk</i> hard	Shi. <i>wēl</i> to travel
Nr. <i>rōm</i> to meet	Any. <i>tēk</i> hard	Ga. <i>wel</i> to travel
Ba. <i>rum</i> to meet	Di. <i>tyek</i> hard	Ba. <i>wala</i> to travel
	Bo. <i>tigo</i> hard	
Shi. <i>rugg</i> to dress	Shi. <i>fēn</i> , pl. <i>tōn</i> small	Shi. <i>wīn</i> bird
Ga. <i>riko</i> to dress	Ga. <i>tidi</i> small	Ga. <i>wīno</i> bird
Di. <i>ruk</i> to dress	Any. <i>tēn</i> small	Ju. <i>wīno</i> bird
Ba. <i>ruk</i> to dress	Ja. <i>tēn</i> small	Any. <i>wēy</i> bird
	Nu. <i>tīn</i> , <i>tūn</i> small	Ja. <i>wēn</i> bird
Shi. <i>wūm</i> nose	<i>tod</i> small	La. <i>wēn</i> bird
Ga. <i>um</i> nose		Al. <i>wīn</i> bird
Ju. <i>hum</i> nose	Shi. <i>tōw</i> to die	Ba. <i>kwen</i> bird
Ja. <i>um</i> nose	Ga. <i>tor</i> to die	
La. <i>um</i> nose	Any. <i>tōu</i> to die	Shi. <i>wōr</i> to sing
Al. <i>um</i> nose	Ja. <i>tō</i> to die	Ju. <i>wōr</i> song
Any. <i>ōm</i> nose	La. <i>tō</i> to die	Ga. <i>wer</i> song
<i>wum</i> nose	Di. <i>tou</i> to die	Ja. <i>wir</i> song
Di. <i>um</i> nose	Ba. <i>tuan</i> to die	La. <i>wer</i> song
Nr. <i>rum</i> nose		Al. <i>wer</i> song
Bo. <i>hōmo</i> nose	Shi. <i>wār</i> shoe	Nu. <i>owe</i> to sing
Ba. <i>kume</i> nose	Ga. <i>war</i> shoe	Ba. <i>yoyu</i> , <i>yolo</i> to sing
	Any. <i>war</i> shoe	
Shi. <i>āryāu</i> two	Di. <i>war</i> shoe	Shi. <i>yēi</i> boat
Ga. <i>aryor</i> two	Nr. <i>wār</i> shoe	Ga. <i>yeya</i> boat
Ju. <i>aryau</i> two	Nu. <i>kwarī</i> shoe	Ju. <i>yēi</i> boat
Any. <i>ārēau</i> two		Any. <i>yai</i> boat
Ja. <i>areio</i> two	Shi. <i>wār</i> night	Ja. <i>njē</i> boat
La. <i>ariḡ</i> two	Ju. <i>war</i> night	La. <i>yede</i> boat
Al. <i>ariḡ</i> two	Any. <i>wār</i> night	Al. <i>yēi</i> boat
Di. <i>rou</i> two	Ja. <i>wōr</i> night	Bo. <i>yēi</i> boat.

Second Group.

The words in the first line designate the "original Sudanic form", which has been gained by comparing the sounds of a word in the different languages, and thus finding out those sounds which may be considered as the most primi-

tive. This "original Sudanic form" is of course merely hypothetical. For more on this see my "Sudansprachen", from which the greater part of these words are taken.

<u>S. bia to come</u>	V. bar large, open place	Y. <i>kp̄</i> to carry on the back
E. <i>vā</i> to come	Nu. <i>bud</i> place before the house	Nu. <i>kat</i> to envelop
<i>bā</i> to come	Di. <i>bur</i> , <i>abora</i> market place	Di. <i>kwak</i> to embrace
T. <i>ba</i> to come	Shi. <i>byra</i> open place	Shi. <i>kwak̄</i> to embrace
<i>gbra</i> coming into the world		Ga. <i>kwaka</i> to embrace
G. <i>ba</i> to come	<u>S. ga place</u>	<u>S. <i>kuagi</i>, <i>kuiagi</i> leopard</u>
<i>bla</i> coming into the world	E. <i>gā</i> place	E. <i>kp̄</i> leopard
Y. <i>ba</i> shall, should	T. <i>gha</i> this place	T. <i>etwi</i> leopard
Ibo <i>bia</i> to come	N. <i>ga</i> this, that	Ef. <i>ekpe</i> leopard
Isoama <i>bia</i> to come	Nu. <i>aga</i> , <i>agar</i> place	V. <i>kori</i> leopard
Eafeng <i>ba</i> to come	Shi. <i>ga</i> this	N. <i>ekū</i> leopard
Abouré <i>va</i> to come	<i>agak</i> these	Ku. <i>unika</i> leopard
Alaguiang <i>va</i> to come	<u>S. <i>gaga</i> cowrie</u>	Di. <i>kwach</i> leopard
Avikam <i>ba</i> , <i>iba</i> to come	E. <i>àgàgà</i> cowrie	Shi. <i>kwach</i> leopard
Mékyibo <i>ba</i> to come	Di. <i>gak</i> cowrie	Ga. <i>kwach</i> leopard
Di. <i>abi</i> prefix of future	Shi. <i>gāgē</i> cowrie	Ju. <i>kwach</i> leopard
Nu. <i>bi</i> prefix of future	Ga. <i>gagē</i> cowrie	Any. <i>kwach</i> leopard
Shi. <i>bi</i> , <i>bia</i> to come	Nr. <i>gak</i> cowrie	Ja. <i>kwach</i> leopard
Any. <i>bi</i> prefix of future	Bo. <i>gaki</i> cowrie	La. <i>kwach</i> leopard
Nr. <i>bi</i> prefix of future	<u>S. <i>gūani</i> antelope</u>	Al. <i>kwach</i> leopard
Ga. <i>bino</i> to come	E. <i>gbàgbà</i> antelope, "unicorn"	Di. <i>kwach</i> leopard
<u>S. <i>buagi</i> to fear</u>	G. <i>nman</i> } antelope,	Nr. <i>kway'</i> leopard
E. <i>v̄</i> to fear	<i>nma</i> } "unicorn"	Bo. <i>kogo</i> leopard
Ef. <i>bak</i> to fear	<i>nmanma</i> }	Ba. <i>koka</i> leopard
Shi. <i>bōk̄</i> to fear	Y. <i>agban-rere</i> "unicorn"	<i>kwaru</i> leopard
<i>bwōk̄</i> to frighten	Shi. <i>anwak</i> waterbuck	<u>S. <i>kuani</i> bread, pudding</u>
Any. <i>bwok</i> to fear	<u>S. <i>kuagi</i>, <i>kuali</i> to embrace</u>	E. <i>akpl̄</i> pudding of maize
<u>S. <i>byla</i> open place</u>	E. <i>kplā</i> to embrace	Shi. <i>kwēn</i> bread
E. <i>abl̄</i> open place	T. <i>kwan</i> to wind around	Ga. <i>kwon</i> bread
F. <i>ab̄-nten</i> } main	G. <i>kplā</i> round about	Ju. <i>kwēn</i> } bread
<i>ab̄-ntsen</i> } street,	Ef. <i>ukwan</i> winding	<i>kwōn</i> }
} open place	<i>kpan</i> to fold (hands)	Any. <i>kwon</i> bread
G. <i>bl̄</i> street		Nr. <i>kwgn</i> bread
		Bo. <i>koā</i> bread

<i>S. kyani</i> to count, read	Shi. <i>ḡwōḡḡ</i> to suckle	Di. <i>chek</i> to be hard
E. <i>χlɛ</i> to count, read	Ga. <i>doto</i> to suck	Shi. <i>ṭək</i> to be hard, strong
T. <i>kani</i> } <i>kane</i> } to count, read	Ju. <i>dot</i> to suck	Ga. <i>tek</i> to be hard
G. <i>kane</i> to count, read	<i>S. pagi</i> to divide	Ju. <i>ṭək</i> to be hard
Y. <i>ka</i> to count	E. <i>afā</i> part, half	Any. <i>ṭək</i> to be hard
V. <i>kara, karan</i> to learn	T. <i>pae</i> to split	Bo. <i>tigo</i> to be hard
Di. <i>kwen</i> to count	G. <i>afā</i> half	
Shi. <i>kweng</i> to count	Y. <i>apa</i> part	<i>S. tij</i> hand
Ga. <i>kwano</i> to count	Ku. <i>fak</i> to split, divide	E. <i>ash</i> hand
Ju. <i>kwēno</i> to count	Nu. <i>fage</i> to divide	Ku. <i>shi-ma</i> hand
Nr. <i>kweng</i> to count	Shi. <i>pānḡ</i> to divide	Di. <i>chin, chyen</i> hand
Ba. <i>ken</i> to count	<i>S. puy</i> to beat	Shi. <i>chyēnḡ</i> hand
<i>S. nḡi, nḡa</i> to lick, suck	E. <i>fo</i> to beat	Ju. <i>shyeno</i> hand
E. <i>ḡḡ</i> to lick, suck	T. <i>po</i> to beat	Any. <i>shyēnḡ</i> hand
ḡḡḡḡ to lick	Ef. <i>foi</i> to beat	<i>S. tij</i> to bear a child; wife
Y. <i>adun</i> } <i>adgn</i> } taste	Plaoui <i>po</i> to beat	E. <i>ashi</i> wife
Nu. <i>duge</i> } <i>dach</i> } to lick	Téoui <i>po</i> to beat	Ku. <i>shi</i> to beget, bear
Shi. <i>ḡḡḡḡ</i> to suck, lick	Shi. <i>pwōḡḡ</i> to beat	<i>shā</i> begetting
	Di. <i>pwot</i> to beat	Nu. <i>ash, ashi</i> daughter
	<i>S. tiagi</i> to be hard	Di. <i>tik</i> wife
	E. <i>sē</i> to be hard, strong	Shi. <i>chi</i> wife.

Appendix.

Some Names of Languages, Peoples, and Rivers, as they are in use among the natives.

The *Shilluks* call themselves: *Óchōlḡ* a Shilluk man, pl. *Chḡl*, or *wate Chḡl* "children of *Chḡl*"; their country: *fḡḡ chḡl*; their language: *ḡḡ chḡl*. The *Shilluks* are called by the Arabs: *Shilluk*, by the Dinkas: *Bḡr*, by the Nuers: *Tḡt*.

The *Anywaks* call themselves: *Atiwak*, they are called by the Nuers: *Bdḡk*, by the Dinkas: *Pdḡk*, by the Abyssirians: *Jambo*.

The *Dinkas* call themselves: *Jāne*; they are called by the *Shilluks*: *óḡānḡ* pl. *jānḡ*; by the Arabs: *Dinka*, or *Denka*.

The *Nuers* call themselves: *Gánāḡ* a Nuer man, pl. *Kégánāḡ*; their language: *ḡḡ Nāḡ*; they are called by the *Shilluks*: *Nuḡr*, by the Dinkas: *Nuḡr*; by the Arabs: *Nuḡr* or *Nawdr*.

The *Jurs* call themselves *De-Luḡ* or *Luḡ*, by the *Shilluks* they are called *Odimḡ*, "descendants of *Dimḡ*", by the Bongo: *Bḡr*. The *Belanda* call them-

selves *Bgr.* Belanda is a Bongo word, *landa* = stone, hill; so Belanda is probably "hill-country".

The Nubians are in all three languages called: *Doni*, from "Dongola". According to Schweinfurth in Golo the Nubians are called Turuku, in Jur Oturu, in Bongo Turu; these names are doubtlessly derived from "Turk".

The Bahr Zeraf is called in Shilluk: *Ongel*, in Nuer: *Fgu*, in Dinka: *Piau*. The Bahr Jebel is called in Shilluk: *K̄er*; in Dinka: *K̄er*, in Nuer: *Konam*; the Khor Filus is called in Shilluk: *Olūt*, in Dinka: *Pelūt*, in Nuer: *Pulūt*.

FOURTH SECTION: THE PARTS OF SPEECH.

THE NOUN.

Singular and Plural.

102. Singular. Many nouns have in the singular the suffix *o*; in some nouns it may be dropped at will; on this and on the original meaning of *o* see 71.
- Some nouns denoting a plurality, are in their form singular, and are treated as such; e. g.: *lɔbɔ*, *tɛdɔ* people.
- 102a. Plural. The Shilluk is remarkable for its manifold means of forming the plural of nouns. These means may be divided into three principles; they are: plural-formation
- a) by affixes,
 - b) by change of tone,
 - c) by change of vowel.
- Generally in forming the plural of a noun, not only one of these means is employed, but several.
103. a) Plural-formation by affixes. In most Sudan languages the plural of nouns is formed by affixing to the singular a particle, which in most cases originally is a noun or a pronoun: "people, they". In Shi. this formation is represented by several vocalic and consonant affixes.
1. The most frequent plural-affix is the suffix *i*. Although by no means all nouns have this suffix in the plural, yet it is a question of feeling with the natives that they prefer it; if a foreign word is introduced into the language, it receives *i* in the plural; and on the other hand there are numerous genuine Shilluk words which sometimes are used with *i*, and sometimes without it in the plural. This leads to the supposition that possibly the ending *i* was formerly more employed than it is now, and that it may be the oldest and originally only ending for the plural. — The plural-suffix *i* occurs also in Masai and in Nuba and Kunama; in Kunama *i* is the personal pronoun of the third person plural: "they". It may be that the suffix *i* is of common origin in all these four languages.
- Besides the vowel-suffix, there are several consonants which serve in forming the plural:
104. 2. *k*; *gin* thing pl. *gik*; *k* may be shortened from the demonstrative pronoun *ak* "these"; in Di. the plural is formed in the same way, viz. by adding the

demonstrative pronoun *ke* "these".

3. *t*; *t* is possibly identical with the Anywak word *toṭ* "many"; so that originally the word was common to both languages, but in Shi. it was exclusively retained for forming the plural, a different word being employed for "many". In Anywak the plural is frequently formed by simply adding "*toṭ*". In some cases the plural is formed by adding *t* instead of *t*; whether this is misheard by me, or whether there is really a class with *t* in plural, I do not know. — Di. also has the plural in *t* (*t*?): *puou-puot* heart.

4. A nasal consonant; some nouns form their plural in changing their last consonant into the corresponding nasal one, according to the rule given in 40; here doubtlessly a nasal consonant has been suffixed, which may be shortened from the demonstrative pronoun *an* "this, these".

While *i* is used very much, and may, in a certain measure, be employed at will, *k*, *t* and the nasal consonant are restricted to a small number of nouns.

5. Words whose second consonant is a voiced mute followed by a vowel, change this consonant into the corresponding voiceless one in the plural: *áfudḥ* pl. *áfútṭ*. In connection with this it is to be remarked that in those nouns which in their plural end in a mute consonant, *this consonant is always voiceless*, even when a vowel follows: *lek* teeth, *leka* my teeth, *lek ak* these teeth; this is contrary to the rule in 38; perhaps this voicelessness is the rest of a voiceless consonant which was suffixed for forming the plural, but assimilated itself in all cases with the preceding consonant.

6. Many nouns form their plural by dropping the singular-suffix *ɔ*: *gyēnɔ* hen pl. *gyēn*.

7. A few nouns with the prefix *o* drop this prefix in plural; such are names of persons as belonging to a nation (patronymica): a Dinka man, a Shilluk man; here the plural-form may be the first, noting the nation as a collective mass, from this the singular was derived by prefixing *o*, which probably means: "he" or "one": "he a Shilluk". The opposite formation see in *rúm* pl. *órúm* nose.

8. A peculiar kind of plural-formation in nouns designating relatives is that of prefixing *né* in the plural; *nà* (also *nè*) means "child"; it is low toned, but when expressing the plural, its tone rises. Examples:

ákkyò-nékkà nephew; or: *nàkkà-nékkà* nephew.

[The partial conformity of the plural-affixes in Shilluk and Masai is remarkable. Just as in Shilluk one of the most frequent plural suffixes is *i*, so it is also in Masai. Likewise *k*, *t* and a nasal suffix (*n*) are found in both languages. The plural-formation by dropping the final vowel *ɔ* of the singular (see 108) has also its analogy in Masai, where a final *a* or *o* (*ɔ*?)

105.

106.

107.

108.

109.

is dropped: *ol abura* plural *il abur* "froth"; *ol kurto* pl. *i kurt* "caterpillar". Hollis is probably right in supposing that in these words the plural is the original form, from which the singular was formed by adding *o* or *a*. — According to Hollis, Masai has no plural-distinction by tone. See Hollis page 18 ss.]

- I I O. b) Plural-formation by change of tone. As stated above, the predomination of intonation is a characteristic of Sudan languages; but in none of these the change of tone is known to be a means of distinguishing singular and plural. In the western languages, of whom a greater number is thoroughly known, this function of the tone is sure not to exist; but it may be expected that on close investigation it will be found in other eastern Sudan languages.

By the change of tone the nouns are grouped into classes, a certain tone or group of tones in the singular always corresponding to a certain tone or group of tones in the plural. There do not seem to be very many nouns without the distinction of tone in singular and plural.¹

This distinction is probably younger than the plural-formation by affixes. Though the intonation is no doubt genuine Sudanic, this particular employment of it, viz. the distinction of number, may be of foreign origin, a foreign element getting into the population and using the tone in quite a new way, which, until then, was not known to the primitive inhabitants. This is the more probable, as the change of tone is a process analogous to that of the change of vowel, which will be shown below. It might be supposed that both are of the same foreign origin, i. e. Hamitic. The older plural-formation by affixes seems gradually to be suppressed by the modern means, viz. change of tone and of vowel.

It is to be remarked that, as a whole, in plural the low tone is more frequent than in the singular, the low tone, together with the long vowel (see the following) conveying the notion of greatness or plurality.

- c) Plural formation by change of vowel.² A plural-formation likewise unknown in western Sudan languages is that by changing the quantity or quality of the stem-vowel. This vowel-change is common in Semitic and Hamitic languages, and is in Shilluk probably to be traced to Hamitic influence. How far it is spread in the eastern Sudan group, cannot be stated now, but the Di. also has it. Quite of Hamitic character is the interchange of certain vowels in this way: the vowel-changes in one group are contrary to those in another group; the first group has long vowel in singular and short in plural; a second group short vowel in singular and long in plural; likewise the quality changes: one group has *o* in sing., *u* in pl.; a second group *u* in sing., *o* in pl.; this peculiarity was first shown by Meinhof as existing in

¹ According to Kitching in Gang most nouns have the same form for singular and plural; is it not possible that a distinction is made by tone, which has not been noted?

² Plural-formation by change of vowel-quantity and quality is also largely used in Dinka; see Mitternutzner page 15.

the Hamitic languages, and has been called by him "polarity".

The same tendency of interchange is to be seen in other formations, see for instance 119: singular prefix *o*, plural no prefix, and 119: singular no prefix, plural prefix *o*.

Though this formation be probably foreign and relatively young, it may contain some primitive principle of language building: It is worth noting that the large majority of nouns have short vowel in the singular and a long one in the plural; this may lead to the supposition (which is supported by results of studies in other African languages. In Ewe for instance adjectives with long vowel and low tone designate large things or beings, the same adjectives with short vowel and high tone express small things or beings.) that in an early stage of language the long vowel is expressive of the idea of "much, big, great".

Examples illustrating the different ways of forming the plural.

a) Plural-formation by Affixes.

- | | | |
|----------------------|------------------------------|----------------------------|
| 1. Suffix <i>i</i> . | <i>ákól-ákólí</i> drum-stick | <i>ámáí-ámáí</i> a stork |
| | <i>ánón-ánóní</i> a knife | <i>dywóm-dywómí</i> monkey |
| | <i>áchùnò-áchùnì</i> an ant | <i>pám-pámí</i> board |
| | <i>gèrò-gèrì</i> a bead | <i>kál-kálí</i> fence |
| | <i>nù-nuwí</i> lion | <i>lèu-lèwí</i> lizard. |

For more examples see below.

The ending *i* has in most cases low tone; where the tone is middle, the stem-vowel too has middle tone, that is, the tone of the suffix is assimilated to that of the stem.

- | | | | | |
|----------------------|---------------------------|-----------------------|--------------------------|--------------------|
| 2. suffix <i>k</i> . | <i>pi-pik</i> water | <i>gin-gik</i> thing | <i>dyél-dyék</i> goat | <i>jal-jók</i> man |
| | <i>lējò-lək</i> tooth | <i>mā-mək</i> aunt | <i>mən-mək</i> this one. | |
| 3. suffix <i>ɛ</i> . | <i>ɛ́áú-ɛ́áí</i> buttocks | <i>wich-wáɛ</i> head | <i>yɛi-yáɛ</i> boat | |
| | <i>yínq-yíɛ</i> fisherman | <i>yech-yɛɛ</i> belly | <i>kɛu-kōɛ</i> breast | |
| | <i>(wól-lɔt)</i> a gourd | <i>(yɔ-yɛt)</i> road. | | |

When in a noun with a consonant plural-ending the stem also ends in a consonant, the final consonant of the stem is dropped, the consonantal suffix taking its place; see 44.

4. nasal consonant as suffix.

- | | | |
|--------------------------------|----------------------------|---------------------------------|
| <i>ɛ́áqò-ɛ́ání</i> dura-basket | <i>kwách-kwání</i> leopard | <i>ánááqò-ánání</i> breast-bone |
| <i>yáɛ-yén</i> tree | <i>átábq-átám</i> tobacco | <i>ɛ́ábq-ɛ́ámí</i> dish. |

Vice versa: *wáq-qach* paper.

I 17.

5. voiced mute consonant becomes voiceless.

áfúḍḍ-áfúṡṡ a fish *átúḍḍ-átúṡṡ* a wild goose *bḥḍḍ-bḥṡṡ* blacksmith
gḥṡṡ-góchḥḥ sword *búḍḍ-búṡṡ* a melon *dḥkḥḡṡ-dḥkḥkḥ* dura-stick
ókḥḍḍ-ókḥṡṡ basket.

I 18.

Vice versa: *fúk-fúḡḡ* tortoise *órók-órḡḡ* bell *lwoḡḡ-lwoḃḃ* company.
 6. dropping the singular-suffix *ḡ*.

fálḡḡ-fál knife *gyèḡḡ-gyḡḡ* hen *byḡḡḡ-byḡḡ* dura
wínḡḡ-wín bird *tḡḡḡ-tḡḡ* egg *gwḡḡḡ-gwḡḡ* ring.

I 19.

7. dropping the prefix *o*.

obwoḡḡ-bwoḡ white man *óchḡḡḡ-chḡḡ* Shilluk-man *óḡḡḡḡ-ḡḡḡ* Dinka-man.¹

Vice versa: *rúm-órḡḡḡ* nose.

I 20.

b) Plural-formation by Change of Tone.

For completeness' sake the nouns which do *not* change their tone in plural, are also enumerated here. — Nouns with prefixes and those without them are separated, as they show differences of tone.

In some cases nouns with a slight deviation of tone have been grouped under the same heading; this has been done, because the differences do not seem to be essential and perhaps have been misheard. On the difference between ' and ^ see 51.

Some nouns have two plural-forms.

Nouns with prefixes.

I 21.

1. *àchwàṡṡ-àchwàṡṡ* loin-cloth*àmàḡḡ-àmàḡṡṡ* camel*òkḡḡḡ-òkḡḡḡ* egret*òkḡḡḡ-òkḡḡḡ* flower*òkwòḡḡ-òkwòḡḡ* a goose*òmḡḡḡḡ-òmḡḡḡḡ* fire-fly*òrḡḡḡ-òrḡḡḡ* craft.2. *àḍḡḡḡ-àḍḡḡḡ* arm-ring*òchḡḡḡḡ-òchḡḡḡḡ* melon*òpáḡḡḡ* a gourd*òḡwòḡḡ* blue*àlúṡṡḡ-àlúṡṡḡ* fist*àwáḡḡḡ-àwáḡḡḡ* a bird.3. *òḃḡḡḡ-òḃḡḡḡ* lungs*òḡwḡḡḡḡ-òḡwḡḡḡḡ* } blue heron.*òḃḡḡḡ-òḃḡḡḡ* feather*òḡwḡḡḡḡ*4. *àkúrḡḡ-àkúrḡḡ* pigeon*àḡḡḡḡḡ-àḡḡḡḡḡ, àḡḡḡḡḡ* a spear*àwóchḡḡ-àwóchḡḡ* a shell*òlòḡḡḡ-òlòḡḡḡ* duck*òḡwḡḡḡḡ-òḡwḡḡḡḡ* a bird.5. *àchúḡḡḡ-àchúḡḡḡ* arm-ring*àḡwḡḡḡḡḡ-àḡwḡḡḡḡḡ* bastard child.6. *àkyénḡḡ-àkyénḡḡ* gun-cock*òḃḡḡḡḡḡ-òḃḡḡḡḡḡ* a pot*àbúrḡḡḡ-àbúrḡḡḡ* bush-buck*àchwáḡḡḡ-àchwáḡḡḡ* guinea-fowl*àḡḡḡḡḡḡ-àḡḡḡḡḡḡ* donkey*àḡḡḡḡḡḡ-àḡḡḡḡḡḡ* bag.¹ In one example the plural is formed by suffixing *r*: *ríḡḡḡ-rḡḡḡḡ* king.

7. *òkòdò-òkùtì* hedgehog *òlèlè-òlèlè* club
ònwànò an ant *ònwèrò* whip *òtòlò* a white dura.
8. *òwànò-òwànì* heron *òkwànò-òkwànì* broom
òtyèrò-òtyèrì a fish *òtàngò-òtàngì* a fish
òwàjò-òtawàjò cousin *òròk-òròk* small bell
òyìnò crocodile-hunter.
9. *àchàn-àchàn* a fish *àchwìk-àchwìk* anus
àkwàn-àkwàn ear-lap *àlùn-àlùn* somersault
àmá-àmá a stork *ànón-ànónì* a knife
átèt-átèt mangouste *áywóm-áywómè* monkey
órát-órát a snake *ómì* brother *ómèn* his brother
òhwè-òhwè marabout *òfwòrò-òfwòrò* loaf
ógik-ógik buffalo *òkòk-òkòk* a fish
òkwól-òkwólè gourd *òkyèl-òkyèlè* an ant
ònyèrò-ònyèrì a snake *òpàp-òpàp* hip-bone
òtawòrò-òtawòrì hyena *òtòrò-òtòrò* cock.
10. *àbàn-àbàn* hammer *àkòl-àkòlè* drum-stick
òkwòrò-òkwòrì serval *òlák-òlákè* a fish
òtwél-òtwélè a fish *òlám-òlámè* sycamore
òlèt-òlètè hawk *òtèt-òtètè* a pot.
11. *àgàk-àgàkè* crow *àlèrò-àlèrì* a fish
àchùrò-àchùrì an ant *àdàlò-àdàlè* a gourd
àdòlò-àdòlè a fish *àfudò-àfudè* a fish
òdèk-òdèkè a mat *ògòrò-ògòrì* bracelet
ògwàl-ògwàlè frog *òywàk-òywàkè* a crane.
12. *àtùdò-àtùtè* wild goose *àyòmò-àyòm* tin
àfèdò-àfètè skunk *àgèrò-àgèr* a hair dress
àgèrò-àgèr neck-bone *ànónò-ànónì* a red ant
àtwàk-àtwàk a bird *àyìrò-àyìrì* quail
òdèrò-òdèr kiddle *ògwòk-ògwòkè* jackal
òmèrò red dura *òmèdò* a cow
òndògò a cow *òràp-òràp* spider
òtòrò-òtòr a ford *òwàù-òwàù* ibis
òwèt-òwètè a mat *òròch-òròch* ram
òtwòk-òtwòkè male goat *òmòrò-òmòr* roan antelope
òmàyò-òmàì cousin *òbògò-òbòkè* albino
òbwoyò-òbwoyì a shrub *òdèlò-òdèlè* a cow

- | | |
|--------------------------------|-------------------------------|
| óǎbò-ódǎp blanket | ógál-ógál mule |
| ógálǎ-ógálǎ mule | ónǎyǎ-ónǎi cousin. |
| 13. ókǎdǎ-ókǎtǎ basket | órǎk-órǎgǎ bell. |
| 14. óchyǎnǎ-óchyǎn loin-cloth. | |
| 15. ógwé-ógwé bow. | |
| 16. díǎbǎ-díǎpǎ a bird | ónǎlǎ red earth. |
| 17. ádíǎnǎ-ádǎn a fish | átǎn-átǎn hat |
| ókǎǎn-ókǎn feather | ókǎǎk-ókǎǎk goose |
| ókǎk-ókǎk egret. | |
| 18. áchyǎnǎ-áchyǎn an ant | áyǎǎk-áyǎǎk crest |
| órǎ-ór ant-hill | órǎ-ór relations by marriage. |
- Perhaps in these last two examples *ó* and *ǎ* are not prefixes, but vowels of the stem, the first consonant (perhaps *w*) having been dropped; see 33.
- | | |
|-----------------------------|-------------------------|
| 19. ókǎt-ókǎt bell | |
| 20. ákǎn-ákǎnǎ gazelle | ánǎdǎ-ánǎnǎ breast-bone |
| (átǎbǎ-átǎm tobacco). | |
| 21. ájǎǎgǎ-ájǎǎk sorcerer. | |
| 22. ótyǎm-ótyǎm dragon-fly. | |
| 23. ólǎǎ-ólǎǎ hawk | óbǎǎh-óbǎǎh reed. |

I 22.

Nouns without prefixes.

- | | |
|-------------------------|-------------------------|
| 1. bǎlǎ-bǎl face | bǎnǎ-bǎnǎ lizard |
| bǎtǎ-bǎtǎ bachelor | bǎǎnǎ-bǎǎnǎ a fish |
| byǎrǎ-byǎr root | chǎr-chǎr vulture |
| chǎtǎ-chǎtǎ tooth-brush | chwǎi-chwǎi broth |
| chwǎk-chwǎk ambassador | chwǎrǎ-chwǎr bug |
| dǎtǎ-dǎt hoof | dǎn-dǎnǎ jaw-bone |
| fǎlǎ-fǎl knife | gǎt-gǎt river-side |
| gǎn-gǎk thing | gǎk-gǎk ring |
| gwǎlǎ-gwǎl ring | gyǎk-gyǎk water-buck |
| kǎǎm-kǎm back | kyǎt-kyǎt a fish. |
| 2. gǎlǎ-gǎlǎ slope | gǎgǎ-gǎk cowry |
| bǎdǎ-bǎt a shell | bǎdǎ-bǎt melon |
| chǎmǎ-chǎmǎ bait | dǎkǎgǎ-dǎkǎk dura-stick |
| dǎrǎ-dǎrǎ axe | fǎl-fǎt spoon |

- | | | |
|----|-----------------------------------|-------------------------------------|
| | <i>fòdò-fòt</i> country | <i>fòlò-fòl</i> cloud |
| | <i>jàgò-ják</i> chief | <i>kwét-kwét</i> dung-hill. |
| 3. | <i>gòlò-gòl</i> bight | <i>ɾèrò-ɾérì</i> a bead |
| | <i>kál-kálì</i> feneé | <i>kèdò-kèt</i> a fish |
| | <i>kwàch-kwànì</i> leopard | <i>pàm-pàmì</i> board |
| | <i>fùdò-fút</i> lame person. | |
| 4. | <i>chògò-chòk</i> a fish | <i>fúk-fúgì</i> tortoise |
| | <i>fyér-fyérì</i> back-bone | <i>gànò-gàn</i> button |
| | <i>jòp-jòpì</i> buffalo | <i>kàn-kànì</i> trumpet |
| | <i>kàwò-kàwì</i> beam | <i>kìt-kìtì</i> rock |
| | <i>kù-kùwì</i> thief. | |
| | <i>fúk-fúkì</i> pot | <i>gùt-gùtì</i> hammer. |
| 5. | <i>byèlò-byél</i> dura | <i>byèrò-byér</i> belly |
| | <i>pàr-pérì</i> hippo | <i>kyèrì-kyérì</i> horse |
| | <i>(dèl-dèlì)</i> skin). | |
| 6. | <i>bòì-bòì</i> net | <i>bòr-bòr</i> boil |
| | <i>chùrò-chùr</i> a fish | <i>dók-dók</i> mouth |
| | <i>gòjì-gòchì</i> sword | <i>gúlò-gùl</i> cannon |
| | <i>gút-gút</i> navel | <i>órò-òr</i> relations by marriage |
| | <i>kwànò-kwànì</i> solo-singer | <i>kóch-kùchì</i> axe |
| | <i>kwón-kwón</i> report | <i>kyèlò-kyèl</i> star. |
| 7. | <i>gyèlò-gyél</i> ring | <i>bák-bák</i> fence |
| | <i>bànò-bàn</i> locust | <i>bòdò-bòtì</i> blacksmith |
| | <i>chùl-chùl</i> penis | <i>dàn-dànì</i> dancing-stick. |
| 8. | <i>bànò-bànì</i> meat on the skin | <i>bàt-bât</i> arm |
| | <i>chùgò-chùk</i> charcoal | <i>dàk-dák</i> pot |
| | <i>fyèr-fyérì</i> skin | <i>gwòk-gùòk</i> dog |
| | <i>gyèrò-gyérì</i> hen | <i>jàch-jách</i> shoulder |
| | <i>kèrò-kèrì</i> gourd | <i>kwàrò-kwérì</i> pole |
| | <i>kwòt-kòt</i> shield | <i>kwòm-kùòmì</i> board. |
| 9. | <i>kwòtò-kwòt</i> farting | <i>fàrò-fàrì</i> mat. |

c) Plural-formation by vowel-change.

Change of the quantity of the stem-vowel.

1. Singular short vowel, plural long vowel.

<i>òkòk-òkòk</i> igret	<i>òkòk-òkòk</i> flower
<i>òròk-òròk</i> craft	<i>àwák-àwák</i> a bird

<i>brók-brók</i> a small bell	<i>chùt-chùt</i> tooth-brush
<i>gát-gát</i> river-side	<i>chwók-chwók</i> ambassador
<i>òkwók-òkwók</i> a goose	<i>ògwól-ògwól</i> a bird
<i>àchúx-àchúx</i> arm-ring	<i>àgwén-àgwén</i> bastard
<i>àchwók-àchwók</i> guinea-fowl	<i>òwón-òwón</i> cock
<i>átwók-átwók</i> a bird	<i>òrúp-òrúp</i> spider
<i>òwét-òwét</i> a mat	<i>òtwók-òtwók</i> male goat
<i>ógál-ógál</i> mule	<i>átén-átén</i> hat
<i>òkwén-òkwén</i> feather	<i>ókót-ókót</i> bell
<i>dàtò-dàt</i> hoof	<i>kál-kál</i> fence
<i>fyér-fyér</i> back-bone	<i>bák-bák</i> fence
<i>dak-dák</i> pipe.	

In the first eight examples the short and long vowel are the only distinction between singular and plural.

2. Singular long vowel, plural short vowel.

<i>chám-chámi</i> bait	<i>ògwér-ògwéri</i> blue heron
<i>òlám-òlèmi</i> sycamore	<i>òlèt-òlèti</i> hawk
<i>òbbgò-òbbók</i> albino	<i>òchyèn-òchyèni</i> loin-cloth
<i>òjwògò-òjwók</i> wizard	<i>òlèt-òlèti</i> hawk
<i>chòr-chòri</i> vulture	<i>byél-byéni</i> dura
<i>pàr-péri</i> hippo	<i>bòr-bòri</i> boil
<i>gój-góchi</i> sword	<i>kyél-kyéni</i> star
<i>gyènd-gyèni</i> hen	<i>kwàr-kwéri</i> pole.

Only in the first word the plural is distinguished from the singular by the short vowel only.

I 24.

Change of the Quality of the Stem-vowel.

1. The stem-vowel of the singular turns *ɛ* in plural.

<i>àgàk-àgéki</i> crow	<i>pàr-péri</i> hippo
<i>ògwál-ògwéki</i> frog	<i>òdèk-òdèki</i> a mat
<i>òywók-òywéki</i> crane	<i>òtwól-òtwóki</i> a fish
<i>òlák-òléki</i> a fish	<i>òtèt-òtèti</i> a pot
<i>òlám-òlèmi</i> sycamore	<i>àlèbò-àlèpi</i> a bird
<i>fál-fèti</i> spoon	<i>òlèt-òlèti</i> hawk
<i>kwàr-kwéri</i> pole	<i>ògwér-ògwéri</i> blue heron.

In some words the vowel in plural is not *ɛ*, but *e* or *i*; as these are closely related to each other, and perhaps *e*, *i* are misheard for *ɛ*, I have classed them together.

In all these nouns the stem-vowel has high tone in plural; probably the

high tone and the reduction of the vowel to *ɛ* are in some causal connection; vide 16.

2. The stem-vowel of the singular — mostly *a* — turns *ɛ* in plural.

<i>àchwɔ́t-àchwɔ́t</i> guinea-fowl	<i>kál-kálì</i> fence
<i>bák-bák</i> fence	<i>dák-dák</i> pot, pipe
<i>ðkwòk-ðkwòk</i> a goose	<i>ókwéék-ðkwòk</i> a goose.

Here the short vowel of the singular becomes long in plural; the lengthening of the vowel may be the reason of its turning into *ɛ*; see 17.

3. singular <i>a</i> pl. <i>ɛ</i> .	<i>mā-mék</i> aunt	<i>yaɛ-yɛɛ</i> tree.
4. singular <i>ɛ</i> pl. <i>a</i> .	<i>átɛ́n-átán</i> hat	(<i>yɛi-yát</i> boat).
5. singular <i>a</i> , pl. <i>o</i> . <i>rɔ́t</i> (<i>rit</i> , see 16) - <i>rör</i> king.		
6. sing. <i>ɛ</i> pl. <i>e</i> .	<i>gyét-gyèt</i> waterbuck.	
7. sing. <i>e</i> pl. <i>ɛ</i> .	<i>átét-átèt</i> mangouste	<i>ánénò-dnén</i> red ant
	<i>ówét-ówèt</i> a mat	<i>yech-yɛɛ</i> belly.
8. sing. <i>e</i> , pl. <i>i</i> .	<i>yét-yít</i> a well	<i>yét-yít</i> scorpion.
9. sing. <i>i</i> pl. <i>a</i> .	<i>wich-wɔ́t</i> head.	
10. (sing. <i>a</i> , <i>ɛ</i> , <i>ɛ̃</i>) pl. <i>ɔ</i> .	<i>jal-jòk</i> man	<i>mékò-mòko</i> some
	<i>ɛ́n-ɛ́n</i> small	<i>ánò-ánò</i> what
	<i>mén-mòk</i> these.	

The plural-vowel *ɔ* is remarkable, as it does not correspond to a certain vowel in singular, but is a class of its own; it not only forms the plural of nouns, but also of pronouns and adjectives. Note also *ánò-ánò*; *ā* is the deictic pronoun "it is"; but here it is treated like a radical vowel and thus changed in plural.

11. sing. <i>ɔ</i> pl. <i>u</i> , <i>u</i> .	<i>naɣòlò-naɣulì</i> an axe	<i>kòch-kùchì</i> an axe
	<i>ðkòdò-ðkùtì</i> hedgehog	<i>mògò-mùkì</i> beer.
12. sing. <i>u</i> pl. <i>ɔ</i> .	<i>rúm-òròm</i> nose.	
13. sing. <i>o</i> pl. <i>ɔ</i> .	<i>ánón-ánònì</i> a knife	<i>bòr-bòr</i> boil
	<i>toch-toach</i> gun; see 22	<i>chòr-chòr</i> vulture.
14. sing. <i>ɔ</i> pl. <i>wò</i> .	<i>mòk-mwòk</i> dog-head fish.	
15. sing. <i>wò</i> , <i>wo</i> pl. <i>ɔ</i> , <i>o</i> , <i>u</i> .	<i>ófwòr-ófwòr</i> cock	<i>ókwòr-ókwòr</i> serval
	<i>ógwòk-ógwòk</i> jackal	<i>ókwòr-ókwòr</i> feather
	<i>lwòl-lwòl</i> a gourd	<i>fwòl-fwòl</i> snake
	<i>kwòm-kòm</i> back	<i>kwòt-kòt</i> shield
	<i>ófwoón-ófùn</i> loaf.	
16. sing. <i>wo</i> pl. <i>wo</i> .	<i>gwòk-gwòk</i> dog	<i>kwòm-kwòm</i> board.
17. sing. <i>yɛ</i> pl. <i>ɛ</i> .	<i>fyér-fyér</i> backbone.	
18. sing. <i>yɛ</i> , <i>ɛ</i> i pl. <i>ie</i> .	<i>lyech-léech</i> elephant	<i>yɛɛ-yiɛɛ</i> neck
	<i>òbìch-òbìéech</i> reed.	

Gender.

I 25.

Gender is expressed in the noun only, not in pronouns. The natural gender may be marked in two ways:

a) by different words.

<i>chwə</i> man	<i>dācho</i> woman	<i>wə</i> bull	<i>dəən</i> cow
<i>ónwók</i> male sheep or goat		<i>dýl</i> female goat.	

b) by adding *ótəwən* for the male, *mət* for the female gender.

<i>nù</i> <i>ótəwən</i> male lion	<i>nù</i> <i>mət</i> or <i>mət</i> <i>nù</i> female lion
<i>tən</i> <i>nù</i> male lions	<i>mət</i> <i>nù</i> female lions
<i>kyèn</i> <i>ótəwən</i> or <i>kyèn</i> <i>à</i> <i>təwən</i> male horse	<i>kyèn</i> <i>a</i> <i>mət</i> or <i>mət</i> <i>kyèn</i> female horse
<i>kyèn</i> <i>à</i> <i>tən</i> male horses	<i>kyèn</i> <i>à</i> <i>mət</i> female horses
<i>təwən</i> <i>ómórò</i> male roan antelope, pl. <i>tən</i> <i>ómórò</i>	
<i>mət</i> <i>ómórò</i> female roan antelope, pl. <i>mət</i> <i>ómórò</i> .	

I 26.

In one single word, however, the Shilluk expresses the gender by phonetic means: *na* child *nial* boy *nan* girl.

Here evidently *l* and *n* are added to the word *na* in order to mark its gender, *l* for the male, *n* for the female gender.

[That this case is not merely accidental, will be clear from the fact that by the same means gender is expressed in the Bari language; here it is not the nouns, but demonstrative pronouns which receive the affixes *l* and *n*:

<i>lo</i> this m.	<i>lu</i> that m.
<i>na</i> this f.	<i>nu</i> that f.
pl. <i>chi-lo</i> these m.	<i>chi-lu</i> those m.
<i>chi-ne</i> these f.	<i>chi-nu</i> those f.
<i>lu-yu</i> that one yonder m.	<i>chi-lu-yu</i> those yonder m.
<i>nu-yu</i> that one yonder f.	<i>chi-nu-yu</i> those yonder f.
<i>li-o</i> my m.	<i>il-ot</i> your m.
<i>nĩ-o</i> my f.	<i>in-ot</i> your f.

In the noun, feminine is distinguished from masculine by the suffix *et*.

The same distinction by the same means has Masai.

The distinction of a grammatical gender is surely not Sudanic, it is not known in other Sudan languages; so we have doubtlessly Hamitic influence here. The Shilluks must have been in contact with (a Hamitic) people who expressed in their language the grammatical gender by *l* and *n*, but this contact was not long or strong enough, to make the distinction of gender a living factor in the language; so only a faint trace of it was left. There is one more Sudan language, which has a similar distinction: the Songhai (on both banks of the middle Niger). This language has, in

the same way as Bari and Masai, a kind of article, *di* for living beings, *ni* for inanimate things. I believe that *di* is identical with *li*, *l* and *d* often changing in African languages; vide the examples in the comparative Lists of Words in Third Section. If this is right, the Songhai (in which, though, this distinction will not be original, but borrowed from some Hamitic language) represents an elder stage in the development of grammatical gender: living > masculine, inanimate > feminine or neuter (which may originally be the same, as with primitive men woman is rather a thing, a merchandise, than a person).]

A second way of distinguishing gender by phonetic means is represented in the following word:

I 26a.

ógwél an ox with the horns turned toward the eyes
ágwélú a cow with the horns turned toward the eyes.

Case.

Genetive.

The ruling noun is a singular.

1. The genetive follows the noun determined by it. The noun ends in a consonant; in these cases the two nouns unite without any connecting element or phonetic changes:

I 27.

<i>wot</i> house;	<i>wot jǎgù</i> house of the chief
<i>lot</i> club;	<i>lot obwoón</i> club of the stranger
<i>àǎp</i> bag;	<i>àǎp jal ɛni</i> bag of this man
<i>okok</i> blossom;	<i>okok yaɲ ɛni</i> blossom of this tree
<i>yít</i> ear;	<i>yít kyèñ</i> ear of the horse.

There are, however, a few exceptions, chiefly if the final consonant is *k* or *ch*, and the next word begins with a consonant;

- a) sometimes the "helping vowel" is inserted:

<i>kidq</i> colour;	<i>kíte lōjō</i> black colour
<i>nēdq</i> rib;	<i>nēte jal</i> rib of man
<i>lēch</i> tooth;	<i>lēche lyech</i> tooth of the elephant
<i>mōgq</i> beer;	<i>mōke fōte wqn</i> beer of our country
<i>bōdq</i> artist.	<i>bōte tqñ</i> one who makes spears.

These are treated like nouns in the plural.

- b) *ch* and *k* may be dropped:

<i>pāch</i> village;	<i>pā riɛ</i> village of the king
<i>kéch, kach</i> hunger;	<i>kə jal ɛni</i> the hunger of this man
<i>đok</i> cattle;	<i>đə riɛ</i> the cattle of the king.

c) *ch* softens into *y*:

mach fire;

may kwōrō "fire of cotton"; see 45.

One word changes its vowel before a genitive:

yō way;

yu Fakqi the way to F.;

likewise when an adjective follows: *yu tooh* a narrow way; see 22.

2. Nouns which have the final vowel *ō*, and whose second consonant is a voiced — in some cases also a voiceless — mute (*gō, jō, dō, ǵō, bō*), drop, when followed by a genitive, the *ō*, and turn the consonant into the corresponding nasal one: *gō* > *ñ*, *jō* > *ñ*, *dō* > *n*, *ǵō* > *ŋ*, *bō* > *m*; see 40.

jāgō chief;

jāñ fōte wōn the chief of our country

afoajō rabbit;

afoan̄ nal ǵēñ the rabbit of the child

tēdō people;

tēñ fāñ eni the people of this village

ómōǵō a cow;

ómōñ rīt the cow of the king

tābō plate;

tām nan the plate of the girl

mutō neck;

mune dean̄ the neck of the cow.

This nasalization is caused by a nasal consonant, *n*, which is no doubt identical with the demonstrative *n* (vide 138), and has originally the meaning "that": *jāgō n pāch* "the chief, (namely) that of the village". There are some examples which show the *n* in existence at the present time: *lāu* cloth, *lāñ ǵāchō* the cloth of the woman; here *n* is preserved, the *u* having dropped before it; *rīt* king, an older form *rāt*, see 16; *rāñ lābō* the king of the people; here the *n* is preserved, though the word ends in a consonant; this is generally not the case; it is evident that after a vowel the *n* is easily preserved, *jāgō n pāch* offers no difficulty in pronouncing, but in words ending in a consonant the *n* was liable to disappear, the more so, as the consonant was voiceless, and *n* is voiced; thus *ǵōk n tēdō* > *ǵōk tēdō*, but *jāgō n tēdō* > *jāñ tēdō*. This *n* has high tone.

[This *n*, originally probably always a demonstrative pronoun and serving to express the genitive relation, exists in a great number of central and eastern Sudan languages. In Di. it effects the same changes as in Shilluk, besides it is found in Nuba, Logonē, Mandara, Tedā, and also in Hausa and Ful.]

The ruling noun is a plural.

If the ruling noun is a plural, the *n* does not appear, but when the noun ends in a consonant, the 'helping vowel' is suffixed to it. When the plural ends in *i*, this *i* is generally preserved. A change of tone is to be noted here: while the plural-forming *i* (see 103) and the helping vowel have low tone in those cases where no genitive follows, they receive high tone when standing before a following genitive. *This high tone most probably indicates the lost*

genitive-forming *n*, the sound *n* itself having disappeared, but its tone (see 127) was perserved. — Examples :

<i>pāch</i> village,	pl. <i>myer</i> ;	<i>myeré riŋ</i> villages of the king
<i>wəŋ</i> house,	pl. <i>wəŋŋ</i> ;	<i>wəŋŋ riŋ</i> houses of the king
<i>yŋŋ</i> ear.	pl. <i>yŋŋ</i> ;	<i>yŋŋ kyən</i> ears of the horse
<i>məŋ</i> beer,	pl. <i>myki</i> ;	<i>myki fōŋ wən</i> beers of our country
<i>okək</i> blossom,	pl. <i>əkək</i> ;	<i>əkək yaŋ</i> the blossoms of the tree
<i>aŋp</i> bag,	pl. <i>aŋp</i> ;	<i>aŋpé nate wəŋ</i> the bags of the traveller
<i>kəch</i> hunger,	pl. <i>kənŋ</i> ;	<i>kənŋ fōŋ wən</i> the famines of our country
<i>jəŋ</i> chief,	pl. <i>jək</i> ;	<i>jək fōŋ wən</i> the chiefs of our country.

In my materials I find one exception to this rule: *gwək-gwək* dog; *gwək jal eni* the dogs of this man; but this may be a misunderstanding.

The Objective Case.

I 28.

The direct object or accusative follows the verb: *ə chām byəl* he ate dura. Sometimes the particle *kí* "with" is added: *ə chām kí byəl* he ate (with) dura.

But when *ká* "and" begins a sentence, the object always precedes the verb: *ká byəl chām* and dura ate (he).

What in European languages is an indirect or dative object, the Shilluk transforms into a direct object, and what we would call the direct object, is in this case always introduced by *kí*; instead of saying: "he gave money to the child", they say: "he presented the child with money": *a wəkí nəl kí nyən*.

But in very many, probably in most cases the direct and indirect object are not expressed at all, the passive voice being used instead, "I saw him" is expressed by "he was seen by me"; "he gave the child milk" by "the child was given milk by him". — On the passive voice see 173.

The Vocative Case

I 29.

is formed by lengthening the (last) vowel, by raising the tone, and sometimes by adding i "you": *nàtə man*, *nàtē o man*! *Dək* a proper name, *Dəgí o Dək*!

THE PRONOUN.

The Personal Pronoun.

Connected Form, standing before the verb.

This form is generally used as the subject of verbs.

I 30.

<i>yá</i> I	<i>yá</i> thou	<i>yé, é (ə)</i> he
<i>wá, wə</i> we	<i>wá</i> you	<i>gé</i> they.

The forms are often pronounced with a short vowel. *yé* and *é* (sometimes *ə*), likewise *wá* and *wə*, are used promiscuously, but *é*, apparently the younger

form, is employed more frequently than *yé*; *ð* is seldom used; in the 3rd person *gð* also occurs, but it is very rare as a subject. Note that *ð* and *gð* have a low tone, but all other personal pronouns have a high tone.

131.

[It is at least remarkable that in two West African Sudan languages the personal pronouns of the 3rd pers. sing. are the same as in Shilluk: Ewe *é* and *wð*, Twi *e* and *o* (In Ewe even the tones are equal to those in Shi.); Ewe makes some distinction in the use of *é* and *wð*, while in Shi. they seem to be employed at will. Gang too has *e* and *o*, apparently without making any distinction between the two.

On the form of the pronoun note the following remarks:

The corresponding forms for the singular and the plural seem to have originally the same vowels, only *yí* and *wú* being different. But besides *yí*, *yú* also occurs, and in Nuer the possessive pron. of the 2nd pers. sing. is *du* (*d* is prefixed), so it seems probable that the original vowel was *u*, which was assimilated by the palatal semivowel *y* and thus became *i*. This palatalization must, however, have taken place at an early period, as neighbouring languages — with the exception just stated — have *i* and *yi* for the 2nd pers. sing. So we get as primitive vowels of the personal pronoun: *á*, *ú*, *é*, which were differentiated into singular and plural by certain prefixes.

a) Singular.

In all three persons the pronoun begins with *y*, but the 3rd person has a third form, which is not mentioned above: *ɣén* (*n* marks the absolute form, see 132, so the form is properly *ɣé*); *ɣé* I regard as the older form of *yé* (on the change between *y* and *ɣ* see 35); in Dinka and Nuer the pronoun of the first person is *ɣa*, which is likewise the older form for Shilluk *ya*; from this it is probable that the 2nd person also originally began with *ɣ*, though, as far as I can see, it is nowhere retained. Thus we get these (hypothetical) primitive forms: *ɣa*, *ɣu*, *ɣé*; *a*, *u*, *é* designating the persons, and *ɣ* the singular.

b) Plural.

In plural all persons begin with *w* except *gé*. What is the origin of this *g*? In Nuer the 1st pers. is *kó*, the third *kén* and *kyén*, in Dinka *ke* (probably *ké*); *kó* is evidently contracted from *kwa*, see 22; analogous to this *kyé* may be derived from *kwé* (*kwé* > *kyé* see 32), and the 2nd person, *wú*, would be originally *kwu*, but, as in the singular, here the hypothetical form seems nowhere preserved. So the primitive forms of the plural would be: *kwa*, *kwu*, *kwé*; *a*, *u*, *é* again designating the persons and *kw* the plural. (As for the prefixing of *k* note that in Dinka the personal

pronouns in the absolute form suffix a *k*!). — The evolution of *gɛ* in Shi. would then be thus: *kwɛ* > *kyɛ* > *kɛ* > *gɛ*. While in the first and second person the *k* before *w* was dropped (see 46), in the 3rd pers. *kɛ* turned into *gɛ*. The changing of a voiceless into a voiced consonant is not so uncommon in the Eastern Sudan languages, see 42; here the process was facilitated by *gɛ* being a much used word, whose pronunciation may easily be slighted. — Hence perhaps *gò* "he" may also be explained. It may be formed from the primitive pronoun *ò* "he", by prefixing to it, in analogy with *gɛ́*, a *g*, and to make the analogy perfect, the vowel *ò* was also pronounced wide, that is *ò̃*, in accordance with the *ɛ* in *gɛ́*. This is, indeed, a mere hypothesis, but it is supported by the fact that *gò* and *ò* both have low tone, while all other personal pronouns have high tone.]

Absolute Form.

<i>yán</i> I, me	<i>yín</i> thou, thee	<i>én, yén</i> he, him	<i>gò</i> he, him
<i>wón, wón</i> we, us	<i>wín</i> you	<i>gén</i> they, them.	

These differ from the connected form only by a suffixed *n*; *én* and *yén* are used promiscuously; *gén* occurs frequently as objective, but seldom as subjective pronoun. The suffixed *n* may be identical with the deictic *n* mentioned in 127 et passim; so that *yán* really means: "it is I".

These absolute or separable pronouns do not stand immediately before a verb, they are used when the person is to be emphasized. They are employed as subjective and objective alike. When they emphasize the subject, the connected form of the pronoun has to follow them: *yán yá chàm* (it was) I (that) ate.

The absolute pronouns may again be emphasized by adding *á*: *yáná, yíná, éná*. This has the meaning of "it is", and is often used in addresses: *éná Pách-òdò* that is Fashoda; *yíná jwòk* "thou art God" "o God".

If a personal pronoun in the singular is connected with another pronoun or noun, the plural form is always used instead of the singular: *wó kɪ yín* I and you; *wú kɪ mɛn* you (sing.) with whom?

Objective Form.

It is suffixed to the verb. Example: stem *chwɔl* to call.

Common form.	With more emphasis.
<i>á chwòlà</i> he called me	<i>á chwòlà yán</i> or <i>yána</i>
<i>á chwòlì</i> he called thee	<i>á chwòlà yín</i> or <i>yínà</i>
<i>á chwòlɛ</i> he called him	<i>á chwòlà én</i> or <i>éna</i>
<i>á chwòlɛ wón</i> he called us	<i>á chwòlà wón</i> or <i>wónà</i>
<i>á chwòlɛ wín</i> he called you	<i>á chwòlà wín</i> or <i>wínà</i>
<i>á chwòlɛ gén</i> he called them	<i>á chwòlà gén</i> or <i>génà</i> .

I 32.

I 33.

The first *d* is the sign of the past; in the second form the final *a* of the verb marks the verb as being followed by an object.

Note the change of the tone in the objective form. *The objective form has low tone, whereas the subjective form has high tone.*¹

I 34.

Possessive Form.²

This form is also always suffixed. Example *wòt* house pl. *wòtì*.

<i>wòdà</i> my house	<i>wòdì</i> thy house	<i>wòdè</i> his house
<i>wòt wòn</i> our house	<i>wòt wún</i> your house	<i>wòt gèn</i> their house
<i>wòtá</i> my houses	<i>wòtí</i> thy houses	<i>wòté</i> his houses
<i>wòtí wòn</i> our houses	<i>wòtí wún</i> your houses	<i>wòtí gèn</i> their houses.
	<i>gwòk</i> pl. <i>gúók</i> dog.	
<i>gwògà</i> my dog	<i>gwògì</i> thy dog	<i>gwògè</i> his dog
<i>gwòk wòn</i> our dog	<i>gwòk wún</i> your dog	<i>gwòk gèn</i> their dog
<i>gúókà</i> my dogs	<i>gúókí</i> thy dogs	<i>gúóké</i> his dogs
<i>gúóké wòn</i> our dogs	<i>gúóké wún</i> your dogs	<i>gúóké gèn</i> their dogs.

If the final consonant of the noun is a liquid or nasal, the *w* in *wòn* and *wún* is often omitted: *kal ún* your fence; *tyèñ un* your people.

If both the possessor and the thing possessed are a singular, the possessive pronoun has a middle tone, if either of them or both are a plural, the poss. pr. has a high tone.

I 35.

In the connection of noun and pronoun the rule given in 40 is to be observed, as these examples show:

jàgò chief, *jànd* my chief *afoajò* rabbit, *afoand* my rabbit
but in pl.: *jàk* chiefs, *jàká* my chiefs *afoachì* rabbits, *afoachá* my rabbits.

If the final vowel of the noun is *u*, it turns into *w*; if *u* is the sole stem-vowel, a *w* is inserted: *fyóu* heart, *fyówà* my heart; *nù* lion, *núwa* my lion.

In some few cases the possessive pronoun is prefixed by *r*: *ra* my, *ri* thy etc. Before this *r* the final consonant of the noun drops:

nal boy *nāra* my boy *pach* village *pāra* my village, etc.

This *r* is a shortened form of *ré* "body, self."

I 36.

As the intonation shows certain irregularities in the connection of nouns with possessive pronouns, some more examples may be given.

<i>òwèṣ</i> mat	pl. <i>òwèṣ</i> ;	<i>òwèṣà</i> my mat;	<i>òwèṣá</i> my mats
<i>yíṣ</i> ear	pl. <i>yíṣ</i> ;	<i>yíṣà</i> my ear;	<i>yíṣá</i> my ears
<i>kòṣ</i> rain	pl. <i>kòṣ</i> ;	<i>kòṣà</i> my raining;	<i>kòṣá</i> my rainings
<i>lyech</i> elephant	pl. <i>líech</i> ;	<i>lyéjà</i> my eleph.;	<i>líechá</i> my elephants
<i>àtép</i> bag	pl. <i>àtép</i> ;	<i>àtépà</i> my bag;	<i>àtépá</i> my bags
<i>kwòm</i> chair	pl. <i>kúòmà</i> ;	<i>kwòmá</i> my chair;	<i>kúòmá</i> my chairs
<i>rējò</i> fish	pl. <i>réch</i> ;	<i>rējà</i> my fish;	<i>réchá</i> my fishes

¹ In Ewe *e*, the pronoun of the 3rd pers. sing. has high tone, when subjective, but low tone, when objective; the same is the case in Yoruba: *ó* he, *ò* him; see Crowther page (4) and (8).

² The suffixed subjective form see 160.

<i>yɛt</i> neck	pl. <i>yɛt</i> ;	<i>yɛdà</i> my neck; <i>yɛtɛ wɔn</i> our necks
<i>kwāch</i> leopard	pl. <i>kwānɪ</i> ;	<i>kwɔtjā</i> my leopard; <i>kwānā</i> my leopards
<i>nù</i> lion	pl. <i>nɔwɪ</i> ;	<i>nùwā</i> my lion; <i>nùwā</i> my lions
<i>rɛt</i> king	pl. <i>rɔr</i> ;	<i>rɛdā</i> my king; <i>rɔrā</i> my kings
<i>òkòk</i> blossom	pl. <i>òkòk</i> ;	<i>òkògā</i> my flower; <i>òkòkā</i> my flowers.

In all personal pronouns the singular is not unfrequently used instead of the plural of the corresponding person.

Sometimes the possessive pronoun of the 3rd person sing. is employed instead of the first plural, chiefly in names of relatives: *wānɛ* "his" and "our" grandmother.

The possessive pronoun can also be affixed to an adjective: *wí bì bɛnā* (instead *bɛn wu*) have all of you come?

Some much used nouns have shortened forms, when they are connected with possessive pronouns:

<i>wich</i> father	<i>mā</i> mother
<i>wɪdā</i> my father	<i>mɔdā</i> my mother
<i>wóu</i> thy father	<i>máyɪ</i> thy mother
<i>wɛn</i> his father	<i>mɛn</i> his mother
<i>wɛ</i> our father	<i>máy wɔn</i> our mother
<i>wiy wun</i> your father	<i>máy wún (māyu)</i> your mother
<i>wiy gɛn</i> their father	<i>máy gɛn</i> their mother
<i>dɛàn</i> cow	<i>mí</i> mother
<i>dɛà</i> my cow	<i>mia</i> my mother
<i>dɛ (dɛt)</i> thy cow	<i>míu</i> thy mother
<i>dɛ</i> his cow	<i>mɛn</i> his mother
<i>ómɔ</i> brother	<i>námí</i> sister
<i>ómíà</i> my brother	<i>námíà</i> my sister
<i>ómíou</i> thy brother	<i>námíou</i> thy sister
<i>ómɛn</i> his brother	<i>námɛn</i> his sister
<i>ómɛ</i> our brother	<i>námí yí wɔn</i> sister
<i>ómí wu</i> your brother	<i>námí yí wún</i> sister
<i>ómí gɛn</i> their brother	<i>námí yí gɛn</i> sister.

The *ɛn* in *wɛn*, *om-ɛn* etc. is the absolute pronoun *ɛn* he.

re body, self

rea myself

rei thyself

re himself

re yí wɔn ourselves

re yí wun yourselves

re yí gɛn themselves.

In names of relatives the possessive pronoun of the 2nd person sing. (and plural) is generally *u*, *wu*:

I 37.

kwāyu your grandfather *māyu* your mother *mīu* your mother.

The Possessive Pronoun as a Substantive.

It is formed by the help of *mé* pl. *mōk* or *gīn* pl. *gīk*; *gīn* is "thing", *mé* probably has a similar meaning.

Singular of the thing possessed:

<i>méa</i> mine	<i>mét</i> thine	<i>mē</i> his
<i>méi</i> (<i>me yi</i>) <i>wón</i> ours	<i>méi wún</i> yours	<i>méi gén</i> theirs
<i>gīnā</i> mine	<i>gīnī</i> thine	<i>gīnē</i> his
<i>gīnē wón</i> ours	<i>gīnē wún</i> yours	<i>gīnē gén</i> theirs.

Plural of the thing possessed:

*mōká*¹ mine *mē wón* ours *gīkē wón* ours *gīkē* mine.

Demonstrative Pronouns.

I 38.

In connecting nouns in the singular with demonstrative pronouns, the rule described in 40 obtains, with the one difference however, that here not only the nouns ending in a vowel change their last (mute) consonant, but also the nouns whose final sound is a mute consonant; accordingly the rule given in 40 is to be enlarged thus: final *gē* and *k* > *n*, *jē* and *ch* > *n*, *dē* and *t* > *n*, *qē* and *q* > *g*, *bē* and *p* > *m*.

These consonant changes, without any further addition, represent the simplest form of the demonstrative pronoun. The changes are no doubt caused by suffixing an *n*, which possesses a demonstrative power. It is employed in nouns ending in a mute consonant or in *gē*, *jē*, *dē*, *qē*, *bē* only, at least I have not heard it used in others (as for instance in *jal* "man", which would become **jaln* or rather *jan*, see 44).

The meaning of this primitive form is a reference to a person or object just mentioned or just spoken of. It has somewhat the character of the definite article in English (as in such a sentence: we saw a man walking in the bush; *the man* called to us).

<i>gwok</i> dog,	<i>gwōn</i> the (identical) dog, the dog just spoken of
<i>jāgē</i> chief,	<i>jān</i> the chief just mentioned
<i>māch</i> fire,	<i>mān</i> the fire just mentioned, this fire
<i>lējē</i> tooth,	<i>lēn</i> the tooth just spoken of, this tooth
<i>wōt</i> house,	<i>wōn</i> the house just spoken of, this house
<i>yīgē</i> tail,	<i>yīgēn</i> the tail just spoken of, this tail, etc.
<i>tyēn fōē</i> the people of this country, from <i>fōē</i>	
<i>tyēn wōn</i> the people of this house, from <i>wōt</i>	

¹ *mōgá* also is heard.

yēi gwon the hair of this dog, from *gwok*

yīte yaŋ the leaves of this tree, from *yaŋ*

kā place, *kān* this place, here

qūki to-morrow, *qūn* this to-morrow, the next day.

Besides these the Shi. has several demonstrative pronouns denoting different distances between the speaker and the person or object spoken of.

Singular: *àn* this, *éni* that, *àchè* that over there.

Plural: *àk*, *àn*, *àgàk* these, *éni* those, *àchè* those over there. *àn* and *éni* are probably of the same origin; *i* was suffixed to *an*; *a* has become *g* by assimilation to *i*; see 26.¹ Note the difference of tone, the low tone designating the object near by, the high tone that one in some distance.

To mark a great distance, they use *chínè*; this is pronounced with an exceedingly high tone, and the last vowel may be lengthened at will, according to the greatness of the distance.

Be it noted that according to 138 the changes of the final consonants take place only in singular, never in plural; in the plural the final mute consonants are always to be pronounced voiceless, that is as a real *k*, *ch*, *t*, *ʔ* *p*.

Some examples of nouns connected with demonstrative pronouns (The intonation-marks in my materials are incomplete here).

<i>jāgò</i> chief;	<i>jān àn</i> this chief,
<i>jān éni</i> that chief,	<i>jāk</i> chiefs;
<i>jāk àk</i> these chiefs,	<i>jāk éni</i> those chiefs,
<i>jān àchè</i> the chief over there	<i>jāk àchè</i> the chiefs over there
<i>ājwògò</i> sorcerer;	<i>ajwón an</i> this sorcerer
<i>ājwòk</i> pl.;	<i>ājwòk àk</i> pl.
<i>chwak</i> voice;	<i>chwàn àn</i> ; pl. <i>chwak</i> ; <i>chwak àk</i>
<i>kwach</i> leopard;	<i>kwān àn</i> ; pl. <i>kwāni</i> ; <i>kwān àk</i>
<i>afoajə</i> hare;	<i>áfóàn àn</i> ; pl. <i>afoachi</i> ; <i>áfóàch àk</i>
<i>ríŋ</i> king;	<i>rāŋ àn</i> ; pl. <i>rór</i> ; <i>rór àk</i>
<i>kòŋ</i> rain;	<i>kòŋ àn</i> ; pl. <i>kōŋ àk</i>
<i>yíŋ</i> ear;	<i>yíŋ àn</i> ; pl. <i>yìŋ</i> ; <i>yìŋ àk</i>
<i>àtēp</i> bag;	<i>àtēm àn</i> ; pl. <i>atēp</i> ; <i>àtēp àk</i>
<i>qūki</i> to-morrow,	<i>qūne chínè</i> the day after to-morrow
<i>ówèŋ</i> a mat;	<i>ówēŋ àn</i> , <i>ówēŋ éni</i> pl. <i>ówèŋ</i> ; <i>ówèŋ éni</i> , <i>ówèŋ àchè</i>
<i>tēdò</i> people;	<i>tēn àn</i> .

The last example, though virtually a plural, is treated as a singular.

Nouns ending in other consonants or in vowels, have no changes:

<i>rōr</i> kings;	<i>rōr àk</i> these kings	<i>gín</i> thing;	<i>gín àn</i> this thing
<i>lén</i> war;	<i>lén àn</i> this war	<i>pì</i> water;	<i>pì àn</i> this water.

I 39.

I 40.

¹ It is, however, difficult to distinguish the beginning vowels in *àn* and *éni*; *àn* sometimes sounds *am* or even *em*, and *éni* is sometimes heard as *qni*.

I 41.

The demonstrative pronoun standing for a noun.
mén àn this one *mók* àk these ones.

Interrogative Pronouns.

I 42.

They imply the same consonant-changes as the demonstratives Pronouns.

ánò what, which? pl. *ōnò*; on this plural see 124.

ā which?

àmén (also *ámén*) who?

pl. *àmók* (*ámók*).

Examples:

Singular.

<i>ogwòk</i> jackal;	<i>ā ogwòk ánò</i> which jackal is it?
<i>lyéch</i> elephant;	<i>ā lyéch ánò</i> which elephant is it?
<i>wòt</i> house;	<i>ā wòn ánò</i> which house is it?
<i>yaí</i> tree;	<i>ā yaí ánò</i> which tree is it?
<i>rií</i> king;	<i>ā rāí ánò</i> which king is it?
<i>atēp</i> bag;	<i>ā atēm ánò</i> which bag is it?
<i>gín</i> thing;	<i>ā gín ánò</i> which thing is it, what is it?

Plural.

I 43.

In the plural the final mute consonants are always to be pronounced voiceless, that is as a real *k*, *ch*, *t*, *ts*, *p*; see 139.

<i>wòtí</i> houses;	<i>ā wòt ónò</i> which houses are they?
<i>rōr</i> kings;	<i>ā rōr ónò</i> which kings are they?
<i>yēí</i> trees;	<i>ā yēí ónò</i> which trees are they?
<i>ógòkí</i> jackals;	<i>ā ógòk ónò</i> which jackals are they?
<i>atēp</i> bags;	<i>ā atēp ónò</i> which bags are they?
<i>lyéch</i> elephants;	<i>ā lyéch ónò</i> which elephants are they?
<i>gík</i> things;	<i>ā gík ónò</i> which things are they?
	<i>àmén ā bì</i> who has come?
	<i>àmók ā bì</i> who have come?
	<i>jāl amén</i> which man?
	<i>jòk amók</i> which men?

I 44.

amén ā ā wòrí yín? who (is it that) sent you?

wá rōnì mēnā whom shall we elect?

[this?

wòn an ā wòt mēn this house is house whose? whose house is

wòt ak ā wòtí mòk whose houses are these?

wòn ā which house?

rāí ā which king?

ogwòí ā which fox?

ógòkí ā which foxes?

mén (*amén*) and probably also *ā* are no original interrogative pronouns, but are demonstratives; see *mén* in this sense 141; *ā* is probably the deictic element

"it is", see 196; both both are in the same time employed as interrogative, and *mén* even as a relative, see 145; originally it was: "this man!" and then, just as in English: "this man?" likewise: "it is a tree!" and: "it is a tree?" Here not even the position of the words is changed, but only their *tone*; just so in *Shilluk*; only the changing of tone goes the opposite way, the interrogative tone being low; see 206.

Relative Pronouns.

- a) What we express by a relative sentence, the *Shilluk* generally says in a simple sentence. Instead of saying: "the man who came yesterday, was my father" they say: "the man came yesterday, he was my father"; (compare the English "the man I saw" instead of "the man whom I saw").

145.

jal á bì áwà the man came yesterday, or: the man who came yesterday; *á* is not a relative pronoun, but a particle denoting the past tense;

wot a gérè wón the house (which) was built by us;

dean á nékè yí tēdo the cow (which) was killed by the people.

- b) In a similar sense *mén* is employed; *mén* is "this, this one", see 141, but it serves also in expressing relative sentences:

yá fà dwođá mén é lōjò, yá dwođá mén à tàr literally: "I do not want this one, it is black, I want this one, it is white" that is: "I do not want the one which is black, I want the one which is white".

mén may also be employed in a local sense: *e mado pi, mén àn lūm bogon* he drank water in a place, where there was no grass.

- c) A real relative pronoun seems to be *má* who, which:

jal má bì the man who came *kén má bên* the time which comes.

But this has rather the meaning of a participle: the coming time, the man having come. It is frequently used in connection with adjectives, see 149.

The Reflexive Pronoun.

It is formed with the help of *ré* pl. *rei* "body".

146.

réd my body, that is: myself

rét thy body, that is: thyself

rē his body, that is: himself

rét wón our body, that is: ourselves

rét wún your body, that is: yourselves

rét gén their body, that is: themselves

á nēka rē he killed himself

gé nêka rei gên they killed themselves.

They say also:

a nêka chwaké he killed his throat: himself.

"I myself" is expressed in a similar way:

á gwókè yá kî rã "it was done, I with my body": I myself did it;

á gwókè yá kî rê "it was done, you with your body": you yourself did it;

á gwókè é kéré he himself did it

á gwókè wó kî rei wón we ourselves did it

á gwókè wú kî rei wún you yourselves did it

á gwókè gé kî rei gên they themselves did it

or with *kéte* "alone":

á gwókè yá kêtá I did it myself

á gwókè yá kêtí you did it yourself

á gwókè é kêté he did it himself

á gwókè wó kêté wón we did it ourselves

á gwókè wú kêté wún you did it yourselves

á gwókè gé kêté gên they did it themselves.

This has also the meaning: I did it alone.

And: *yá kî chwáká* I with my throat: I myself; *yi kî chwákí* etc.

The Reciprocal Pronoun.

147.

wó fôta rei wón we beat each other

gé fôta rei gên they beat each other.

THE ADJECTIVE.

148.

Most adjectives do not distinguish between singular and plural, there are, however, a few which have different forms for both, and, what is very remarkable, the plural always has the ending *o*, which, in the noun, is the specific ending of the *singular*.

dúôñ pl. *dúñò* big, great

těñ pl. *těñò* small, little

chygk pl. *chygkò* short

bār pl. *bārò*, *běrò* long

ràch pl. *rěchò* bad.

Note that all the plural-forms have low tone, and some, whose vowel in singular is short, have a long vowel, see 110.

Many adjectives have two forms, one denoting the gradual entering of a state, the growing into a state, and the second denoting the accomplished state.

ḍh̄n̄d̄ becoming big, growing up;

r̄h̄n̄d̄ acting badly, growing bad;

l̄h̄n̄d̄ becoming hot, feeling not;

d̄ūḡn̄ big, great, grown up

r̄àch bad

l̄h̄ hot.

When adjectives are connected with nouns, the final consonant of the noun undergoes the changes described in 138.

In this connection, however, the adjective may be prefixed by the relative pronoun *má* (often *m̄*) "which", in this case no changes take place; but it is to be noted that *before má the final consonant of the noun is*, contrary to the rule in 107, *to be pronounced voiced*, whereas in all other connections the voiceless consonant is the characteristic of the plural. This deviation from the common rule is analogous to the fact stated above, that the plural form of the adjective has the ending of the singular of nouns. In order to set forth the difference between the form without *má* and that with *má*, in the following examples the voiced final consonant is written voiced (contrary to the rule 38).

Note: *má* (*m̄*) has always distinctly high tone. The adjectives with *má* are in their meaning more emphatic than those without *má*: *dūḡn̄* large, *madūḡn̄* very large, large indeed.

<i>wot</i> house pl. <i>wot̄i</i> .	<i>won dūḡn̄</i> big house	pl. <i>wot̄i d̄h̄n̄d̄</i>
	<i>wod mádūḡn̄</i> big house	pl. <i>wod mád̄h̄n̄d̄</i>
<i>yaɬ</i> tree pl. <i>yeɬ</i> .	<i>yan t̄ɬɬ</i> small tree	pl. <i>yéɬ t̄ɬɬ</i>
	<i>yaɬ máɬɬ</i> small tree	pl. <i>yéɬ máɬɬ</i>
<i>r̄iɬ</i> king pl. <i>r̄or</i> .	<i>r̄un d̄ɬɬ</i> good king	pl. <i>r̄or d̄ɬɬ</i> [<i>mád̄ɬɬ</i>]
	<i>riɬ mád̄ɬɬ</i> good king	pl. <i>r̄or mád̄ɬɬ</i> , or
<i>aɬɬp</i> bag pl. <i>aɬɬp</i> .	<i>aɬɬm làch</i> broad bag	pl. <i>aɬɬp làch̄</i>
	<i>aɬɬb málàch</i> broad bag	pl. <i>aɬɬb málàch̄</i>
<i>òk̄h̄k̄</i> flower pl. <i>òk̄h̄k̄</i> .	<i>òk̄n̄ kw̄ar̄</i> red flower	pl. <i>òk̄h̄k̄ kw̄ar̄</i>
	<i>òk̄ḡ mákw̄ar̄</i> red flower	pl. <i>òk̄ḡ mákw̄ar̄</i>
<i>lyɬch</i> elephant pl. <i>l̄àch</i>	<i>lyɬn l̄ɔ̄j̄</i> black elephant	pl. <i>liech̄ l̄ɔ̄j̄</i>
	<i>lyɬj̄ mál̄ɔ̄j̄</i> black elephant	pl. <i>liej̄ mál̄ɔ̄j̄</i>
<i>gw̄odk</i> dog pl. <i>gúdk̄</i> .	<i>gw̄on t̄ar</i> white dog	pl. <i>guok̄i t̄ar</i>
	<i>gw̄odj̄ mátt̄ar</i> white dog	pl. <i>guóḡ mátt̄ar</i>
<i>m̄go</i> beer pl. <i>m̄k̄i</i> , <i>myk̄i</i> .	<i>m̄n̄ m̄et</i> sweet beer	pl. <i>m̄òk̄i m̄et</i>
	<i>m̄oḡ mámm̄et</i> sweet beer	pl. <i>m̄òk̄i mámm̄et</i>
<i>ȳiɬ</i> leaf pl. <i>ȳiɬ</i>	<i>ȳiɬ b̄el</i> bitter leaf	pl. <i>ȳiɬi b̄el</i>
	<i>ȳiɬj̄ máb̄el</i> bitter leaf	pl. <i>ȳiɬe máb̄el</i>

<i>rějò</i> fish pl. <i>rech, rechì</i>	<i>ren chyeèk</i> short fish	pl. <i>rechì chyeèkò</i>
	<i>rej máchyeèk</i> short fish	pl. <i>rej machyeèkò</i>
<i>yět</i> neck pl. <i>yětè.</i>	<i>yen bar</i> long neck	pl. <i>yieè barò (berò)</i>
	<i>yed mábâr</i> long neck	pl. <i>yied mábârò</i>
<i>lějò</i> tooth pl. <i>lěk.</i>	<i>len tar</i> white tooth	pl. <i>lěkì tar</i>
	<i>lej mátâr</i> white tooth	pl. <i>lag mátâr</i>
<i>yǔ</i> road pl. <i>yět.</i>	<i>yū toh</i> narrow road	pl. <i>yete toh</i>
	<i>yò matoch</i> narrow road	pl. <i>yed matoch.</i>

- I 50.** All the connections without *má* may have two meanings, viz. 1st attributive, as they are rendered above: *a big house*, etc.; 2nd predicative, *the house is big* etc., that is, the adjectives have the quality of verbs, and are treated as such, they may be conjugated like any verb; but the adjectives with *má* are only used in an attributive sense.

Comparison.

- I 51.** The means of comparing an object with another are rather scanty, the people not feeling the need of comparison as we do. They simply say: this thing is big, and that one is not big, or: is a little big.

- a) The most common way of expressing a higher degree of quality or quantity is to lengthen the vowel, and at the same time to raise the tone.

But generally this is only possible in words which have the high or middle tone, not with the low-toned ones; with these the low tone is so essentially connected that a high tone would be incompatible with them. Examples of adjectives whose tone may be raised, are: *děch* good, *gír* many, *těp* small, *tóch* narrow.

- b) Words with low tone may be intensified in their meaning by still lowering their tone, as for instance *ràch* bad, *děńò* big, *ńěńò* much, many.

Other means for expressing a higher degree of an adjective are:

- c) lengthening of a vowel only: *mèdò* sweet, *mèdđ* very sweet; *ńěńò* many (the first vowel to be lengthened).
d) repetition of the adjective: *ràch* bad, *ràch ràch* very bad. In these repetitions generally the vowel in the second word is long.
e) the word is repeated and the second gets the prefix *ma*: *děch madděch* "good which is (really) good": very good, exceedingly good.
f) "*rach*" is very much used in this sense; e. g. *ràch kí ddech* "bad with goodness" that is: exceedingly good; *rach kí lau* "bad with being far": very, very far.

- g) by adding *wok* "outside": *ṣēn wok* "small outside", that is "small beyond anything", very, very small.
- h) *chār, chàrò* "very" may be added.
- i) by *fōdò* "to surpass"; this form together with those under *k* expresses a real comparison: *yé dà dōk mǎfōt dōk pyārò* "he has cows surpassing cows ten": he has more than ten cows; *jé á tǒt, gé jǒdó jé ddèk* "people died, they surpassed people three": more than three people died.
- k) *rúńé á màl, rúńá yà chán* "his years are above, my years are behind": he is older than I;
yá mòlá bēn é tǒk "I was first coming he was absent": I came earlier than he;
ba duon nè yán (he is) not (so) old as I.

THE NUMERALS.

Cardinal Numbers.

152.

<i>ákyèl</i> 1	<i>áryāu</i> 2	<i>áddèk</i> 3	<i>ánwèn</i> 4
<i>ábích</i> 5	<i>ábíkyèl</i> 6	<i>ábíryāu</i> 7	<i>ábíddèk</i> 8
<i>ábínwèn</i> 9	<i>pyārò</i> 10	<i>pyārò wíy ákyèl</i> 11	
<i>pyārò wíy áryāu</i> 12		<i>pyārò wíy áddèk</i> 13	
<i>pyārò wíy ánwèn</i> 14		<i>pyārò wíy ábích</i> 15	
<i>pyārò wíy ábíkyèl</i> 16		<i>pyārò wíy ábíryāu</i> 17	
<i>pyārò wíy ábíddèk</i> 18		<i>pyārò wíy ábínwèn</i> 19	
<i>pyār áryāu</i> 20		<i>pyār áryāu wíy kǐ ákyèl</i> 21	
<i>pyār áryāu wíy kǐ áryāu</i> 22		<i>pyār áddèk</i> 30	
<i>pyār ánwèn</i> 40		<i>pyār ábích</i> 50	
<i>pyār ábíkyèl</i> 60		<i>pyār ábíryāu</i> 70	
<i>pyār ábíddèk</i> 80		<i>pyār ábínwèn</i> 90	
<i>pyār pyār</i> 100		<i>pyār pyār wíy kǐ ákyèl</i> 101.	

Only the numerals from one to five and ten are primitive, all the rest are compositions. The beginning *á* in the names for one to five is secondary, and is probably identical with *á* "it is"; the ordinal numbers do not have it. Mark the mechanical intonation in the numbers from one to four. *pyārò* pl. *pyār* is a substantive; *ábíkyèl* is of course 5 + 1; *pyārò wíy ákyèl* means "ten, on its head one" i. e. ten, added to it one; this is still more evident in the following forms, which are also used: *pyārò wíjé dà ákyèl* "ten, its head has one", or: *pyārò wíy kǐ ákyèl* "ten, (its) head with one".

153.

The numeral follows the noun: *wət dryəu* two houses; often *ga* "copy" is inserted between both: *chàn gá pyārq* ten days.

Ordinal Numbers.

154. They are rarely used. In forming them the prefix *á* is dropped and the simple stem is used, with the exception of "the first", which is formed from *mal* "above".

ámálq̄ the first

ryəu the second

dək, dək the third

iwən the fourth

bích the fifth

pyārq the tenth.

THE VERB.

155. The *stem of the verb* is uniform. It always consists in a consonant, a vowel, and a consonant, or a consonant, a semivowel, a vowel, and a consonant. But the sounds of the stem may undergo certain changes, on which see 187.

Conjugation of the Verb.

156. The verb has two principal modes or tenses:

1. The Present Tense. This denotes an action as going on, as being done just now, as one not yet finished. This action may be going on in the present as well as in the past or future; the emphasis does *not* lie on the time, but on the fact that the action is *not finished*, but is being done, it "has not become", but "is becoming".

Generally the Present in Shilluk corresponds to the English Present, but it may also describe the Past or the Future: "I am going", "I was going", "I shall be going".

2. The Perfect denotes the action as complete, it describes that which "has become", a state, an accomplished fact. While the Present means: "he is going" the Perfect is: "he is gone", "he is away".

[These same two tenses with exactly the same meanings are found in the Semitic languages, they are there called Imperfect and Perfect. I have retained the name "Present" because it is introduced already, and a new term might lead to confusion. In these two forms there is another conformity between Shilluk and Semitic languages: in Hebrew the verb in the Imperfect (= Shilluk Present) is always preceded by the subject, in the Perfect the subjective pronoun follows the verb; in Shilluk the verb

in the Present (= Hebrew Imperfect) is preceded by the subject, in the Perfect the subjective pronoun or noun may precede *or follow* the verb. In Nama (Hottentott) and Fulfulde, two Hamitic languages, the subject may also precede *or follow* the verb.]

Besides these two the verb has the following modes:

3. The Future;
4. The Habitual; it denotes action which is done repeatedly, usually, habitually, either in the Present or in the Past.
5. The Imperative.
6. The Verbal Noun; is a real noun, corresponding to the English "going", "eating".
7. The Noun Agent; denotes the doer of the action expressed in the verb. There are two forms, one for expressing an occasional, and the other the habitual doer.
8. The Passive Voice.

Examples showing the conjugation of the verb.

157.

The Verb without an Object.

Stem: *cham* to eat.

Present.

<i>yá chàmò</i> I am eating	<i>yí chàmò</i> you (s.) are eating
<i>í (yí) chàmò</i> he is eating	<i>wá chàmò</i> we are eating
<i>wá chàmò</i> you are eating	<i>gí chàmò</i> they are eating.

The verb in the present always ends in *ò*; this *ò* is sounded very faintly, see 2.

Nearly all verbs have in the present exactly the same form: the first vowel is long, and both syllables have a low tone. There are only a few exceptions to this rule, viz.

- a) the first vowel may be short; in this case the vowel is often high: *kòdò* to go; but at the same time: *kàdò* to go; *ryèrò* to come forth.
- b) the first vowel, being long, may have the falling tone; in connection with it the second vowel has sometimes middle, but generally low, tone: *gwáńò* to dig, *gòòò* to be vexed. As this is the form and intonation of the infinitive (see 170) these "present forms" may properly be infinitives, these having taken the place of the low-toned present tense.

In most cases the second consonant, if mute, is voiced.

A second form of the present tense is formed by putting *dè* between the subject and the verb:

yá dè chàmò I am (or was) engaged in eating, I have been eating.

158.

Perfect.

<i>yá chàm</i> I ate	<i>yá kêt</i> I went
<i>yí chàm</i> you ate	<i>yí kêt</i> you went
<i>á chàm</i> he ate	<i>á kêt</i> he went
<i>wá, wú, gẽ chàm</i> we, you, they ate	<i>wá, wú gẽ kêt</i> we, you, they went
<i>yá ñèñi</i> I laughed	<i>wá ñèñi</i> we laughed
<i>yí ñèñi</i> you laughed	<i>wú ñèñi</i> you laughed
<i>á ñèñi</i> he laughed	<i>gẽ ñèñi</i> they laughed.

159.

Characteristics of the Perfect are:

1. the vowel *á*; appears in the 3rd p. sing. only; the personal pronoun is then dropped.
2. the final vowel *ə* is dropped.
3. With a few exceptions the second (mute) consonant, which in most cases is voiced in the Present, becomes voiceless.
4. The Perfect ends either in the second consonant, or the vowel *i* is added to the stem.
5. As a rule the tone of the stem-vowel is low; the vowel has, however, not unfrequently a high or falling tone.
6. On vowel- and consonant-changes in the Perfect vide below 182, 187.
7. While in the Present the subject, whether noun or pronoun, always precedes the verb, in the Perfect the subjective noun or pronoun may follow the verb, and very often does so. In this case the tone on both syllables, that is on verb and noun, is high, in the singular; where the suffixed pronoun is a single vowel, the final vowel of the verb, if there is one, is dropped; in the plural a final vowel of the verb is preserved; if the verb ends in a mute consonant, and has no final vowel, the "helping vowel" is sometimes inserted; the same is the case when the subject is a noun beginning in a mute consonant.

This form retains *a*, the sign of the Imperfect, through all persons, *but its tone is low* (contrast-tone, see 59). — The second consonant, if mute, becomes voiced again, except where the helping vowel is inserted.

<i>à rɛ́nà</i> I ran	<i>à rɛ́nɪ</i> you ran
<i>à rɛ́nɛ</i> he ran	<i>à rɛ́n wá</i> we ran
<i>à rɛ́n wú</i> you ran	<i>à rɛ́n gẽ</i> they ran
<i>à nɛ́gá</i> I killed	<i>à kɛ́dà</i> I went
<i>à chwólí</i> you called	<i>à gwólɛ́</i> he wrote.

If the subject is a noun, sometimes the helping vowel is added to the verb, and sometimes not:

<i>à kɛ́t obwón</i> the stranger went;	<i>à kɛ́t ówóǒn</i> the hyena went;
<i>à gɛ́ché rí</i> the king struck;	<i>à bɛ́n nál</i> the boy came

but: *nal e bēnq* the boy is coming *obwon e kēdō* the stranger is going.

Sometimes the subjective noun is placed at the head, the corresponding subjective pronoun following the verb:

dān ken à tōwé a man, when he dies: when a man dies.

8. Verbs who have instead of the second consonant a semivowel.

a) *y*. No *i* is added in the Perfect. The *y* unites with the preceding vowel to a diphthong: *toyq* to pierce, perfect *toi*.

b) *w*. Here likewise generally no *i* is added: *tōwq* to die, perfect *tōu* (also *tō*). *ngawq* to trade, perfect *ngau*, seldom *ngawi*.

Sometimes the subjective pronoun is employed twice, before and behind the verb; for the last not the suffixed, but the emphatic or the subjective form are used; note the changes of the tone!

yí rē gwàl yín why [re] are you *é rē gwàl èn* why is he (so) thin?
(so) thin? *wú rē gwàl ùn* why are you (pl.)

gé rē gwàl gèn why are they (so) (so) thin?
thin?

é rē kédé why did he go? *yí rē kété* or: *kédé* why did you go?

wá bēn wà we came *wú rē kédùn* why did you go?

gé kété gé kén where did they go? *gé bēn gèn* they came

If *ká* "and" introduces a sentence, the subject, if a pronoun, always follows the verb, and the object always precedes the verb.

ká kyèn gójá and I struck the *ká kyèn gójí* and you struck the
horse horse.

Future.

The characteristic of the Future is the particle *ú*,¹ which is placed before the verb. In most cases the present form of the verb is used, but not unfrequently that of the Perfect as well, but in this last case with a slight changing of tone: if the tone is low in the Perfect, it becomes middle in the Future.

yá ú chàmò I shall eat

wá ú chàmò we shall eat

yí ú, or *yí chàmò* you will eat

wú chàmò you will eat

ú chàmò he will eat

gé ú chàmò they will eat

yá ú nētē I shall laugh

wá ú kété we shall go.

As the Present, so too the Future has a second form, with *dè* placed between pronoun and verb: *yá ú dè chàmò* I shall eat. There may be (or at least may have been) a difference of meaning between the two forms, but I have found none.

Habitual.

The *Habitual* is formed by putting the auxiliary verb *ní* "to use to" between subject and the Present form of the verb.

¹ In Masai the Future is formed by suffixing *u*. Hollis page 59.

160.

161.

162.

163.

yá ní chàmq I use or used to eat

é ní gwàqđ he uses or used to write.

gé ní kédđ they use or used to

go

Imperative.

I 64.

chàm eat!

két, kédđ go!

bí kédđ come, (let us) go!

pl. *chàmún* eat! ¹

pl. *kédún* go!

chàm wá let us eat!

két wá, kédđ wún let us go! *chúní* be quiet! pl. *chúnún* be quiet.

In the singular *i*, the suffix of the 2^d p., may be added or not.

I 65.

The Verb with a Noun as Object.

Present.

The second vowel receives a middle tone.

yá chàmq byél I am (or was) eating dura.

yá kédđ gat I am (or was) going to the river-bank.

Perfect.

I 66.

If the Perfect ends in *i*, this *i* is retained, if it ends in a consonant, an *a*, in some cases *i*, is added. I am not quite clear as to the tones; "a" always seems to have a low tone, "i" has sometimes a middle, sometimes also a low tone.

yá chàmq byél I ate dura

yá líní kwof I heard a talk

yá kédđ pach I went home

yá mādđ (mādđ) pi I drank water.

Future.

I 67.

The final vowel has a middle tone.

yá ú chàmq byél I shall eat dura

yá ú kédđ pach I shall go home.

Habitual.

I 68.

Follows the rules of the Present.

Imperative.

I 69.

In the 2nd p. sing. almost always *i* is added; the 2nd p. pl. has *u* suffixed instead of *un*.

chàm byél } eat dura!
chámí byél }

pl. *chàmu byél* eat dura!

chàm wá byél let us eat dura!

nək wá narōjə let us kill a calf!

kédđ wá pach let us go home!

māđe wá pi let us drink water!

Verbal Noun (Infinitive).

I 70.

The Verbal Noun occurs in two chief forms:

a) without the final vowel; the stem-vowel has a middle tone;

b) with the final vowel *ə*; the stem-vowel has a falling, and the final vowel a low tone.

Deviations from this rule do occur, but are not frequent. Sometimes a semivowel occurs. Examples:

yá gđgđ I am working

n. *gwək* working

¹ This *un* is of course the personal pronoun of the second person plural.

<i>yá gwèdò</i> I am writing	n.	<i>gwèt</i> writing
<i>yá chwètò</i> I am calling	n.	<i>chwèt</i> calling
<i>yá nàgò</i> I am killing	n.	<i>nèk</i> killing
<i>yá rûmò</i> I am thinking	n.	<i>rûmò</i> thinking
<i>yá tàbò</i> I am cheating	n.	<i>tàbò</i> cheating
<i>yá mûdò</i> I am drinking	n.	<i>mûd</i> drinking.

In adding a genitive, or an adjective pronoun to the verbal noun, the changes described in 138 occur: *gwèni àn* this working.

Noun Agent.

The language distinguishes two kinds of noun agent, one for the person who does something just now or occasionally, the other denoting the habitual doer of the action.

The first is formed by a connection of words which is really a sentence: *nān e gōgō* "this man is working" (see 83), *nate* + the demonstrative *n* is connected with the present tense of the verb; this means "one who is working just now". In the second form *nate* without a pronoun is combined with the verbal noun: *nate gwòk* "a man of working", a man whose habit or calling it is to work, a workman.

nān e mûdò a man drinking just now

nate mûd one who drinks habitually, a drinker.

The Passive Voice.

The Shilluk forms a Passive Voice, whose chief characteristic is the high-low (the falling), and in some cases the high tone. It consists merely in the stem, no final vowel being added. The stem-vowel is a little shorter than in the Present and Perfect, it may be described as half-long, but is marked as short in this book. In some cases a semivowel is inserted between the first consonant and the vowel.

Probably the Passive Voice was originally an intransitive form of the verb, denoting a state: from *gōgō* to work, *gwòk* "worked", *á gwòk* "it is worked"; *chàmò* to eat, *châm* "eaten"; *byel á châm* the dura is eaten, properly "is an eaten one"; *fòdò* to beat, *fwót* "beaten", "a beaten one"; so we can hardly speak of passive tenses, it is rather a mood, an accomplished condition or situation. But nevertheless the form clearly conveys the meaning of a real Passive, which is best shown by the fact that the doer of the action is added to the verb, so its grammatical construction corresponds exactly to that of the Passive in European languages; sometimes, though not frequently, even a Future of the Passive is formed by prefixing *ú*.

The doer of the action may be expressed by a noun, or by a pronoun.

a) by a noun.

I 71.

I 72.

I 73.

I 74.

Here always *yì* "by" is added :

byél á chám yì jál éní the dura was eaten by this man
nal á fwót yì jǎgò the boy was beaten by the chief.

The original meaning of *yì* "by" is not known; perhaps it is some deictic pronoun "it is": "he was beaten it is the chief" (who did it); it can be identical with *yì* "towards".

I 75. b) by an absolute pronoun.

The 'helping vowel' is added to the verb. In this case the stem-vowel has a high tone, the 'helping vowel' being low. Perhaps the 'helping vowel' here is the shortened *yì*.

á chámè yán it was eaten by me *á chámè yín* it was eaten by you
á chámè gén it was eaten by them.

I 76. c) by the suffixed pronoun.

Here a very peculiar distinction between singular and plural is made: for both numbers the pronouns of the singular are used, but if the doers are a plurality of persons, the last consonant of the verb becomes voiceless; this is of course only possible in verbs ending in a mute consonant; in the rest no distinction is made; but if a distinction seems necessary here, the plural of the pronoun may be employed.

<i>á gwôgà</i> it was worked by me,	<i>á gwôkà</i> it was worked by us
<i>á kwôbà</i> it was spoken by me,	<i>á kwôpà</i> it was spoken by us
<i>á mǎdà</i> it was drunk by me,	<i>á mǎtà</i> it was drunk by us
<i>á gwêdì</i> it was written by you sing.,	<i>á gwêtì</i> it was written by you, pl.
<i>á lǎqè</i> it was seen by him,	<i>á létè</i> it was seen by them.

[The verbs following in their intonation the rule demonstrated here, are in the majority; but besides them some examples have been written down by me which deviate in their tones:

<i>á chwèlà</i> he was called by me,	<i>á lwègà</i> it was washed by me,
<i>á nǎdà</i> it was cut by me,	<i>á línà</i> it was heard by me,
<i>á nǎgá</i> it was killed by me.	

But these are possibly misunderstandings.]

I 77. Most foreigners have considerable difficulties in distinguishing the active voice from the passive, the difference between both lying in most cases solely in the intonation. Misunderstandings are easily possible, where the imperfect (active) has a high tone, as *yótò* to find. — The natives generally prefer to speak in the passive voice; therefore the foreigner can best avoid misunderstandings by using the passive voice as much as possible and by supposing that what a native tells him, to be passive, and not active.

The chief characteristics of the passive have been given above; the following examples may serve to illustrate the difference in sounds and intonation between active and passive:

yá gǎchà jal an I beat this man
yá gǎch yì jal an I was beaten by this man
yá gǎchà yín I beat you
yá gǎchè yín I was beaten by you
yá chà mà nàtè I cheated somebody
yá chám yì nàtè I was cheated by somebody
á chà mà yán he cheated me
á chámè yán he was cheated by me
yá chà mǐ ɛn I cheated him
yá chámè ɛn or *yì ɛn* I was cheated by him
á chwoǎ là nǎl he called the child
á chwoǎl yì nǎl he was called by the child.

Doubling of a Verb.

In order to intensify the meaning of a verb, it can be doubled; examples for this have been given in 75; a particular kind of doubling a verb is this: the verb is pronounced twice, the first being high toned on its first syllable, the second being low toned on both syllables:

yá chámò chà mò I shall surely eat;
yí nǎ gǎ nǎ gǎ I shall surely kill you;
yí chámè chà mò you will by all means be eaten.

Different tones has: *á dòyì dǎyó* it increased gradually, by and by. Mark the long vowel in the second verb.

Change of Sounds in Verbs.

Many verbs undergo certain changes of sounds in their conjugation, these have not been treated in the preceding pages.

The changes may be classified thus:

- a) changes in the second consonant.
- b) changes in the stem-vowel.
- c) changes in the semivowel preceding the stem-vowel.
- a) Changes in the second consonant.

The second consonant, if mute, may change in the perfect, passive and verbal noun. Not all mute consonants change, and in some the form with a changed consonant is employed besides the unchanged form, both having exactly the same meaning. There is no rule to show when the second consonant does change, and when not.

I 77 a.

I 78.

I 79.

I 80.

A List of Verbs in their different Forms.

English	Present	Perfect	Future	Passive	Imperative	Verbal Noun	Noun Agent
tell lies	<i>e fèdò</i>	<i>fèt, fyèt</i>	<i>ú fèdò</i>	—	<i>yí ky fèt</i>	<i>fyèt, fyen an</i>	<i>nān e fèdò</i> <i>nate fyèt</i>
beat beat the horse	<i>yá fòdò</i> <i>é fòdò kyen</i>	<i>yá fòt</i> <i>é fòtá k.</i>	<i>ú fòdò</i> <i>ú fòtá k.</i> <i>ú fòdò k.</i>	<i>fuót</i>	<i>fòt, fòdùn</i> <i>fòt k.</i>	<i>fùdò</i> <i>fùon k.</i>	<i>nān e fòt</i>
hoe, till hoe the field	<i>fúrò</i> <i>fúrò fuodò</i>	<i>fúr</i> <i>fúrà f.</i>	<i>ú fúrò</i> <i>ú fúrò f.</i>	<i>fúr</i>	<i>fúr, furun</i> <i>fúr f.</i>	<i>fúr</i>	<i>nān e fúrò</i> <i>nate fúr</i>
build build a house	<i>gérò</i> <i>gérò wot</i>	<i>gér</i> <i>géra wot</i>	<i>ú gérò</i> <i>ú gérò wot</i>	<i>gér, gyér</i> <i>gér wot</i>	<i>ger, gerun</i>	<i>gyér, gyen an</i>	<i>nān e gérò</i> <i>nate gyér</i>
write write a book	<i>gwèdò</i> <i>gwèdò watò</i>	<i>gwèt</i> <i>gwèdò w.</i>	<i>ú gwèdò</i> <i>ú gwèdò w.</i>	<i>gwèt</i>	<i>gwèt, gwèdùn</i> <i>gwèdò w.</i> <i>gwèdò w.</i>	<i>gwèt</i> <i>gwèdò w.</i>	<i>nān e gwèdò</i> <i>nate gwèt</i>
work	<i>gògò</i>	<i>gòk</i>	<i>ú gògò</i>	<i>gwòk</i>	<i>gòk, gwòk</i> <i>gógún</i>	<i>gwòk</i> <i>gwòk àn</i>	<i>nān e gògò</i> <i>nate gwòk</i>
go	<i>kèdò</i>	<i>két, kèt</i>	<i>ú kèt</i>	—	<i>két, kèdùn</i>	<i>kèdò, kèt àn</i>	<i>nān kèdò</i>
speak speak a word	<i>kèdò</i> <i>kèdò kwòp</i>	<i>kóp</i> <i>kòma k.</i>	<i>ú kèdò</i> <i>ú kòma k.</i>	<i>kwòp</i>	<i>kóp, kòbàn</i>	<i>kwòp, kwòm</i> <i>àn</i>	<i>nān kèdò</i> <i>nate kwòp</i>
hear hear a talk	<i>línò</i> <i>línò kwòf</i>	<i>lín línà k.</i> <i>líní k.</i>	<i>ú línò</i> <i>ú línò k.</i>	<i>lín</i> <i>líní k.</i>	<i>lín, línùn</i>	<i>líní</i>	<i>nān e líní</i> <i>nate líní</i>
see see a bird	<i>létò, lèdò</i> <i>létò wíng</i>	<i>lèt, lét</i> <i>lètà w.</i>	<i>ú lét</i> <i>ú lét w.</i>	<i>lét</i>	<i>lèt, létun</i> <i>lèt w. létu w.</i>	<i>lèt, lét àn</i>	<i>nān e létò</i> <i>nate létò</i>
wash wash a cloth	<i>lègò</i> <i>lègò láu</i>	<i>lègí</i> <i>kwòkà láu</i>	<i>ú lègò</i> <i>ú lègò l.</i>	<i>kwòk</i>	<i>kwòk</i> <i>lègun kwòk l.</i>	<i>kwòk</i> <i>kwòk an</i>	<i>nān e lègò</i> <i>nate kwòk</i>
drink drink water	<i>màdò</i> <i>màdò pi</i>	<i>mát</i> <i>màdò pi</i> <i>màdò pi</i>	<i>ú màdò</i> <i>ú màdò pi</i>	<i>mát</i> (not <i>mát</i> !)	<i>mát, màdùn</i> <i>màdò pi</i> <i>màdò pi</i>	<i>mát</i>	<i>nān e màdò</i> <i>nate mát</i>
give give money	<i>tòtò, màjò</i> <i>tòtò nyen</i>	<i>tòtá</i> <i>tòtá n.</i> <i>tòtá n.</i>	<i>ú tòtá</i> <i>ú màjò</i> <i>ú màjò n.</i>	<i>tòt, màch</i>	<i>mùch, tòt,</i> <i>muy n., tòtí n.;</i> <i>tòtu n.</i>	<i>tòtò, màjò</i> <i>mùt àn</i>	<i>nān e màjò</i> <i>nate mùch</i>

Continued.

English	Present	Perfect	Future	Passive	Imperative	Verbal Noun	Noun Agent
kill kill a sheep	nəgò nəgò dyél	nəkí nəkà d. nəkí d.	ú nəkí ú nəkí d.	nək	nək nə gún nək d. nə gu d	nək nən an	nān e nə gò nate nək
sleep	nénò	nən	ú nəní	—	nēni nēnun	nénò	nān nən
laugh	nèlò	nèlì	ú nèlì	—	nèlì, nèlún	nèlò, nìyèlò nìyér an	nān a nèlò
hew	nùdò nùdò yaí	nùt nùtí y. nùtá y.	ú nùdò ú nùdò y.	nòt, nól	nùdì, nùdun nùtí y. nùtá y.	nùt nən an	nān e nùdò nate nùt
eat eat dura	chàmò chàmò byél	chám chámí b. chámà b.	ú chàmò ú chàmò b.	chám	chám chámun chámí b. chámú b.	chám	nān a chàmò nate chám
call call a child	chwòtò chwòtò n.	chwòtì chwòtì n. chwòlà n.	ú chwòtì n.	chwòl	chwòtì chwòtun	chwòt	nān e chwòtò nate chwòt
run	rìndò	rén	ú rìndì	—	rèlì, rèlún	rèndò	nān a rèndò
buy	nèdòwò	nédù	ú nèdòwò	nédù	nèdú nèdun	nèdú	nān e nèdú
bring, carry bring a tree	tèdò tèdò yaí	tèt tèrā y.	ú tèdò ú tèdò y.	tén, týér	tér, tìrú	tér	nān e tèdò nate tìr
play	túgò	ták	ú ták	—	tàkù	túgò, tún an	nān e ták
search search a cow	yàbò yàbò deán	yàp yáfà d.	ú yàbò ú yàbò d.	yáf	yáf, yàbùn yáf d.	yàbò, yám an	nān e yàbò
sweep sweep a house	yèjò yèjò wot	yéch yéchà wot	ú yèjò ú yèjò wot	yéch	yéch, yèjun yey wot	yéch, yét an	nān e yèjò nate yéch
find find a thing	yòtò, yìtò yòtò gín	yítà (g.) yòtá g.	ú yòtò (g.) ú yítà (g.)	yòt, ywòt		yòdò yon an	nān e yìtò

Present	Imperfect	Passive	Verbal Noun
<i>t, d > l</i>			
<i>bātq</i> to throw	<i>á bāla gin</i>	<i>bāl</i>	
<i>būdq</i> to roast	<i>á but, or á bul</i>	<i>bāl</i>	
<i>chudq</i> to compensate	<i>á chūt, á chól</i>		<i>chólq</i>
<i>chwōtq</i> to call	<i>á chwōta, ¹ á chwōla</i>	<i>chwōl</i>	
<i>dōdq</i> to brew	<i>á dwoqla</i>	<i>dwoql</i>	<i>dwoql</i>
<i>gōdq</i> to scratch	<i>á gōla</i>	<i>gōl</i>	<i>gōl</i>
<i>kādq</i> to bring	<i>á kādā</i>	<i>kēl</i>	
<i>kudq</i> to pull out	<i>á kōla</i>	<i>kōl</i>	<i>kōl</i>
<i>kwātq</i> to steal	<i>kwātī, kwāla</i>	<i>kwāl</i>	
<i>kwōtq</i> to drive	<i>kwōtī, kwōla</i>	<i>kōl</i>	<i>kōl</i>
<i>lādq</i> to shave		<i>lyél</i>	
<i>nwātq</i> to touch	<i>nwātī</i>	<i>nwāl</i>	<i>nwātq</i>
<i>nādq</i> to cut	<i>nāt</i>	<i>nāl</i>	
<i>nōdq</i> to cut	<i>nōt, nōl</i>	<i>nōl</i>	
<i>wōdq</i> to pound	<i>wōla</i>	<i>wōl</i>	<i>wōl</i>
<i>yēdq</i> to save		<i>yīél</i>	
<i>t, d > r</i>			
<i>tyēq</i> to carry	<i>tyētī, tēra</i>	<i>tēr</i>	
<i>t, d > n</i>			
<i>yēq</i> to curse	<i>yēnī</i>		<i>yēn</i>
<i>t, d > l</i>			
<i>tādq</i> to cook	<i>tāla</i>	<i>tāl</i>	
<i>wādq</i> to change	<i>wēla</i>	<i>wēl</i>	<i>wōl</i>
<i>t, d > r</i>			
<i>nēq</i> to laugh	<i>nētī</i>		<i>nyētrō</i>
<i>yīēq</i> to cut	<i>yīētī, yīera</i>	<i>yīēt yīēr</i>	
<i>t, d > n</i>			
<i>nwōdq</i> to be weak	<i>nwōn</i>		
<i>b > m</i>			
<i>lībq</i> to be cold	<i>līmī</i>		<i>lībō</i>
<i>kōbq</i> to speak	<i>kēmā kwōp</i>	<i>kwōp</i>	<i>kwōp</i>

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In these words the forms with a mute consonant are doubtlessly primitive; from them the present tense was formed by suffixing *q*, so the primitive mute consonant is preserved here in the present; in a later period the mutes were, by different influences, transformed; the primary cause of their transformation was perhaps their position at the end of a word. See note in 46 concerning *t > r*.

In frequent cases, however, the consonant was also changed in the present tense; but in these cases the unchanged form of the present also exists beside the changed one; thus many verbs have two present (and perfect) tenses,

¹ In the forms ending in *a* a noun as object is to follow.

different in their form, but uniform in their meaning; sometimes not only the second consonants, but also the vowels of two forms differ, the vowel of the changed form always being identical with that form of the primitive verb which has the changed consonant, so that one can say: *from the changed form of the primitive verb a new verb has been formed*; an example will illustrate what is meant: Present *chwɔtɔ* to call, past *chwɔt*, *chwɔti*, or *chwɔl*, passive *chwɔl*; now from the form *chwɔl* the present of a new verb is formed: *chwɔlɔ* to call, past *chwɔl*, passive *chwɔl*.

Double forms in which the second verb is derived from a tense or mood of the first:

{ <i>chudɔ</i> to compensate	perf. <i>chút</i> and <i>chól</i>	n. <i>chól</i>
{ <i>chōlɔ</i> to compensate	perf. <i>chól</i>	n. <i>chólɔ</i>
{ <i>dɔdɔ</i> to brew	perf. <i>dwɔla</i>	pe. <i>dwɔl</i> n. <i>dwɔl</i>
{ <i>dwɔlɔ</i> to brew	perf. <i>dwɔla</i>	pe. <i>dwɔl</i>
{ <i>gɛrɔ</i> to build	perf. <i>gɛra</i>	pe. <i>gyɛr</i>
{ <i>gyɛrɔ</i> to build	perf. <i>gyɛra</i>	pe. <i>gyɛr</i>
{ <i>kɛdɔ</i> to bring	perf. <i>kɛdi</i> , <i>kɛl</i>	pe. <i>kɛl</i>
{ <i>kɛlɔ</i> to bring	perf. <i>kɛl</i>	
{ <i>kudɔ</i> to pull out	perf. <i>kɔla</i>	pe. <i>kɔl</i> n. <i>kɔl</i>
{ <i>kɔlɔ</i> to pull out	perf. <i>kɔla</i>	
{ <i>kwātɔ</i> to steal	perf. <i>kwati</i> , <i>kwāla</i>	pe. <i>kwál</i>
{ <i>kwālɔ</i> to steal	perf. <i>kwāla</i>	
{ <i>lɛdɔ</i> to shave		pe. <i>lyɛl</i>
{ <i>lyɛlɔ</i> to shave		
{ <i>nwɔtɔ</i> to touch	perf. <i>nwɔti</i>	pe. <i>nwál</i>
{ <i>nwālɔ</i> to touch	perf. <i>nwāla</i>	
{ <i>nāɔdɔ</i> to butcher	perf. <i>nát</i>	pe. <i>nát</i> , <i>nál</i>
{ <i>nālɔ</i> to butcher	perf. <i>nál</i>	
{ <i>wōdɔ</i> to pound	perf. <i>wólà</i>	pe. <i>wól</i>
{ <i>wólɔ</i> to pound	perf. <i>wólà</i>	

Some verbs have double forms in which the derivation of the second verb from a tense or mode of the first is not visible, both verbs retaining their second consonant unchanged through all tenses and modes. The meanings of the two verbs are in most cases identical, but in some there is a difference.

dɛgɔ and *dɛnɔ* to move into

lugɔ and *lünɔ* to turn

dwatɔ and *dwɛrɔ* to search, want, wish

gwɛdɔ *lɛp* to "wink" with the lips, and *gwɛlɔ* to wink

fudɔ and *fupɔ* to pull out

183.

184.

kōdō and *kupō* to blow up a fire
fōdō to pass and *fōpō* to pass
nyēdō to milk and *nyēpō* to let the milk down.

185.

Those verbs which are virtually adjectives (see 150), have some peculiarities. Example: *ràch* "(to be) bad"; this form corresponds in its sounds and its meaning to the Perfect of the common verbs: it ends in a mute consonant, and it designates a state, not an action; this form as such does not change the final consonant; a regular present may be formed from it (though not from all verbs of this kind): *rājō* "to become bad, act badly"; but besides this regular form of the present it has a second, in which the second consonant turns into the corresponding nasal one: *rēñō* "to become bad, act badly".

<i>nok</i> little	<i>nōñō</i> to become little or few
<i>tēk</i> hard	<i>tēgō</i> and <i>tēñō</i> to become hard, feel hard
<i>dēch</i> good	<i>dējō</i> and <i>dēñō</i> to become good, act well
<i>kēch</i> strong	<i>kēñō</i> to become or be strong
<i>ràch</i> bad	<i>rājō</i> and <i>rēñō</i> to become or be bad, act badly.

In one case, however, such a word has the nasal consonant in the adjective (perfect) form already:

<i>duon</i> big	<i>dōñō</i> to become big, grow up; here a form with a mute consonant does not exist.
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b) Changes in the Stem-vowel.

186.

Here the very same process as in the change of consonants is to be observed. Present *a* > *ē* in perf. and passive.

<i>kādō</i> to bring	pe. <i>kēl</i>	
<i>bāgō</i> to boil	pe. <i>bēk</i>	
<i>fādō</i> to be tired	pe. <i>fēt</i>	
<i>fano</i> to ride	perf. <i>a fani</i> and <i>a feni</i>	
<i>kābō</i> to take by force		n. <i>kēpō</i>
<i>kādō</i> to twist	perf. <i>kēt</i> , <i>kēl</i>	
<i>kāgō</i> to ache		n. <i>kēk</i>
<i>kāgō</i> to plant	perf. <i>kēk</i>	
<i>nāgō</i> to kill	perf. <i>nēk</i>	
<i>bājō</i> and <i>bājō</i> to tie		pe. <i>bēch</i> and <i>bēch</i>
<i>dēñō</i> and <i>dāgō</i> to scatter	perf. <i>dēñ</i> .	

Present *a* > *a* in imp. and passive.

<i>chābō</i> to mix	perf. <i>chapa</i>	pe. <i>chāp</i> and <i>chāp</i>
<i>fāgō</i> to be sharp	perf. <i>fāk</i>	
<i>kābō</i> to take by force	perf. <i>kapa</i>	pe. <i>kāp</i> n. <i>kēpō</i>

	<i>lāgɔ</i> to inherit	perf. <i>laka</i>	pe. <i>lāk</i>	n. <i>lāk</i> .
Present a > e in perf. and passive.	<i>bājɔ</i> to tie	perf. <i>bɛcha</i>	pe. <i>bɛch</i>	
	<i>gwānɔ</i> to tie	perf. <i>gwɛn</i>		
	<i>gwārɔ</i> to snatch			n. <i>gwārɔ</i> and <i>gwɛrɔ</i>
Present i > e:	<i>wīdɔ</i> to change	perf. <i>wēla</i> .		
Changes between o, o and u.	<i>tugɔ</i> to crush			n. <i>tɔk</i>
	<i>lūgɔ</i> to turn	perf. <i>lɔgi</i>		n. <i>lɔk</i>
	<i>kudɔ</i> to pull out	perf. <i>kɔla</i>	pe. <i>kɔl</i>	n. <i>kɔl</i>
	<i>nōnɔ</i> to become little, <i>nɔk</i> little			
	<i>kōdɔ</i> to fasten			n. <i>kūdɔ</i>
	<i>chudɔ</i> to compensate	perf. <i>chól</i> .		

Double forms with different vowels; the second verb is derived from a tense or mood of the first:

187.

	<i>chudɔ</i> to compensate	perf. <i>chól</i>		
	<i>chōlɔ</i> to compensate	perf. <i>chól</i>		
	<i>fādɔ</i> to be tired	perf. <i>fɛt</i>		
	<i>fɛdɔ</i> and <i>fīdɔ</i> to be tired	perf. <i>fɛt</i>		
	<i>fēdɔ</i> to raise			n. <i>fīdɔ</i>
	<i>fīdɔ</i> to raise			
	<i>kābɔ</i> to take by force			n. <i>kɛpɔ</i>
	<i>kɛpɔ</i> to take by force			
	<i>kādɔ</i> to twist	perf. <i>kɛt</i>		
	<i>kɛdɔ</i> to twist			
	<i>kāgɔ</i> to plant		pe. <i>kɛk</i>	
	<i>kɛgɔ</i> to plant			
	<i>kudɔ</i> to pull out	perf. <i>kɔla</i>	pe. <i>kɔl</i>	
	<i>kōlɔ</i> to pull out.			

Double forms in which the derivation of the second verb from a tense or mode of the first is not visible, both verbs retaining their vowel unchanged through all tenses and modes. The meaning of the two verbs is in most cases identical, but in some there is a difference:

188.

<i>dāgɔ</i> and <i>dɛgɔ</i> to move into	<i>dwānɔ</i> , <i>dwɛnɔ</i> and <i>dwɔnɔ</i> }	to evaporate
<i>dwatɔ</i> and <i>dwotɔ</i> to want, wish		
<i>gorɔ</i> and <i>gurɔ</i> to tattoo	<i>gwānɔ</i> and <i>gwɔnɔ</i> to scratch	
<i>kāɔ</i> and <i>kɛɔ</i> to go	<i>māɔ</i> and <i>mīɔ</i> to hold fast	
<i>nājɔ</i> and <i>nɛjɔ</i> to know, recognise	<i>nāɔ</i> to butcher, <i>nūdɔ</i> to cut	

pāno and *pekə* to fill*kwālə* and *kwetə* to steal.c) Changes in the Semivowel.¹

I 89.

The Semivowels *w* or *y* are inserted in the stem in order to form certain tenses or modes of the verb.

<i>dədq</i> to brew beer	perf. <i>dwəla</i>	pe. <i>dwól</i>	n. <i>dwól</i>
<i>fəjə</i> to make butter		pe. <i>fwóch</i>	
<i>gəgə</i> to work		pe. <i>gwók</i>	
<i>gənə</i> to scratch	perf. <i>gwóna</i>		n. <i>gwónə</i>
<i>kəgə</i> to stick		pe. <i>kwók</i>	
<i>kətə</i> to drive	perf. <i>kwotí, kwəla</i>	pe. <i>kól, kwól</i>	
<i>kəbə</i> to speak		pe. <i>kwóp</i>	n. <i>kwóp</i>
<i>lədq</i> to wade	perf. <i>hwót</i>	pe. <i>hwót</i>	
<i>ləgə</i> to wash [forth]	perf. <i>lɔgi, lwəka</i>	pe. <i>hwók</i>	
<i>nəddə</i> to bear, bring	perf. <i>nədt, nwól</i>	pe. <i>nwól</i>	n. <i>nwóddə</i>
<i>nəmə</i> to marry	perf. <i>nəmi</i>	pe. <i>nwəm</i>	
<i>nətə</i> to spit	perf. <i>nwotí</i>		
<i>rəmə</i> to fetch water	perf. <i>rwəma</i>	pe. <i>rwóm</i>	n. <i>rwóm</i>
<i>tədq</i> to tell lies	perf. <i>twota</i>	pe. <i>twót</i>	n. <i>twót</i>
<i>yəbə</i> to bewitch	perf. <i>ywəba</i>	pe. <i>ywóp</i>	
<i>bəkə</i> to fear,	<i>bwókə</i> to make one fear, to frighten		
<i>qəqə</i> to suck,	<i>qwóqə</i> to suckle a child		
<i>dəgə</i> to go back	<i>dwəgə</i> to come back		
<i>fəchə</i> to ask	perf. <i>fəcha</i>	pe. <i>fyéch</i>	
<i>fədq</i> to lie	perf. <i>fət</i>	pe. <i>fyét</i>	n. <i>fyét</i>
<i>fəmə</i> to gainsay			n. <i>fyəm</i>
<i>gərə</i> to build	perf. <i>gəra</i>	pe. <i>gyér</i>	
<i>gətə</i> to sacrifice	perf. <i>gyətə</i>	pe. <i>gítét</i>	
<i>kərə</i> to dig out		pe. <i>kyér</i>	
<i>lədq</i> to shave	perf. <i>təl</i>	pe. <i>lyél</i>	
<i>mənə</i> to twist	perf. <i>myen</i>	pe. <i>myén</i>	
<i>nətə</i> to laugh [guest]	perf. <i>nəti</i>		n. <i>nyétrə</i>
<i>reje</i> to receive a	perf. <i>recha</i>	pe. <i>ryéch</i>	
<i>tənə</i> to strain beer	perf. <i>tyènə</i>	pe. <i>tyén</i>	n. <i>tyén</i>
<i>tədq</i> to bewitch	perf. <i>tyét</i>		n. <i>tyét</i>
<i>nərə</i> to milk	<i>nyədə</i> to let the milk down.		

I 90.

In these examples the infixed semivowel has a function analogous to that of the changing of the second consonant and of the vowel: it is a means of forming tenses and modes of the verb; in most cases the passive, and in some also the imperfect and infinitive differ from the present by the infixed semi-

¹ Only the semivowels standing between the first consonant and the stem-vowel are meant here, not those beginning a word.

vowel. In a few examples — *bwōkq*, *ḡwōḡḡq*, *dwōḡḡq*, *nyēḡḡq*, — a causative form (or a form of similar meaning) is formed from the common form by infixing a semivowel.

Double forms, the one with a semivowel, the other without it; the one verb is derived from a tense or mood of the other:

191.

{ <i>dōdq</i> to brew beer	perf. <i>dwōla</i>	pe. <i>dwōl</i>	n. <i>dwōl</i>
{ <i>dwōlq</i> to brew beer	perf. <i>dwōla</i>		
{ <i>jōjq</i> to make butter		pe. <i>fwōch</i>	
{ <i>fwōjq</i> to make butter		pe. <i>fwōch</i>	
{ <i>gōḡḡq</i> to scratch	perf. <i>gwōḡḡa</i>		n. <i>gwōḡḡḡ</i>
{ <i>gwōḡḡq</i> to scratch			
{ <i>kōḡḡq</i> to help	perf. <i>kwōḡḡa</i>		
{ <i>kwōḡḡq</i> to help			
{ <i>kōtq</i> to drive	perf. <i>kwōtḡ, kwōla</i>		
{ <i>kwōtq</i> to drive			
{ <i>lōdq</i> to wade	perf. <i>lwōt</i>	pe. <i>lwōt</i>	n. <i>lwōtḡ</i>
{ <i>lwōtq</i> to wade			
<i>lōḡḡq</i> to wash	perf. <i>lwōka</i>	pe. <i>lwōk</i>	
<i>lwōḡḡq</i> to wash	perf. <i>lwōka</i>		
{ <i>nōdq</i> to bear, bring forth	perf. <i>nōt, nwōl</i>	pe. <i>nwōl</i>	n. <i>nwōdḡḡ</i>
{ <i>nwōlq</i> to bear, bring forth	perf. <i>nwōl</i>		
{ <i>nōmq</i> to marry	perf. <i>nōmḡ</i>	pe. <i>nwōm</i>	
{ <i>nwōmq</i> to marry	perf. <i>nwōmḡ</i>	pe. <i>nwōm</i>	
{ <i>nōtq</i> to spit	perf. <i>nōta, nwota</i>	pe. <i>nōl</i>	
{ <i>nwōtq</i> to spit	perf. <i>nwota</i>	pe. <i>nōl</i>	
{ <i>yōbq</i> to bewitch	perf. <i>ywōba</i>	pe. <i>ywōp</i>	
{ <i>ywōbq</i> to bewitch	perf. <i>ywōba</i>	pe. <i>ywōp</i>	
{ <i>fēchq</i> to ask	perf. <i>fēcha</i>	pe. <i>fyēch</i>	
{ <i>fyēchq</i> to ask	perf. <i>fyēcha</i>	pe. <i>fyēch</i>	
{ <i>fēdq</i> to lie	perf. <i>fēt, fyēt</i>		n. <i>fyēt</i>
{ <i>fyēdq</i> to lie	perf. <i>fyēt</i>		n. <i>fyēt</i>
{ <i>gētq</i> to sacrifice	perf. <i>gyēḡa</i>		n. <i>gīēḡ</i>
{ <i>gīēḡq</i> to sacrifice			
{ <i>kēḡḡq</i> to dig out		pe. <i>kyēr</i>	
{ <i>kyērḡq</i> to dig out	perf. <i>kyēra</i>	pe. <i>kyēr</i>	n. <i>kyērḡ</i>
{ <i>mēḡḡq</i> to twist	perf. <i>myēḡ</i>	pe. <i>myēḡ</i>	
{ <i>myēḡḡq</i> to twist			
{ <i>rejḡ</i> to receive a guest	perf. <i>recha</i>	pe. <i>ryēch</i>	
{ <i>ryejḡ</i> to receive a guest	perf. <i>ryecha</i>		

{	<i>tēdq</i> to bewitch	perf. <i>tyēt</i>	pe. <i>tyēt</i>
	<i>tyēdq</i> to bewitch.		

192.

Double forms in which the derivation of the second verb from a tense or mode of the first is not visible, both verbs retaining their vowel or semivowel unchanged through all tenses or modes. The meanings of the two verbs are identical:

bōdq and *bwōdq* to cast iron
kōdq and *kwōdq* to blow up fire
fējq and *fyējq* to pull.

193.

The function of the inserted semivowels *w* and *y* are evident from the preceding examples: they serve in forming certain tenses or modes of the verb, and from these modes and tenses new verbs are formed, just as in the changing of the last consonant.

In by far the most cases the infixed *w* (which must originally have been *u*, see 22) forms the Passive and the Perfect of the Verb.

[It is remarkable that in Hamitic languages *u* or *o* have the same function:

Hausa:	<i>fashe</i> to break	<i>fasu</i> broken
	<i>būde</i> to open	<i>būdu</i> open
	<i>buga</i> to beat	<i>bugu</i> beaten

Ful Fulde:	<i>omo nana</i> he hears	<i>omo nanq</i> he is heard
	<i>omo wara</i> he kills	<i>omo warq</i> he is killed.

In both these languages the forms in *u*, *q* correspond to the Shilluk Passive as well as to the Perfect, as they express an accomplished state, as opposed to action.]

It is evident that this last process was chiefly liable to lead to many confusions in the use of *w* and *y* (and the same holds good for the changing of the second consonant); once the second verbs, derived from the imperfect or passive of the first verb, came into use, it was scarcely avoidable that the semivowel should not enter the present or any other tense of the first verb, where it did not belong; and again it was easily liable to be dropped where it ought to stand, viz. in a form of the second verb; this was the more possible, as in almost all cases the meanings of the two verbs are absolutely identical. And indeed the natives often do confuse the two verbs, using the one for the other, when asked for the different forms of a verb.

How the semivowel was infixed into the verb, is not clear (but see 25); as they do not always have the same function, the way on which they got into the word may also have been different.

Now it is remarkable, that in all cases, where the *passive or past are formed by infixing w or y* (active present *kōbq* passive *kwōp*, active present *fēchq* passive

fyêch),¹ *w* occurs exclusively before *ɔ*, and *y* exclusively before *ɛ*, so that we have only these combinations: *wɔ* and *yɛ*. The combinations *wa*, *wɛ*, *we*, *wi*, *ya*, *ye* with preceding consonant² do also occur frequently, but never in the said function, viz. where the Passive or Perfect are formed from the Present by infixing a *w* or *y*. This leads to the conclusion that there are two different groups of semivowels which have entered the stem, probably at different periods and for different purposes. The second group has in by far the most cases retained the original vowel before *w* and *y*. But the first group has in all cases the same vowel: *ɔ* after *w* and *ɛ* after *y*; this can in my opinion be explained only by assimilation; it is not at all probable that here the original vowels were solely *ɔ* and *ɛ*, and that always before *ɔ* a *w* was infixed and before *ɛ* a *y*. I suppose that here originally only one semivowel was infixed, viz. *w*, and this *w* partly assimilated the following vowel to itself and partly itself was assimilated to the vowel, in this way: *wa* > *wɔ*, *wɔ* > *wɔ*, *wo* > *wɔ*; *wɛ* > *yɛ*, *we* > *yɛ*. If verbs with the stem-vowel *i* or *u* infixed a *w* in order to form the passive or perfect, this *w* must have been assimilated to the following vowel *i* and *u*, so that *wi* > *yi* > *i*, and *wu* > *u*.

Auxiliary Verbs.

da "to have".

é dà nyen he has money; *yá dà jwɔk* I have sickness: I am sick.

"To be".

"To be" is rendered by different words, but in most cases it is not to be translated at all; all adjectives are treated as verbs, and therefore are not connected with "is": "you are great" is rendered *yi duɔn*. If the predicate is a noun, and the subject is a pronoun, generally the subject is put before the pronoun without a copula: *yá riɛ* I am king; *yánd riɛ* I am king; or the demonstrative *á* is employed: *ɛn á riɛ* he is king.

But frequently the particle *bá* (*fá*) or its emphatic form *bánz*, *bánɛn* is placed between subject and the predicative noun:

ya ba riɛ I am king; *jal ɛni ba riɛ* this man is king; *fanz riɛ* (this one) he is king.

I suppose *bá* does not originally mean "to be", but is the negative particle "not", and the sentences in which it is employed, are properly questions: Am I not king? Is this man not king? The negro generally likes to express an assertion by a negative question.

If the predicate is an adverb, *yá*, *yɛná* ("to be") or *bɛ́dɔ́* ("to stay, remain") are used; *é ya kɛni* where is he? *gɛ yɛnia mal* they are above; *yá bɛ́dɔ́ wɔt* I am, stay, in the house. Sometimes *bɛ́dɔ́* is also employed, when the predicate is a noun.

¹ This group is called 'first group' in the following.

² This group is called 'second group' in the following.

194.

195.

kámá and *chámá* "to be going to, to wish, want"; they are used only in the past form.

e kama (also *kómó*) *běnú* he is going to come, he says he will come, wants to come.

e chama fūđo he is near falling, going to fall; *chama* is often shortened into *cha*.

In a similar sense *dwata* "to wish" is often employed.

"Can"

may be expressed by *yěyó*: *ya ba yěi bēn* I can (could) not come; but its negation is generally expressed by *bú kén* "there is not a place" (an opportunity): *bú kén à bēnd* "there was no place for me to come": I could not come.

196.

The Negation of the Verb.

1. *bá, fà* not;
2. *núti* not yet, not; hardly a distinction is made between the two; both of them negate the indicative of the verb; *a fa kẹt, a nùti kẹt* he did not go.
3. *fát, fàt* negates a single word: *fàt yan* not I; *fàt ríř* it is not the king; but it may also negate the verb "to be": *fàt yan ríř* I am not the king; *fàt kị wọt* he is not in the house; *fa jal maduqń* he is a great man; *fàt kị jal maduqń* he is not a great man.
4. *bú, búńo*, to have not, to be not;
5. *bógún, bógún* there is not; *nyen bógún kẹ yá* "money is not with me": I have no money; *yá bú nyen* I have no money.
6. *tẹk* to be absent; *nal tẹk* the boy is not here.
7. *kú* is prohibitive: *kú kẹt, yí kú kẹt* do not go! *kú wẹr*, also: *yí kú wẹr* do not be angry! The personal pronoun may also be suffixed: *kú kwẹti* do not steal! Plural: *wú kú kẹt* do not go! You must not go! *kú bì* he shall not come.

Sometimes *kú* is employed where we do not see a prohibition: *wá kú kẹt* shall we not go? But also: *wá fa kẹt? nān kú nwoł kẹ tón gyẹnd, nàgà nàgò* the man who does not lay a hen-egg, I shall surely kill.

ADVERBS.

197.

Most adverbs are originally nouns or verbs.

Adverbs of Place.

The adverbs which are mostly employed are *kẹt* and *kūn*; both are nouns and mean "place". Their primitive forms are *kẹch*, *kach* and *kū*, both have affixed a demonstrative *n*, *kẹch + n > kẹt*, *kū + n > kūn* according to 40. They may as adverbs have different meanings: 1. of place: this place, that is: here; 2. then interrogative: where? On the different tones of these two meanings

see 205ss. "Where is he" is in Shi. literally: "is he here?" *kɛn* does not really mean "where", but simply "this place".

Bi kɛn come here.

kɛti wɔk ki kɛn go out from here.

kā "place": there.

ɛ bɛda kā he is there;

a lɛtɛ yɔn kā he was seen by me there.

mal "heaven", "the upper place", serves for "above, ahead":

a rɛnɔ mal he ran upward, upstairs, ahead.

kundɔ (from *kū* place) direction: there.

chuni kundɔ stop there.

chām left hand, *kɛch* right hand, *ànàn* here, *chínɛ* there, yonder, *chán* behind, *lɔn* this side.

Adverbs of Time.

Here again *kɛn* "this place" takes the first place, the notion of "time" having its origin in "place"; *kɛn a bi* when he came; *kān* "this time" from *kāke* time: while: *chuni kani chām wa* stay while we eat; *tɛn* soon, at once; *ànàn*, *ànàn ànàn* presently, at once, this very moment; *chɔn* formerly; *de chan tɛn* to-day; *ɔuki* to-morrow; *awa* yesterday; *awar awa* the day before yesterday; *ki chan* daily; *ki de chan* at daytime; *ki wɔr* at night.

Kɛn á bi when did he come? *ɛn awɛn á nwólè yin* when were you born? *wó nɛnà yó yɛti chan aɔɔk, ká è bɛn* we were on the road reached three days, then he came: when we had been on the way three days, he came; *ka duókɛ wɔn, chunɛ a yiga mómɛt* when we told him that, he became glad; *ká lɛtɛ wɔn, ka é nɛtɔ* when he saw us, he laughed; *ka lɛn wa mɛn an, ka chunɛ wɔn yiga mómɛt* when we heard that, we became glad.

Adverbs of Manner.

ne, neya thus; *kɛnɔn* just so; *ɔdɛ* how? *ɛyau* also; *chɛt* just, very, surely; *shāre* very; *kɛtɛ, ɔkyɛl* alone. Much used is the adverb *kine* thus: it always introduces the direct speech; it does not only follow the verbs which express speaking, but frequently also those expressing "to mean, think, wish, ask":

riɛ ɛ ko kine, kɛtɛ the king said thus: go!

ɛ fɛchɔ kine, ɔgɔn ɛn he asked: where is he?

duoki kine, ɛ bɛnɔ tell him, he may come!

ɛ dwata kine, wu kɛɔ wu ki ɛn he wants to go with you

ya dwata kine, wɔ chām byél I wish that we may eat dura.

Frequently an English adverb is in Shilluk rendered by a verb, e. g.:

juwān kɛɔ hurry going, that is: go quickly;

a rūmɛ chámè yá it is finished was eaten by me: I have already eaten;

198.

199.

ket, kân a ngti bēnq kot go, while rain has not yet come: before it rains;
wa kēdō chāki pach we went approached the village: we came near the village.

Adverbs of Cause

and Causal Sentences.

200.

By ket a bēnā yikā dē rēā jwōk I could not come, because I was sick; *by ket didā, yika būnī wānō yā* I cannot learn, because I have no book; *ya bugin māga rējō, yika būnī abāṭ kī yā* I cannot catch fish, because I have no hook; *tyēn Nuār chūnē gēn rājō kī wōn, kī yika kālā dō gēn* the Nuer-people hate us, because we (I) have taken away their cattle; *byēl wōn rechō, kī yika būnī kot kī rei gēn* our dura is bad, because it did not rain on it; *ba yēl gwōk tīn, mārē* (or *māē*) *dā jwōk* he cannot work to-day, because he is sick; *ba kwōp pē rēn, mādē bōkō* he does not say it, because he is afraid; *yā bū dōrō, bēnēn ā dālē yān yī gwōk* I have no adze, therefore it is impossible for me to work; *tyēlā lē, bēnēn ā bā kēdā* my foot was sore, therefore I did not go.

Sometimes a causal relation is expressed without a causal particle: *yā fā chigī chāqō kētē, yā fēdō* I shall walk no more, for I am tired; *wa keti wot, fēn ā yīgā mōdō* we went home, because it grew dark.

Conditional Sentences.

201.

Ket chwōlē yīn, yī ky ket if he calls you, do not go; *ket yik ya u lēti kī nu, ū nēkē yān* if I see a lion, I shall kill him; *ū yōk yū bī, yū u tōtā nyēn* if you come, I shall give you money; *u yik yī fā gēgō yī ū fwōtē yān* if you do not work, I shall beat you; *kā yik u fyēché wōn, wō kwōnē ēn* if we ask him, he will help us.

The Condition in the unreal case is expressed by *rē*: *kā lōgō ē yā mānāt, wō rē kwōnē ēn* if he were here, he would help us; *kā lōgī yā dā gīn chām, yī rē tōtā* if I had food, I should give you; *ka lōgō fēn dē yā mādēch, wō rē dē bēnō* if the weather had been fine, we should have come.

Intentional Sentences.

202.

Yā kētī wōk bē yāf kī dōga I went into the bush, in order to search my cattle; *wō kālō dō wōn gē mūjē wōn bōtā, kīfā kīnē wō tōtā byēl* we gave our cattle to the strangers, in order to get dura; *jwōnī rēnō, kīpā yī kū chwōn* run quickly, lest you be late!

Interrogative Sentences.

203.

In a question the position of words is the same as in an assertion. To designate a sentence as a question, either interrogative adverbs are employed, or a change of tone takes place. Those cases are difficult particularly, in which an adverb may have a positive meaning as well as an interrogative one, for instance *ket* "place" may mean "here", and "where". Here the distinction can be made by the tone only.

The most important rule is this: if the last syllable of a sentence has a high or middle tone, a low tone is added to it; this low tone expresses the question:

é kwàlà byél he stole dura *é kwàlà byél* did he steal dura?
é lètà kwà he saw my grand- *é lètà kwà* did he see my grand-
father father?

gè lètà rí they saw the king *gè lètà rí* did they see the king?

But frequently the question is expressed in quite a different way, by laying a high tone, and a strong stress on the word which is questioned; this is particularly the case with *kén*:

<i>é yén kén</i> where is he?	<i>é yà kén</i> he is here
<i>gè yén kén</i> where are they	<i>gè yà kén</i> they are here
<i>rí yén kén</i> where is the king?	<i>rí yà kén</i> the king is here
<i>á bì áwà</i> he came yesterday	<i>á bì áwà</i> did he come yesterday?
<i>jal an ye da nyén</i> this man has money	(the first <i>a</i> in
<i>jal an ye da nyén</i> has this man money? (The <i>é</i> in <i>nyén</i>	<i>awa</i> has a very
with very strong emphasis).	strong emphasis)

If the sentence contains an interrogative adverb, the tone does generally not change:

yè dà dók ddi how many cows has he?
é gwé nò what does he do?
a fyéché kí yí é, kine: ágòn é n mǎdǎ he asked him: where is your friend?
á wot mèn whose house is it?
kípanǎ à bǔkǎ why are you afraid?
ápanǎ a kǎ why did he go?

In questions introduced by "shall", the subjective pronoun is suffixed and the low interrogative tone is added to the high tone of the pronoun: *kédá* shall I go? *gwédé* shall he write?

PREPOSITIONS.

They are likewise originally nouns and verbs.

Nouns:

wich head: on, upon, for, instead of:

wiy wot on the house, *wiy ya* on the tree, *wiy rí* instead of the king.
bǎn back: behind, after, besides: *bǎna* after me, *bǎn wot* behind the house;
bǎng besides him; *kwom* back: on, upon: *kwom adǎ* on a donkey.
bǎl and *nim* face, front: in front of, before, at the head of: *bǎl nam* in front of the river; *nim tǎ* before the people, at the head of the people.
kǎlé middle: in the midst of, amidst, among: *kǎlé jǎ* amidst the people.

nāch back : behind : *nāch jal gni* behind this man ;

būtq side : beside : *būts wqt* beside the house ;

yech belly : in : *yey pi* in water ;

dyer, often shortened into *dī*, middle : amidst, in, *dī nam* in the water.

ṭa the base, the lower part : under, below : *ṭa yaṭ* under the tree.

Verbs :

wiṭq to reach : *wiṭe awa a ba bi* reaching yesterday he did not come : until y . .

gitq to reach : *gitq ḡyḡki* till to-morrow.

Particles which cannot traced back to nouns or verbs :

kī may have very different meanings ; its original meaning is : with ; *kī mēn* with whom ; *kī tḡn* with a spear ;

yī towards, by : *a neḡ yī jal an* he was killed by this man ; *kṭi yī jal duḡn* go to the master ; *yī* is connected with personal pronouns as follows : *ya* to me, *yī* to you, *yē* to him, *yī wḡn*, *yī wun*, *yī gēn*.

Salutations.

205.

Some of the most used forms of salutations are given here. A. is the villager, B. the stranger.

Instead of our knocking the door, the Shilluks, before entering a courtyard, say : *yā nēn* I am waiting (may I come in ?) A. answers : *bī* come ! If the salutation is going on in the open place of the village, as is usual, this phrase is not said. A. *yī bī* you have come ?

B. *yā bī* I have come, or : *yā nūt*.

A. *yī kāl jwòk* you have brought God.

B. *yī mī tī jwòk* you have held fast God.

A. *yī nīn* did you sleep (well) ?

B. *yā nīn* I slept (well).

A. *yī kwai* (meaning not known).

B. *ā*, *yā bī*.

A. *wotḡḡ nūt* are the little ones well (existing) ?

B. *Nūt* they are well.

A. *tyēn ḡl ún* your women (are well) ?

B. *Nūt* they are well.

A. *Tēḡ bēdi yau* ? Are the people well ?

B. *Nūt* they are. — These enquiries after the well-being of the people in the house can be extended at will, to grandparents, grandchildren, cousins etc.

On leaving :

B. says : *yā kēḡo fach* I am going home.

A. *kēt* go ! or : *kāl jwòk* go with God !

SECOND PART
FOLKLORE

I. OCCUPATIONS.

1. Housebuilding.

Tyēle wot kyēr, ka tēk (tēk), ka lābq kāl, ka lēn tyēl, ka mōgq kōn tyēl wot, ka chwāch, maka tyēl anwēn, ka dōgē dōl, ka gēr. Ka maka chán ābkyēl, ka wījē lēu, ka kwēr dwai, ka gē rāu, ka gē mēch fēt, ká tēgūtē nōt, ka dōl kót, ka tyēlē kyēr, ka tyēl tēk, ka tegutē kwōn, ká wōt māk, ká dōl kētē. Ka dyēn kēt, ka tát, ka tegutē wórō wōk. Ka wōt tēn, ká lēpō gālē chāp, ka kītē, ka shēnē twóch, ká tát, ká lām nār, ká bōdō dwai, ka yēta mal, ku tāl mǎgē, ka lum kētē, ka e wījē. Ka wān kājō e dōnō, ka e kānq kī kwēr, mēn nēk wān kājō, ka wān kājō nēk, ká dyēl wēkē bōdō. Ka wiy wōt twāk, ka chēne wōt nōl, ka táddōt (tēde wōt) tyēn, ka wōt tōr, ka mwōn, ka tīgō gwōk, ka kal tát, ka jē déká yējē. Ka gyēnq kāl, ka gāch fēt, ka jē dēna yey wōt.

The foundation trenches of the house are dug out, and are smoothed off. Mud is brought, and thrown into the foundation trenches; and beer is poured into the foundation trenches. Now the walls are built; after four days the door-opening is made round; then they build again, and when five days have passed, they begin to make the roof. Poles are brought, they are burnt (to make them hard), and then cut, so that they are of equal length. Roof-sticks are cut, and they are tied up in a circle, and a circular ditch (corresponding to the poles tied together) is dug, and the ends of the roof-sticks are put into it, and buried. Now the roof is constructed; grass is twisted into a rope, with which the poles are tied together. When this is done, the roof-sticks are taken away, and the roof is lifted upon the wall. The junction between the wall and the thatch-poles inserted into it is made tight with mud, the lower roof-ends are tied to the wall, and are tied together. Then grass is cut, and the craftsman¹ is sent for; he climbs on the roof, takes a rope, and binds the grass on the poles. Thus he makes the roof, till only the point of the roof is left. The proprietor of the house now brings a hoe, which is for the making of the roof-point. (When he has given it to the craftsman), the roof-point is made. Then a sheep is given to the craftsman. The surface of the roof is beaten smooth, the dripping-eaves are cut even, a door is made, the floor of the house is filled up with mud, and is made hard and even. A door is worked, the fence is constructed, and then the people move into the new house. A fowl is brought, and left on the ground (as a sacrifice), and the people move into it.

¹ thatch-maker.

A Second Report on Housebuilding.

By R. W. Tidrick, of Doleib Hill.

Housebuilding among the Shullas¹ is a trade which comparatively few men learn, whether it is because apprentices are discouraged from learning it, or whether they do not want to learn, or cannot learn the trade well, I do not know. A well constructed tukl is neat and of really fine appearance. Dwelling houses are usually of the same size, conical in shape, walls of mud, sometimes reinforced with poles or corn stalks. The roofs are thatched with two kinds of grass. Family class prescribes which kind may be used in thatching the house.

Every adult member of the family as a rule has a part in construction. The women cut and carry in the grass and corn stalks and bring the water for mixing the mud for the walls. The men bring in the poles for the roof, make the rope, mix and carry the mud and do the real building of the house.

The material is usually collected for some time beforehand. Grass is cut and cocked, poles are brought from the timber and by wetting and heating are brought into the proper shape for rafters. Large circular bands for bracing the rafters and tying the thatch and grass to are made of withs of long coarse grass wrapped closely with rope. The rope for their use and for tying the grass down is made from a tall grass that has a long sheath. The grass is cut and brought in, and these sheaths are stripped off and after being soaked in water are bruised with clubs until the fiber comes apart easily. It is then dampened and twisted into rope. The rope maker sits on the ground holding the rope between his toes, and forms the rope by constantly adding new fiber and rolling the rope between the palms of his hands. It is made two-ply about one fourth of an inch thick.

The mud is prepared by mixing manure, ashes or fine broken dry grass with sandy earth. The mixing is done with the feet. The first step in construction is naturally the foundation. This is made by digging a shallow circular trench where the wall is to stand. The men carry the mixed mud in their hands, which must be quite stiff, and drop it in the trench. The builder forms it into the desired shape with his hands. A layer about six inches deep is put on at a time. But two or three layers a day are added. A little above the foundation an elliptical band of grass about three feet in depth is put in place to form the door. As the wall is built up the mud is built against this, which retains its form leaving the door the desired shape. Later the grass is removed. Toward the top the wall is flanged out like the mouth of a bell to receive the roof. Few houses have windows; when windows are made, they are scarcely six inches in diameter. In forming the roof the first step is the same as for the wall: a shallow circular trench is dug with the same circumference as the inner

¹ i. e. Shilluks.

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circumference of the finished wall. About two feet inside the trench are set forked stakes about two feet high and four feet apart. The rafter poles are now placed with heavy end in trench and resting in the forks of these poles, their tops are brought together and securely tied. The heavy grass bands are now fastened both above and under the poles at regular distances from bottom to top of roof. Corn stalks or cane are woven in between the bands and poles thickly. The roof now has its final conical shape. The roof is ready to be raised and is picked up and placed evenly upon the wall. A layer of mud is then put over the lower end of the rafter poles, to keep it firmly in place. The first work in thatching is to put on what the Shullas call the apron of the house. A short layer of grass is put around the top of the wall and tied securely to the thatching. The thatcher then starts his course straight up the roof and works around the house, finishing the entire length of the roof as he goes around. The grass is tossed up to him in small bundles, which he places in position several at a time and removes the bands and ties then down tightly. With a paddle-shaped stick he evens up the ends of the grass, so that when the roof is finished nothing but the but ends of the grass are exposed, and these lie as evenly as though they had been laid separately by hand. At the top the grass is brought together like a spire and wrapped with rope and rope bands. The grass lies on the roof from six inches to a foot thick, and if kept free from white ants, will last for five or six years.

2. Different kinds of Soil.

<i>Dḍḍ</i> black, rich earth	<i>átân</i> brownish earth as found
<i>kwóḍ</i> sandy ground	on river-banks, used for
<i>ónḍlḍ</i> red earth as found on ri-	making pots
ver-banks, used for ma-	<i>ànḍkḍ</i> red sand
king pots	<i>àyéché</i> sand, dust.

3. Field-produce.

<i>byél</i> dura	<i>ókwoḍl</i> an eatable gourd
<i>ṣṣmḍ</i> sesame	<i>kḍnḍ</i> a gourd for calabashes,
<i>nḍrḍ</i> bean	not eatable
<i>kwḍrḍ</i> cotton	<i>ḍshḍyḍ</i> melon
<i>búḍḍ</i> a small, sweet gourd, is	<i>átáḍḍ</i> tobacco
eaten.	<i>abwok</i> maize.

4. Different kinds of duras.

The common name: *byél*. The common name for white dura: *ḍḍḍnḍ*.

Kinds of white dura.

dòl is very long in ripening.

àbwòk maize.

mèr has a longer ear than *dòl*.

ràwò Duchn (panic grass).

àhwòdò "finger", has four ears, which stand upright like the fingers of the hand.

lèk-dén, shàlò, àdùròk, ofyèt lyèch ("kills the elephant"), *otòlò, álál, olàch-màch, némèk, awèt, chètànà, ákàch, ólwè*.

The stalks of many of the white duras are sucked like sugar cane.

Kinds of red dura.

The common name for red dura is: *lwàlì*.

ótòrò, wájàl-fá-dímò, wájàl-fá-nénàrò, bòlò ("the Nubian"?), *nađgi-feti-dwai, náktòlò, ófò, aťábò, nwèch, nàfégýèrò, àkwól, bwòrò* ("of the white man"), *ókwoñfi, ómžrò, wòñù* ("lion's eye") *wànágàk* ("crow's eye") *wòròu, nàchólò, nàyómà-bwòk, àwàì, nàfèlwòt, yiebròmò* ("sheep-tail"), *yiepkýen* ("horse-tail"), *nāyq, àdúkè*.

Agriculture Among The Shullas.¹

By R. W. Tidrick, of Doleib Hill.

The Shullas have hardly begun their agricultural life. Scarcely one half century ago they were purely a pastoral people. Only within the last decades has his lordship, the Shulla man, begun to assume the burden of providing for his family. In those earlier days the task of tilling the small patch of ground planted annually in dura fell to the woman. Her hoe was made from the shoulder blade of a giraffe or buffalo, or sometimes from the shin or rib bones of these animals.

Boys tended the large herds and flocks, young warriors danced, went on the chase and raid. The old men idled their time away in the village.

But they say the cattle plagues became more prevalent. The Turk and Arab came and took away not only slaves, but cattle, and so necessity forced the Shulla to a larger tillage of the ground.

The change came naturally first in the northern end of their territory, where they came earliest in contact with the murderers and plunderers from down the Nile.

One man when questioned as to the food of the people in his boyhood days said: "We used to eat grass like cattle". There was as much truth as sarcasm in this statement. For even yet when the crop fails, the Shulla women gather grass seed from the swamps and plains. They rob the ants of their winter's provision of seeds. A little sugar is obtained by bruising and boiling a certain reed, which grows in the swamp.

¹ i. e. Shilluks.

The Shulla has not yet learned to grow a very large variety of plants. His one main crop is dura, the kaffir corn of America.

All planting except tobacco, which is planted in small plots on the river bank during the dry season and watered by sprinkling the ground from a water jar, is done in the beginning of the rainy season.

A small amount of Indian corn is grown, most of which is eaten when in hard roasting ear. With the dura they plant a few beans, pumpkins, squashes, sesame and occasionally peanuts. No fruits of any kind are grown, and as there are no wild fruits worthy the name, the Shulla has never known fruit until he has recently seen it in our garden or at the government stations.

The Shulla plants his dura in the same field year after year, until his crop fails once or twice. Then he hunts for a piece of high dry ground, preferably in the timber, for his early dura, and a low plain growing a certain rank wild grass for his late variety. He clears off the timber and digs up the grass for his new field which he tills, till another failure comes; if by that time his former field is growing of grass, he will return to its tillage.

His methods of farming are extremely crude, but in some respects accomplish good results. He has neither plough nor spade and never uses the mattock except to dig up the grass and bushes from new ground.

He prepares his ground by raking up the old stalks into piles with a deleib palm limb and burning them.

As soon as the rainy season opens and sufficient rain has fallen to soften the ground, he puts his seed to soak over night, so it will sprout the quicker, and thus more likely escape being eaten by white ants. With a long slender pole which has one end shaped like the bowl of a spoon, he opens up the ground, and drops in the seeds. As he steps forward to make another hole, he presses down the earth over the seed with his foot. The hills are made promiscuously, but are usually some eighteen inches apart in all directions. He plants a large number of seeds in a hill, and later thins out and transplants where hills are missing.

Often he has to replant, for there are many enemies of the sprouting grain. Some years pests of rats devour it, even after it is several inches high. The golden-crested crane also pulls up much of the grain as it comes through the ground. And as before mentioned the white ant destroys the grain in the ground unless it sprouts quickly. But under normal conditions the grain comes up very soon after planting. And the warm rains and tropical sun cause the crop to shoot up like Johnnie's bean pole. Weeds come on quickly too, and so the Shulla begins hoeing his fields at once. It is the only real cultivation he does. His hoe is either a thin circular or rectangular piece of iron with a short

wooden handle. The hoer sits on the ground or squats on one knee or both, as he chooses, and catching the grass with one hand cuts it off just under the surface with the hoe. Shaking the dirt from the roots of the weeds he throws them into piles, leaving the ground clean and smooth. It is a good surface cultivation, suitable for this soil and climate, and when the season is favorable, the yield for the amount of ground tilled is very good.

The Indian corn grown by the Shullas is a small early variety, which is in roasting ear a fortnight before the early dura is ready for parching. But before any grain is harvested a sort of first fruits' sacrifice is made, an old man and woman go to the various fields of the village and bring in some of the ripening ears of corn and heads of dura, and place them by the sacred house of the village. Some is later taken and ground and mixed with water and plastered on the side of the sacred tukl, the rest is taken by the people and some put on the door of their own houses, and some is carefully tied up within. When the dura is ready for harvesting, the heads are cut off short with a clam shell and heaped upon a rack made of poles resting upon forked posts about two feet above the ground. After drying a month it is flailed out with heavy clubs by the men and winnowed by the women and carried to the village, where it is stored in large barrel shaped bins made of coarse grass. The bottom of the large basket granary is oval, a grass band wrapped with rope is formed about the small base and resting in the forks of short stakes driven in the ground bears the weight of the filled basket and keeps it off the ground and free from ants.

There are very many varieties of dura. One man gave me the names of thirty-two varieties. It is probable however that the same variety has different names in different localities.

Dura is eaten in a variety of ways. The earliest heads are simply thrown on the fire and roasted. It is often merely boiled till softened and eaten so. A great deal is made into a mild beer and used as a regular food diet. The popular way of cooking it is to grind it into a fine meal and cook it into a mush and eat it with milk, or cook it up with meat. It is sometimes boiled with beans, and sesame is often eaten with it. A sort of dura bread is also made.

The Shulla retains all of his pastoral instincts and prizes his flocks and herds above all else. His sheep are very inferior in size and have no wool where wool ought to grow. His goats are small and few are good milk producers. His cows are also generally poor in milking qualities, but are fair in size and in beef conformation. They belong to the Indian breed of cattle, which have the hump on the wethers.

Tribal custom forbids the Shulla from riding upon a donkey, so he never possesses one. Cattle are never used for draught or carrying purposes, so he has no beasts of burden, and perhaps never will so long as women are plentiful.

The villages are full of hunting dogs. Unlike the Nuers and most of the Dinkas the Shulla raise chickens. They are a degenerate Mediterranean strain. Eggs are eaten only by women and children.

Animal life must be well guarded and carefully housed at night most of the year. If an animal loiters on the river bank it most likely becomes the food of a crocodile. If one strays off into the woods it probably becomes the prey of a hyena, leopard or lion. Myriads of flies and numerous varieties of ticks also prey upon the flocks and herds, tormenting them by night as well as by day, and transmit the germs of various diseases also. Texas or tick fever is nearly always present, and a trypanosome not so fatal as the one of dreaded tsetse fly is also prevalent. The plague is a frequent visitor too and the mouth and foot diseases often attack the cattle toward the close of the dry season. The annual loss from all these enemies of animal life is very heavy, but as no females, unless barren, are ever killed for food or sold, and grass is plentiful, on the whole there is an increase in the number of live stock raised.

As to the possibilities of agriculture in the Shulla land obstacles to be overcome have been mentioned. What the mission has done shows that many varieties of fruits and a considerable number of vegetables may be grown. Future generations may have lumber, if the right varieties of forest trees are planted. Cotton is not a sure rain crop, but with irrigation it has few enemies. Sugar-cane and rice can be grown in favorable places. The soil of this part of the Sudan is not generally deep, is deficient in nitrogen and very poor in humus. Nitrogen may be restored with legumes, but the humus problem is difficult, for the white ants devour very quickly all manure, mulch etc. spread upon the ground.

The Shulla in sticking to the one main crop of dura has after all adopted the grain which is naturally adapted to the soil and climate and yields best to his methods of farming.

5. Foods and food-stuffs.

kwén a kind of dura-bread or mush.

àkéló a food of dura.

ápótó a food of dura.

àréyó a food of dura (prepared after Arab fashion).

àdóló a food of dura (prepared after Arab fashion).

móniandr a food of dura with fat, eaten without anything else.

mókébèti a common dura-food.

ótè a food of dura, dainty.
móké nàkì a food of dura.
àtúch cooked dura.
àbék green roasted dura.
òmòt dura roasted, then soaked
 and mashed.
àwách dough.
mòniábúr a dura-food

zàbò dura, soaked, and then
 kept till it sprouts; for
 making beer.
àtòbóbò beer before it is strained.
mogò beer.
mòni àtúnì strained beer.
yáwò a kind of beer.

6. The seasons of the year.

yéy jèrìá about September, harvest
 of red dura.
ànwóch about October; end of
 the harvest, people are
 waiting for the white dura
 to ripen.
ágwèrò about November — De-
 cember; harvest of white
 dura begins.
wàdò December — January.
 Harvest of white dura
 continues.

léu hot season, Janu- } no
 ary—February } field.
qòqún about March } work
qókòt about April, "mouth of
 rain", beginning of the
 rains.
shwèr about May—July, time
 for planting red dura.
qèrìá about July—September,
 beginning of harvest.

7. The months.

	1. <i>γér, ór (wor)</i>	about September.	
2. <i>kín gák</i>	3. <i>nyet</i>	4. <i>kól</i>	5. <i>akqch, akqn duqn</i>
6. <i>akqn fex</i>	7. <i>áduqn</i>	8. <i>àtúbór</i>	9. <i>àkól dít</i>
10. <i>bél duqn</i>	11. <i>bél fex</i>	12. <i>lál.</i>	

8. The day-times.

wóu è rùwò the first morning-twilight
 becomes visible.
bqr morning dawn
mwoql, mól morning;
fex fa mwoql "the earth is morning";
 it is morning.
dè chàn noon.
chàn yà màl the sun is in the zenith.

chan a kèchì the sun begins to sink,
 after noon.
bòrò afternoon;
fex fa b. it is afternoon.
a dkk wóu the sun is setting.
wàn tyénò the sun has set.
fex fa war it is night;
kì war at night, midnight.

9. Names of stars.

<i>duqi</i> moon	<i>akwòshékán</i> appears after the sun has set.
<i>némán</i>	
<i>ádák</i> three stars, the Uranus.	<i>kyélè jōp</i> a star ahead of the Venus.
<i>nwòl</i>	
<i>ábán</i> "4 northern stars".	<i>kyélè rùwòu</i> Venus.
<i>shúrò</i>	<i>wèr</i>
<i>táférò</i>	<i>gyènd</i> "hen", Pleiades.
	<i>àyép</i> comet.

10. Household-things.

<i>tèdét</i> a stick to fasten the door with.	<i>kèdò</i> large basket for preserving dura.
<i>tèt</i> the lower part of the	<i>qúnò</i> basket for dura etc.
<i>tigò</i> door. [door.	<i>awéché</i> a small <i>kèdò</i> .
<i>túk</i> hearth-stone, hearth.	<i>adudò</i> a basket.
<i>fèl</i> grinding-stone, whet-stone.	<i>ótógò</i> pot for cooking food.
<i>àdàu</i> small whet-stone.	<i>fúk-fúk</i> water-pot.
<i>tànì</i> neck-bench or support.	<i>átái</i> big pot for cooking large meals or beer.
<i>pyèn</i> skin to sleep upon.	<i>tàbò</i> dish.
<i>pàn, pèn</i> hole for pounding dura.	<i>fàró</i> a mat for covering food in pots, dishes.
<i>teanò</i> dura-stalk.	<i>lái</i> a sieve for sifting dura.
<i>ḡwayò</i> a frame on which spears are put, to protect them from the white ants.	<i>ték</i> pestle for pounding dura.
<i>dólò</i> a grass ring on which the <i>kèdò</i> is placed.	<i>fāl</i> spoon.
<i>hwòl</i> calabash, gourd.	<i>fālò</i> knife.
<i>ádàlò</i> gourd for churning milk.	<i>gwéché</i> stick for stirring food.
<i>tàngì</i> small calabashes for drinking water.	<i>óbìrò</i> small pot for preserving beer.
<i>àbìn</i> a spoon made out of a gourd, for taking the hot food out of the pot.	<i>ókwaòndò</i> broom.
<i>dréx</i> leaf of deleib or dom-palm, and basket made of it.	<i>tòl</i> rope.
	<i>kàdì</i> a rope on which clothes, dancing-sticks, etc. are hung.
	<i>ówét</i> mat of Arab making, to sleep on.
	<i>ódèk</i> fence-mat.

ókèndè a kind of mat made of
ambach, as a seat for
chiefs only.

dám a sieve of cloth, for strain-
ing beer.

wíjì grass for stopping up
cracks in the wall, to
keep out mosquitoes.

afíwá a pot.

ṣìgò?

tyél?

11. Handicrafts.

bòḍò means a skilful man, one who is particularly skilled in some work, and who, therefore, likes to do this work, and is asked by others to do it for them, so that this craft becomes "his work". Of course it is not his sole occupation, except perhaps in the case of the worker in metal. His is a trade held in high esteem, so that he has become the *bòḍò* par excellence; if the natives simply speak of a *bòḍò*, they mean the smith or metal-worker. He does not practice his craft in one place, but goes from village to village. The other craftsmen practice their craft only occasionally. But as a rule one man knows and practices only one of the arts enumerated below.

bòḍò tón maker of spears; plural: *bòḍò tón*.

bòḍò tyek kí tón the man who files spears.

bòḍò tégì kí ból tón the man who makes the spear-handles straight.

bòḍò dak tobacco-pipe maker.

bòḍò yéṣ kí búl tón the man who makes spear-handles.

bòḍò twooch kí púk potter, generally a woman.

bòḍò gwéte lôt who carves, makes figures on gourds.

bòḍò yér kí tyél who makes the string on which the gourds are hung.

bòḍò wich who makes the roof of huts.

bòḍò kwáḍò kí lán who makes skin-clothes.

bòḍò ógòṣ who makes cotton clothes.

bòḍò tégì carpenter.

bòḍò ẓái who tattoos.

bòḍò tégì kí loṣ who makes clubs.

bòḍò chók kí kòt shield-maker.

bòḍò tégì kí kwêr who makes shields to protect against clubs.

bòḍò ẓat kí lán tailor, sewer.

bòḍò tégì kí búl drum-maker.

bòḍò kwóchè búl who covers the drum with a skin.

bòḍò fwoṣé búl who beats the drum.

bòḍò lèu kí tégò who polishes beads.

bòḍò fích kí rék who makes ostrich shell beads.

- bōte ndlén* who beats the small drum "ndlén".
bōte gét kī jè who knocks out the lower incisive teeth.
bōte twéeh who cups.
bōte nát kī wá who dresses the horn of cattle.
bōte róch who castrates bulls. [naments.
bōte nér who pierces the ears of cattle and men, to put in or-
bōte kwáñh wúr the leader in singing.
bōte kúdò kī dān who makes the dancing-sticks.
bōte tegi kwom who makes chairs.
bōte tǎnì who makes the neck supports or rests.
bōte káké wól who makes, carves calabashes, gourds.
bōte twoy kál lúkò who makes giraffe-tail necklaces.
bōte tegi kī dōke dēt who makes mat-doors.
bōte shwoy kī bōyì net-maker.
bōte shwoy kī tǎgò door-maker.
bōte shwoñ kī dyòm salt-maker.
bōte tóké tǎu maker of iron bracelets.
bōte fièdò lót one who plaits stripes of skin at the end of the club-
 handle, to prevent the club from slipping from the hand.
bōte kyere tyéle wot who makes the foundations of huts.
bōte wáñh diver.
bōte dák kī yei hair dresser who fashions the hair into small lumps.
bōte mēt hair dresser who makes the large artificial hair-dresses.
bōte nékè fārò hippo-huntsman.
oyīnò crocodile hunter.

12. Tools of the bodo, or metal-worker.

- | | |
|--|---|
| <i>ábán</i> hammer. | <i>dákqbbí</i> thongs. |
| <i>kíkít</i> anvil. | <i>túñ</i> chisel. |
| <i>táyúyít</i> file. | <i>tǎrék</i> an instrument with which
to pierce a hole into the
spear-handle, to put the
spear in. |
| <i>óbùk</i> bellows. | |
| <i>chár</i> a cover for the pipe of
the bellows, to prevent
its growing hot. | |

13. Clothing and ornaments for the body.

- | | |
|---|---|
| <i>láu</i> skin-cloth, now also used
for cotton-cloth. | <i>obánò</i> front-cloth for women. |
| <i>óchyèñò</i> loin-cloth for women. | <i>dát</i> skin-cloth for dancing
worn by both sexes |

<i>yôr</i>	skin cut into small stripes or fringes, worn round the waist.	<i>bàkô</i>	a kind of beads.
<i>áyômù</i>	ear-rings of tin.	<i>ádémùt</i>	a kind of beads.
<i>gwélô</i>	metal ring worn on arm, wrist, feet.	<i>adék</i>	a kind of beads.
<i>gwéle yîx</i>	ear-ring.	<i>ápù</i>	a kind of beads.
<i>yiél</i>	bracelet for the wrist.	<i>óbòù</i>	white beads.
<i>gûk</i>	knee-ring of skin.	<i>tâtân</i>	black beads.
<i>ógûnù</i>	brown ambach-ring, worn on the upper arm.	<i>kên ówèdô</i>	blue beads.
<i>gyélô</i>	ivory ring	<i>gèrò</i>	red beads.
<i>achót</i>	ivory ring.	<i>ádùwògò</i>	yellow beads.
<i>wéx</i>	ivory ring carved in conical form.	<i>wán ágàk</i>	"crow's eye", a big bead. ¹
<i>owèdô</i>	ivory ring, a small strip.	<i>gāgô</i>	cowry shell.
<i>órômù</i>	ivory ring, big.	<i>tàmyògò</i>	a string for tying together clothes. [the hair.
<i>orok</i>	knee-bells, used in dancing.	<i>gan</i>	a kind of button worn in
<i>ótýan</i>	a small bell. [ing.	<i>wènnò</i>	brown giraffe-tail hairs.
<i>átútúm</i>	bell, similar to <i>orok</i> .	<i>óchîrò</i>	white giraffe-tail hairs.
<i>òlòlòlò</i>	dancing-bell	<i>achút</i>	tooth-brush.
<i>òkòt</i>	cow-bell, used in dancing.	<i>dùwòp</i>	a head-dress.
<i>agyer</i>	small cow-bell.	<i>óchóch</i>	a head-dress.
<i>tégo, teegô</i>	a common name for beads.	<i>dēm</i>	a head-dress.
<i>amanjár</i>	blue beads, worn by women.	<i>mèt</i>	a head-dress, "like a shield".
<i>rēk</i>	ostrich shell beads.	<i>agérò</i>	a head-dress, "like a shield".
<i>gér</i>	big beads, worn on the neck by men.	<i>nwar</i>	bleached hair, long.
<i>bol fèpô</i>	a kind of beads.	<i>dshíshwèl</i>	a chain, worn as ornament.
<i>tédò</i>	a kind of small beads.	<i>gánkù</i>	rattle, made of leaves of the deleib, tied on leg or loin.
<i>yélò</i>	green beads, round, small.	<i>ógènnò</i>	} arm-ring of ambach.
<i>àbàfàrò</i>	a kind of beads.	<i>adérò</i>	
<i>ónyén</i>	a kind of beads.	<i>wál</i>	loin-ring.
<i>dén</i>	a kind of beads.	<i>shyl gwok</i>	"penis of dog" arm- bracelet of brass.
		<i>nwan</i>	iron bracelet.

14. Names for cows.

<i>deàn</i>	cow; common name. Plural: <i>dok</i> cattle.	<i>wax</i>	bull.
		<i>rōjô</i>	heifer.

¹ There are many more beads, each of which has its own name.

<i>narōjō</i>	calf.	<i>wā (wāt)</i>	} (ox) with white feet.
<i>ólék</i>	grey-white spotted.	<i>tyél rāk</i>	
<i>nbyòm</i>	head white, body black or yellowish.	<i>àyòkàk</i>	black with white tail.
<i>ógàk</i>	belly and neck white, back and head black.	<i>óchòdò</i>	hornless cow.
<i>nàbék</i>	one leg white, the rest of the body yellowish.	<i>wárègút</i>	an ox with one horn directed forward, the second backward.
<i>tàkyèch</i>	flanks white, the rest of the body black.	<i>óbyèch</i>	a cow with ordinary, non-dressed horns.
<i>nàjàk</i>	head yellowish, brown spots on the back, the rest white.	<i>ódžlò</i>	a cow with horns turned down.
<i>nàjók</i>	head black, black spots on the back, the rest white.	<i>ógwél</i>	an ox with horns turned towards the eyes.
<i>nàkèr</i>	flanks black, belly and back white.	<i>ódžlò</i>	a cow with horns pointing forward.
<i>nàdín</i>	brown-black, small spots.	<i>nát</i>	a cow with horns cut off.
<i>ólát</i>	brown-white, small spots.	<i>àgwògònèm</i>	a cow with horns directed straight upwards, like a goat's.
<i>ólén</i>	brown-white, large spots, females only.	<i>bát</i>	a cow with one horn directed upward, the second downward.
<i>teduk</i>	grey.	<i>àbàch</i>	a cow with horns directed straight sideways.
<i>nàkwách</i>	black-white.	<i>wàrnàmtàì</i>	an ox with horns directed straight backward.
<i>àjàlón</i>		<i>ónžgò</i>	a cow with horns directed straight backward.
<i>tédígò</i>	red-brown.		
<i>tàbùr</i>	ash-coloured.		
<i>tètqñ</i>	black.		
<i>nàbqñ</i>	white.		
<i>nénàn</i>	striped white and red.		

II. SOCIAL INSTITUTIONS AND SCENES FROM DAILY LIFE.

15. Marriage.

Kwope nwom.

Dāp e wājò kí nāne dāchò, ka kòpì kine: yá wèlì yí! Kine: bẹ̀ nò? Kine: ya dwata kwof kí yín! Kine: yí kómó nò? Kine: ya dwata kwope nwòm. Kine: dé yí rẹ̀ fa kẹ́tí fách yí tyén dōnò? Ka kẹ́ta fách, ka tyén dōnò kòpé. Ká gé kò: wó bà kwòfẹ̀ wón. Ká é dúdùgò, ka e kàdò dyel mẹn kwòbe dógé. Ka tyén dōnò ko: wó yèi kí kwóptí, kẹ́tí, kàl dók. Ka dāpò bẹ̀nò, ka dọ (dók) kàl, ká é dúdùgò; ka kòfí kìnè: kẹ́tí, kàl dút! Ka dut kẹ́l, dute tyén fà jwòk. Ka mogo tyén, ka tẹ̀ro chwoól. Ka wáx wòbò kàl yí tẹ̀rò bẹ̀nè, ka tẹ̀ro kẹ́dò, ka wáx dwai kí tón, mẹn kwàntí wúnò, ká tẹ̀rò kẹ́tí fách. Ká tẹ̀rò chòndò. Ka náldè nwómí ka kítò wot kí jàl tón. Nān a dāchò yà gól gén kí day tón. Ká tẹ̀rò chòndò, ká nál a nómí ká kàl wòk yí wáté gén. Ka nān a dāchò kàl wòk yí wáté gén. Ká tẹ̀rò chòndò bẹ̀nè; ka dẹ̀an nẹ́k, mẹn chám yí tẹ̀rò; tẹ̀rò gír, kí mógò bẹ̀nè, kí kwén, é gír, kwén ka chwoópé kí mau (mou).

Ká tẹ̀rò dánídò, tẹ̀ro bia fách, ka jal nwòm chyék kífà dāp. Ka kòpì kine: kant jām! Kàl wèn, kí lāu, kí yiél, gen a tójí! Ka mogo tẹ̀r, tẹ̀r fa jàl, ka ge fẹ́ka fàl bẹ̀ nì bẹ̀nò fách. Ka ge dwai fàl kí dyèl, ká gé bẹ̀nò, ká ge báníà kẹ́tí kal. Ka kwèrì kàl, ka tẹ̀n fén; ka ge kẹ́ta kal. Ká gé chùndò mál, bání yèchì fén. Ká kwèr kàl, ka chíkè lẹ̀n fén. Ká gé yèchá fén. Ka nāne nwòm dōnà dá kàl. Ka dyel fẹ́ch, ka kẹ́ta kal. Ka ge pẹ́ká fén kí kàl. Ka yít dyèl nól, ká gé kẹ́tí wót. Ka é bánídò kí búttò. Ka nyén kàl, mẹn bútté, ká é búttò. Ká dyèl kàl kí mwól, ká dyèl nẹ́k, ka wómán é gòpò kúbjò. Ka kal mwón, ká é rúmò kí mwónò, ka ge ká (kẹ́ta) wót bẹ́ chám. Ka nān eni é bánídò kẹ́tí. Ka nyén kàl, ká é chámò. Dukí ká gé dwàtò yák. Ká gé bẹ̀n, ká gé tórò, ka ge laña wár gé tódò. Ka ge rumò tál, ká gé tẹ̀ndò; ka kal mwón kẹ́tí, ge kí wot. Ka dukí tẹ̀ro bẹ̀nò bẹ̀nò bẹ́ mát kí mógò. Ká bàl góch, ká tẹ̀rò chòndò.

Chòtté, ka ówòk kàl, ka ówòk nẹ́k, ká chám yí wómán. Ká gé dđgò, ka nān eni e dđndò kí wáí gén. Ka wékè nál eni, ká gé bẹ̀dò. Ka wáí gén dđgò.

Ka yàjé, ka kẹ́l kí dẹ̀an. Tyén gén kòfí kine: dāp á rẹ́n, ka wiye wèrò kí máyè. Ká dẹ̀an kàl, ká chune gén mìnò. Ka ge ko: dđkú kí ná gól ún! Ka ge dúdùgò. Ka rei gé wítí fí. Sha mэкo kamá faye fén wékè tyén gén.

A man talks with a girl, and in the course of their conversation he says: "I have come to you." She asks: "What for?" He replies: "I want to talk with you." She asks: "What do you want?" He replies: "I want to marry you."

She says: "But why do you not go into the village, to the old people?" Then he goes into the village, and talks with the old people. They say: "We have nothing to say against it." Now he returns home, and brings a sheep, as a present for the old people. The old people say: "We accept your proposal, go, and bring the cattle!" The man goes, and procures the cattle, he returns with it to the old people, and they say: "Go, and bring the rest of the dowry!" And the rest of the dowry is brought, the part for the people in the village of God.¹ Now beer is strained, and the people are called. The ox of dowry is brought by all the people; the people go, and fetch the ox, and a spear, which is (a present) for the man who held fast the rope of the ox. The people go into the village. And the people dance. The bridegroom is put into a hut together with the arranger of the marriage; the bride stays with her family together with the woman-arranger of the marriage. While the people are still dancing, the bridegroom is led out by his friends, the bride also is brought out by her friends. All the people continue dancing, and a cow is killed, which is eaten by the people; and they drink plenty of beer; and they eat bread, bread which is mixed with butter. There are many people present.

At last the people scatter, and go home. The bridegroom is now instructed with regard to his wife (that is, he is told how much cattle etc. he has still to give). They say to him: "Bring goods, bring giraffe-tails, and skin-cloths, and bracelets for tying."

And (the next day) food (beer, and different foods prepared of dura) is brought; it is carried into the village of the bridegroom. The men who carry it, sit down outside in the bush before going into the village. The people of the bridegroom now bring a goat into the bush (to the carriers, as a present); after that the carriers come into the village, but they refuse to go into the yard of the bridegroom. Now hoes are brought forth, and are thrown on the ground (as a present for the carriers), and they go into the yard; they stand still in the yard with their food on their head, and again refuse to put their loads on the ground. So once more hoes are brought, and thrown down before them. Now they put their loads down.

The bride also, when she is brought by her friends into the home of the bridegroom, remains outside the yard. And a goat is led out (to those waiting outside), and then she enters the yard. They (she and her friends) sit down in the yard. The ear of the goat is cut off, and after that they enter the hut. — But the girl refuses to lie down; and metal ornaments are brought, which are to cause her to lie down, and then she lies down. The next morning a goat is brought, the goat is killed. The women dig for mud which is used in building; and the enclosure is besmeared with mud (is repaired). When they have

¹ for the deceased ancestors.

finished this, they go into the hut to eat. But the girl again refuses to eat. And metal ornaments are brought, and then she eats. The next day the women go out to bring fire-wood. When they come back, they put food on the fire, and spend the night in cooking. When they have finished cooking, they strain beer, and once more they besmear the enclosure with mud, and the hut also. The next day all the people come to drink beer. The drum is beaten, and the people dance.

That is all; and a ram is brought, the ram is killed and eaten by the women. Now they (the female relatives of the bride) go home, and the bride remains (in the house of her husband) together with her aunt. She is given to her husband, and they live together. The aunt too goes home.

When the wife is with child, a cow is sent to her relatives by the husband. Before this is done, her relatives (parents) say: "He (our son-in-law) is a bad man," and her father and mother are angry. But when the cow is brought, they are happy. And they say to the people who bring the cow: "Return to your family!" And they return. And they are sprinkled with water. And when the time comes that she is to be confined, she is brought to her family (to her parents; the child should be born in the home of the mother's parents).

16. Burial.

Dān ken a tšwé, ka tšwé dwai, ka gyēnō kwan, ka gōch fən, ka gyēnō tš, ka lēn tšyēl, ka gyēnō mōkō māk, ka gōch fən, ká tšwé wiy dān; ka dyel kāl, ka gōch¹ loš, ka wei budē kī kal. Ká wāt kāl, ka chwōp, ká jē chūkō, ka jam kwēr gwach. Ka dšrō kāl, ka tən kāl, ka kwēr kāl, ka atēgo kāl, ka lāu kāl; ka tyen kēdō bē nōte kwōdō, mən tāt pēm; ka tēgo twōch tyēl gēn. Ká gé kēdō, ka gē nūdō kwōdō, ka kwōdō kāl gē pach, ka wākē tyen kwōn, ka tyen kwōn ko: kāl kōch! Ka kōch kāl, ka gē ko: rōmā dān! Ka rētī kōt, ka dān rōm, ka rētē kāl, rōm kēy būr dān. Ka dān ē kwōn, ka jē mōkō ye kwōnō dān, ka jē mōkō yēché dēn. Ká pyēn kāl, ka rēr (rēr), ká tāt pēm, ká kīte fən (tabate). Ka dān dwai kāl, ka chyēgē chwōl, u mīte tyēl dān, ka dān kīte wiy tabate. Ka nā gōl gēn yēché tyēl dān, ka nēwēn chwōl, u līnē tūk. Ká bāl kāl, ka dyel kāl, ka dyel gōche loš; ka bāl gōch. Ka jē wōnō; a tīnī tšwé fa wōn, ka jē wōchō. Ka yāi shām, ka dān ē rēmō kī kwōnō. Ka bak ē kōt, ka tšwé kwōkē gat, ka tšwé dūggō fach. Obwōyō kāl kī gyēnō, ka jē fwōt kī obwōyō. Ka jē kēkī fach. Ka fāl rēp mach, ka kāl, nī gāsh bōl jē; jē ē tšyō, ka jē rījō chān gēn dāwēn. Ka mōggō dwōl, mən kīte kwōm dān kī kībōjō. Ká dān kāl, ká mōggō tyēn, ka mōggō kāl, kōn kwōm dān. Ka kībōjō dwai, ka kīte kwōm dān, ká mōn kī fī, ka mōggō chīkī kāl, ka chīkī kōn, ka wāt chwōp, ká bāl fwōt, ka tšwé ē wōchō, ká yāi shām, ka tšwé tšyō. Ka dwān fār, ka tšwé kōbō kī

¹ gēch yī loš.

kwɔfɛ ywɔk. Ka mɔgɔ gwách yi tɛrɔ bɛn. Ka wól, ká wátɛ gɛn dwai. Ka mɔgɔ tyɛn, ka búl gɛch kɛ bɛrɔ. Ka wɔx chwoɔp, ká dyèk nɛk; ka jɛ nɛnɔ. Dukɛ ka ywògɛ ywòk, ká dɔk ánwɛn ká nɛkè kál, ka dɔk ánwɛn nɛkɛ de (der) fach. Ka tɛrɔ bɛnɔ bɛn bɛn bɛn; Chól gɛr! Ka fɛn yígó bɛrɔ, tɛrɔ ywɔn, ka dɔk ánwɛn nɛk kɛ fál yi tɛrɔ. Ka púkɛ yéch, ka bur gɛn kwón kɛ bátì wiy dāp. Ka áttwɔl ányɔu kɛ wɔl kɛ obírɔ kɛ fúrɔ, kɛ tɔmɛ ányɔu, ka gɛ nɛk kɛ yey bur. Ka tɔnɛ dɔk ka gɛ kál, kwón fɛn, gɛ lɛtɛ yi tɛrɔ. Ka ywɔkɛ ɛ áǹǹɔ. Ka kál tɔtɛ yi rɛm, ka kál tɔtɛ yi bat, ka rɛnɔ pánɛ bɛnɛ. Tyɛn a kwón dāp kɛlɛl chɛn, kɛ wɛch, kɛ tyɛl, kɛ mútɔ.

When a man dies the people of the village are sent for; a fowl is taken and thrown on the ground, so that it dies; it is then thrown into the corner of the hut. Another fowl is seized and thrown on the ground, so that it dies; this one is put on the head of the dead man. A goat is brought, and beaten to death with a club, and then left in the yard. An ox is brought, and speared. And the people assemble, and the things necessary for burial are collected (from the people). An adze is brought, and a spear, and a hoe, and beads, and a skin-cloth. Then the people go to cut thorns with which to tie together boards (trees). And beads are tied round the feet of the men who do this work. They go and cut thorns, bring the thorns into the village, and give them to the grave-makers. The grave-makers say: "Bring an adze!" When the adze is brought, they say: "Measure the dead man!" And corn-stalks are tied together for a measure; now the man is measured; then they take the measure, and measure the place (size) of the grave.

The man is buried thus: Some men dig the hole, and some men skin the cow (which has been killed). And the hide is brought, and cut into stripes, and a bier is tied together with them, and the bier is put on the ground. The dead man is carried into the yard, his wife is called, she is to hold the feet of the dead man, and the man is laid on the bier. His wife (or: the women belonging to the family) sweeps the place where his feet lie; and a female relative of the dead man is called, she throws away the hearth-stones lying there. A drum is brought, a goat is brought, the goat is killed with a club; the drum is beaten, and the people begin to weep (mourn); as soon as the weeping stops, the people dance mourning-dances. Then the people assembled go around in a procession dancing. Now the burial of the man is finished.

A fence is made around the grave; the people wash themselves in the river, and then go back into the village. Oboyɔ (a plant) is brought, and a fowl, the people are beaten (touched) with the oboyɔ. The people go back into the village. The eating-tools of the dead man are burnt, and the people rub the ashes on their forehead; the people now scatter and stay away four days. After that time beer is made, the beer for rubbing mud on the back of the dead

man.¹ An ox is brought, the beer is strained, the beer is brought, and poured on the back of the dead man (on his grave). Mud is carried, and put on the back of the dead man; the mud is prepared (made wet) with water. Again beer is brought, and again is poured on the grave. The ox is speared; the drum is beaten, the people take their arms and make war-plays, and go around in procession. When it is finished, the people scatter.

After one month has passed, the people talk about the mourning-festival. Dura for beer is collected from all the people, the dura is pounded, and the relatives are invited. The beer is strained, and in the afternoon the drum is beaten. An ox is speared, goats are killed. Then the people go to sleep. The next morning the mourning begins; four cows are killed in the yard, and four cows are killed in the middle of the village. Then all, all, all the people come, a great many of Shilluks. When it is afternoon, the people mourn, and four cows are killed by the people in the bush. Cooking-pots are carried out, and a hole is dug for them (and for the other household-things of the dead man) near the place where the head of the dead man lies. And two pots, and a gourd, and a small pot for beer, a mat for covering food, and two dishes, all these things are broken, and thrown into the hole. The horns of a cow are brought ("and the horns of cattle, and they are brought"), they are buried in the ground (on the grave), so that they may be seen by the people. Now the mourning-meeting disbands; one of the families receives a shoulder (of one of the butchered cattle), one receives a fore-leg, and all the other meat is also divided. The people who have dug the grave, receive the bowels, the head, and the feet, and the neck.²

17. Inheritance.

Dāp kən a tō, wātē nūt, ka jāmē kwān yī nāl duon, ka nāl tēp wētē bēdō. Ká dōk kwān yī nāl duon bēn, ka nāl duon u yīgē dōch, ká dōk fānē ēn, u yigē rach, ka dōk kwān yī nāl tēp. Ka gē nāko, ka dōk kwān yī nāl tēp. Tēro bēno bēne bēne, ka kwop kōmī, ka ye kīne: é, grē wuo, ena a tuóní; yī chama nō kētī kī dōk? fānē dōk! u bēno kwor, u chōlē yī kēti? Ka dōk fānē tēro; ka nāl duon wēkē mógé, ka nāl tēp wēkē mógé. Ka kwop kōm chyē, ka gē rep kī ákyēl, ka fī kōn fēh, ka gē rēpō. Nāl duon wēkē mánñnō, kīfa éná ján kál; ka mánōk wēkē nāl tēp. Ka nī bēn kwor gōnī, chōlē, ka nāl tēp e bēdō, fa chūdō. Nāl tēp dōge nīmē kī dachō. Chōtē, fēka fēh.

Tyēn gōlē ka owiy jal eni e bēno, ka e kapo kī ákyēl, ka ómēn e kapo kī ákyēl; nwōlī gen fa mōk jal eni, wātē jal eni, dāp duon; mayi gen e bēdō kī jal duon; kīnau chēt.

When a man dies, and he has children, his property is taken by the eldest

¹ That is: for besmearing the grave with mud and smoothing the surface.

² Not everybody is buried so ceremoniously as this report tells, but only old, respected or rich people, chiefs of families or villages. — In almost every village one sees the horns of an ox buried projecting from the ground; this is the burial-place of such a man. *The Burial of a king vide page 128.*

son; the younger son (or sons) remains without anything. All the cattle too are taken by the eldest son; and if the eldest son is good, he divides the cattle between himself and his brothers, but if he is bad, he keeps all the cattle for himself. In this case they fight, and the cattle is taken away (by force) by the younger brother (or brothers). But then all the people come, and they talk about the matter, and they say (to the younger brothers) thus: "Why, your elder brother, he refused to give you cattle, and now you want to keep it all? What for? If later on any debts (which your father may have contracted or which may fall on you) appear, you being his sole heir, will have to pay all; so the people divide the cattle; the elder brother gets his part, and the younger one gets his part. After that they again hold a big palaver, and they make friends; water is poured on the ground, and so they are reconciled. The eldest son gets many cows (or property), because he is the chief of the family, the younger one does not get so much. And if afterwards any debts are to be paid, the elder one will pay them, the younger remaining free. The younger brother marries a wife with his cattle; that is all, thus the matter is settled.

The wives of the dead man are treated (done with) thus: the elder brother of the dead man comes and takes one, and the younger brother also comes and takes one.¹ And if they beget children from these wives, they belong to the family of the dead man; they are (like) his (own) children (they live in the house of the eldest brother.) The eldest wife of the deceased, the mother of the children, remains with the eldest brother. — So is it exactly.

18. Murder.

Dān lépè, ywóde, e bié wòk, ka kèl, ka chéki kèlò, ka nan eni e rénò, ka bié be kwóp: yá nêka dān a war! Ká búl góch, ka tēro bié wòk, ka tyen a man kete be yéké jam, ge kán. Ka tyèkè bēno, len ri; ka fach yák, gyen māk, ka byel kèl. Ka tēro bēno, dok a kèl fōte Jān. Ka nì ɔ dok len ri, ká dok dùk. Ka dok arygu gón yi jāgo, ka mūje ri, ka ri e wērò, ká è kò: kèt, chól! Ka tēro chùdò, ka mēn e kāno deān, ka mēn e kāno deān, ka dok e tūmò, ga pyāro. Ka chwok wūr, ka e bēno, ka bié yi jāgo, kine: kwóp bēdà dī? Kine: kwóf á tūm. Ka dok kāl, ka ge tyēr, ka ge mūjo kī dyek, mok kwache tyen ri. Ka tyen ri yēnò, kine: dān rach! Ka nêkè kī deān mēko, ka dok kāl, ka tyen ri e bēno, keta Fashōdò kī tyen dān, tyen dāno tōte dok abich. Ka ri kālò dok abich, waɣ akyel ywok nál eni.

A man hides in an ambush; when he perceives his adversary, he comes out and stabs him, and he stabs him a second time. Then this man (the murderer) runs away home, and comes to tell the people of his village: "I have killed a man last night." Then the drum is beaten, the people come out from their houses, and

¹ The sons marry their father's wives, but not their own mother.

the women start to carry the valuable things away and hide them; the cattle are driven into the Dinka-country. Now a company of warriors come, the "army of the king"; they rob the village, all the fowls are seized, and the dura is carried away by them. When the "army of the king" turns back, they bring the cattle back from the Dinka-country. Two cows are loosened by the chief, and are given to the king. But the king is angry, he says: "Go, and pay (greater) amends!" Then the people pay; one gives a cow, and another one also gives a cow, till there are ten; then the cows are brought to one place. Now an ambassador from the king comes, he comes to the chief, and asks: "How is the matter?" The chief answers: "The matter is settled." The cows are brought and shown to the ambassador for examination. And besides they give some sheep to the ambassador and to the other people of the king (who have come with him), to please them. The people of the king take them, saying: "The matter of the man is bad! (that is: the gifts are not sufficient)". Now another cow is killed (and given to the ambassadors of the king). After that the cows (the ten cows mentioned above) are brought, and the people of the king go to Fashoda (with the cows), together with the family of the murdered one. The family of the man who has been murdered, receive five cows. The king gives them five cows and an ox, as a mourning (a mourning-fund) for their dead relative.

19. Blood Revenge.

Jal mēko, jal Mwomq, jal mādōch, ka nēkē yī rīṭ Yō. Ka tyēn gēn é ywòndò. Ka jē nī lui yī fōṭe bwoñ, ka gē nī make, ka gē choñ wot, ka jē e lógò pyar abí-kyèl, ka myke t̃āñ, ka gē dwol; ka gē rumo dwol, ka gē tyēn; ka gē rumo tyēn, ka bül k̃āl wòk, ka ḡāñ k̃āl, ka nēk, mēn goy bül; ka bül t̃in wot k̃i bar, ka bül t̃in wot, ka ḡāñ k̃āl, ka nēk; ka ywoṭge ywòk, ka pyar abi kyel k̃āl wòk, ka gē nēk, (kēn) ḡāñ a nēkē yī rīṭ. Kā eni anan, ka Chql e buṭṭo bēne.

A certain man, a man of Mwomq, a very good man, was killed by king Yō. His relations mourned for him. — At that time people (Shilluks) used to run away from the country of the whites (i. e. Arabs), these were caught by the relations of the dead one, they were all put into a house, and when they numbered sixty, then beer was brewed, and it was mixed with flour; when they had finished mixing it, they sifted it; when they had finished sifting it, a drum was brought out, and one man was brought, and was killed; he was the one for beating the drum. Early next morning the drum was put into the house; when they had put the drum into the house, again a man was brought out and killed; and he was mourned. Thus all the sixty men were brought out and killed, in the place of the one man who had been killed by the king. That was the reason why the Shilluks were much afraid.

20. A Quarrel between Husband and Wife.

Jal mēkq e nwoqm. Ka nan a dachq bēnq, e kānq pī; ka jal ɛni wērɔ, kine: à, ga pi nq? Ya bɛ kɛch. Ka nan a dachq ka kwōna wqk. Ka ge neno, ka ge tōro yi kɛch; chama nī butɔ fɛn, ka nīnɛ bānà mējò yī kɛch.

Ka ge kɛdɔ bɛ kwatɔ kī byɛl, ka nan a dachq lōna wot (ɾɔt), e kānq gin cham. Ka ge bēnq, ge kātɔ byɛl, ka ge pēka pēt; nan a dachq kúchɛ gén, nan a dachq panɔ kī gɔre wot. Ká ge nāmɔ, ka nī ko: á, ówá, chɛ (cha) duɣi a waɪ mēyi (mēi), nwāl énd! Ka gɔ nwāle. Ka ge yūjɔ kī byɛl. Ka nan a dachq fɛchɔ kine: nīmɩa, a kīdī? a ya re wa reɛ? Jal e ko: ɛ nawo-tyau! gɔn dɔga! Kine: kīpanɔ? Kine: chā re a wēke ya kɛch? ko: ɛ, faɛ yin a kōbī awa kine: ga pi nq? Ka nāl ɛni kɛɛa wqk; ka wɛn chwól, ka e bēnq; e ko: á, pyeche na wun, wēke ya dɔga! kine: kīpanɔ? Kine: ɛ, pyeche yau! A pyey nān ɛni, kine: nān! á kīdī? A kōp nate, cha wēkɛ yɛ dɔgɛ! Kine: ɛ, kúchɛ yán! Ná tyau, tɛ kwóp! Ya kɛla pi awa; a kōbī kine: gɛn a pi nq? Kɛn ɛni anan; éna (ɾena) kɛdā. Kine: nq! A tōre yī kɛch, a kɛɛi ge bɛ kwáde byɛl, a kīɛa gin cham wot, ge tɔk. Faɛ kɛn ɛni anan? a bēni, a kōbī kine: ówá, cha duɣi a waɪ byɛl! a nām gén, énd kōbá, kine: yá nɛn! A kōbī: ná tyau! gɔn dɔga! A kōba kine: búh! na yín a kyɛt áwá, kine: ga pi nq? Faɛ kɛn ɛni a bēn anan? A kɛla gin cham; a yáde. A kōbe wiy nān éni: yī kwata kapaɔ? Adí? chól byélá a kwāl yī yín! A kōbe kine: kīpanɔ? Yā de, a wēke ya kɛch! Yī cha (yá) kīwa! dɔgi gōna yin. A kɛdɔ, a kɛle wqk, mɛn lɔgé, a lɔgé lwoge órɛ, a tūmī kwop.

A certain man had married a woman. One day his wife came and brought him water (to wash his hands, as is the custom before eating). But the man was angry, and so he said: "What is that water for? I am not hungry." Thereupon the woman went outside, she too was cross. When they went to sleep, they were troubled by hunger (both having eaten nothing). The man tried to lie down, but his eyes refused to close on account of hunger.

In order to get something to eat, the man with a friend (who lived in the same house) went to steal dura. But in the meantime the woman had prepared food and came into the house, after the men had gone. After some time they returned, bringing with them the stolen dura. They sat down in the house, but did not know that the woman too was there; she hid in a corner of the house. And the two men ate. They talked to each other: "Ah, brother, you have a thick ear of corn there, just let me touch it!" And he touched it. So they ate the corn from the ears. Suddenly the woman asked: "My brothers, how? Why do you bring such shame upon me (by stealing corn and not eating the food I have prepared)?" Then the man said: "You cursed woman, loosen my cattle."¹ She asked: "Why?" He said: "Why do you leave me hungry?" She

¹ This is the formula for: "I will be divorced from you." Loosen the cattle (give back the cattle) which I have paid your father for you.

replied: "Not so! did you not say yesterday: what is the water for?" The man went out, he called his wife's father. When the father came, he said to him: "Ask your daughter (what has happened), and then give me my cows." The father asked: "Why?" He said: "Just ask her!" He asked the girl, saying: "Girl, how is this? The man says he wants his cattle back!" She replied: "I don't know." The father said: "You cursed girl, tell me all about it!" So she told: "Yesterday I brought water, then he said: 'What is that water for?' That is the matter. Then I went out." The father said: "All right." The woman continued: "In the night he was troubled with hunger, therefore they went to steal corn; in the meantime I brought the food, and saw that they were gone. Is not that the matter? And then, when they were eating, one said to the other: 'Brother, what a big corn-ear you have!' Then I said: 'Here am I!' And he said: 'You cursed woman, loosen my cattle!' And I replied: 'Dear me, was it not you who refused yesterday saying: what is the water for?' Is not that the whole matter? I brought food, and he cursed!" After that the father of the girl said to the husband of his daughter: "Why did you steal? How is that? Restore me my corn which you have stolen!" The man said: "Why? why was I left hungry?" The father only replied: "You are a thief! I will give you back your cattle." — When the husband heard that, he brought an ox for reconciliation, with that he reconciled, he reconciled his father-in-law, and so the matter was settled.

21. The Husband who wanted to cook.

Jal mēkq nī bēda gwālq; ka kōpa dāne gólē kīne: é, nān, ya lōna žal!¹ Ka nane dachq ko: dōch! Ka e ko: búh, žal dōch én! dān yiga máchwé yī žal. Ká è fādo. Ka e kēdo, ka kwēn lēwé, ka óbóí fūwara mal, ka gō nī yārē, ka gō nī kōnī pañ. Ka kwēn chēgo, ka wiy pañ rum yī pyen, ka kwēn tōkē, ka lwol duon tōke na-gol gen. Ka mēn a gōpe wótōpō; ka e bēdo gan óbóí.²

Ka gin cham e fūm kē chām, e bēdī yau, ka nan a dachq kēta wok, ka pañ nūwālē, ka gō yódē e tōk, obqi fūowō. Kīne: bóí, ɛ ya tich adi? Ka nī buto péh, ka nī dwofa mal, ka nī gūyo, kīne: búh, hē! Kwop a bañ dwofō. Ka na gól gen ko: á gin ánd? Kīne: é, fafe gin nī kwop! mī na-dān, chwola: nī chwé chwola yī nī chām óbóí, ka fāla gin cham a tin, a tōga obqi pañ. Kēn eni anan, dē chwola yin chwé yī obqi. A kōbī nan a dachq kīne: wiy nāra, yī neke mare nō chōn? Ya fa dōge žal kēte. Kēn eni anan; a dwofī nan a dachq mal, a fāpe gin cham, a chāmī, ka chunē mēnd.

A certain man was very thin, and he said to his wife: "I say, my wife, I will cook in place of you." The woman said: "All right!" He said (to himself): "Why, cooking is a good thing, a man grows fat from cooking." So he cooked.

¹ The man had — without knowing it — stolen the dura of his father-in-law.

² "I will come later", or: "do later, cooking": I will cook after, instead of you.

³ He remained thinking of the foam.

He went and poured much water on the flour (to make bread), so that the foam floated on the surface. He skimmed the foam off and put it into the hole near the grinding-stone. When the bread was done, he covered the hole with a skin, and the bread he put into a large gourd for his wife, and what was left (in the pot), he scratched out for the children. (He did not take any food for himself, because) he was thinking of the foam. (He thought the foam was the best of the food, therefore he reserved it for himself).

When his people had finished eating, he sat quite still, waiting till his wife had gone out. Then he uncovered the hole and saw that the foam had gone, it had dried off! He said: "Dear me! what shall I do now?" He lay down, he got up again, he was quite perplexed. He could not say one word ("talk refused to return"). His wife asked: "What is the matter?" He answered: "Why, it is not a thing to be told; mother of my children, I thought because you are so fat, I thought it was because you used to eat foam, so I cooked the food to-day, and I put the foam into the hole. That is the matter. I thought you were so fat from eating foam. His wife said: "Father of my child, what greediness has been troubling you?" He replied: "I shall never cook again." That is it. The woman arose and cooked food, he ate, and was pleased.

III. SICKNESS.

22. Treatment of Sick People.

Dān kēn māgé yi jwók, ka jē dwai, ka jē kófí kine: dān a lani war kī jwók? Ká jē è kòbò: dān e māgé kidi yi jwók? Ká dyèl dwai, ka tēro lāmò lāma jwók, ka yī dyèl nól, ka pi weti re, ká dyèl e nēk, remo kedò fén, ka chām yī tērò. Ka tēro thyò. Ka dūn u bēt jwók é duón kī re, ka ajwōgo dwai. Ka ajwōgo bēn, ka e kōbò kine: kani kī kwēr, ka e ko: kani kī bēt, ka e ko: kani kī lāu, ka e ko: kani kī dyèl! Ká dyèl kál, ka dān e kīte fál, ká dyèl chibi wij òrò, ka dyèl yeje kák, ka yeje wumà kagò; ka dān kīta fach, ká jwók é wánò.

When a man is seized by sickness, people are called for, and the people ask: "Does he spend the whole night with sickness (is he troubled by night, so that he does not sleep)?" Again they ask: "How did the sickness come?" And a goat is brought, and the people pray, pray to God; then the ear of the goat is cut off; spittle is sprinkled on the body of the sick person; the goat is killed, its blood flows on the earth; the meat is eaten by the people. Now the people scatter (go home). If next day the sickness is still bad on him, a sorcerer is sent for. When the sorcerer comes, he says: "Bring a hoe!" and: "Bring a fish-spear!" and: "Bring a skin-cloth," and: "Bring a goat!"¹ When the goat is brought, the sick man is brought into the bush. The goat is put on the top of a white ant hill; its belly is cut open; when this is finished, the man is carried home, and the sickness disappears.

23. Another Report on Sickness.

Jwón mēko nīnē fà dwàlò. Ka ajwōgo dwai, ka ajwōgo bēn, ka e ko kine: kani kwēr, mēn kwon ya. Ka dyèl kál, ka lāu kál, ka onwók kál, ká pàlò kál, ka bēt kál, ka yech kál, ká lúi kál, ká kēnò kál, ka onwók bēt fén kī tādēt, ka yeje tār mal. Ka dān kál, dān fēka yeje, ka na gól gēn chíp nājē, ka na wádē chíp nime; ka onwók mētí, ka onwók e tō. Ka gē dwoótá mál, ká dyèl yéjé kák, ka wát gách réi gēn; ka mēnē nól, ka chíngē nól, ká dātē nól, ka gē kwon wiy tēt. Ka ya tók, ka wópè pí, ka wákè nán éni, ká gò mātē éni. Ka atēgò róp, mákwàrò, nīnē rērò, ka gò twóch nājē, ká lúi kák, ká lúòl kák, ka yech kwán, ka kīte pàl yí yó, ka tēnē yí yó, ka pi kīte yey wóol, gē chādò fén; ka bēt kwónnē éni, ka kwēr kwónnē éni, ka fālò kwónnē éni, ka rīnò kwónnē éni, ká dyèl kwónnē² éni.

Another sickness is called *dwālò*. When this falls on a man, the sorcerer is sent for. When he comes, he says: "Bring a hoe to dig medicine with." Then

¹ These all are the fee of the witch-doctor.

² *kwán yí éni*.

a goat is brought, and a skin-cloth, and a ram, and a knife, and a round spear, and a certain (kind of) grass, and a fan, and a gourd. The ram is laid on the earth at the door of the hut, with its belly turned upwards. Then the sick man is brought, he sits down on the belly of the ram, his wife is placed behind him (on the ram), and his youngest son in front of him; thus they hold the ram fast, till it dies. Then they rise, the belly of the ram is cut open, the contents of the stomach are taken out and smeared on their bodies (of these three persons). The heart also is cut out, and the bowels. The hoof is cut off, and these things are buried at the door of the hut. Now the medicine is crushed, it is mixed with water, it is given to the sick man, and drunk by him. And they string beads, red ones, their name is *γῆρ*, they are tied about his back. The fan is cut in pieces, and the gourd too, and the grass is taken, and brought into the bush on the pathway, it is thrown on the pathway; water is poured into the gourd and thrown on the ground. The round spear is taken by the sorcerer, so are the hoe, the knife, the meat, and the ram.

24. Sicknesses.

<i>dwālq</i> the abdomen is swollen, pains, diarrhoea.	<i>ajānkobygt</i> the skin peels off.
<i>tñi</i> heart-ache, pulmonary	<i>lēr</i> caries.
<i>āñññ</i> cold, catarrh. [disease.	<i>wāñ</i> a kind of light leprosy.
<i>āñkñ</i> insanity, lunacy.	<i>kwēm kwēm</i> swelling of the shin- bone.
<i>owin wich</i> giddiness.	<i>kamír</i> salt-rheum, "lupus".
<i>ātqgò</i> teeth fall out, pains in the bones.	<i>ajègò</i> small-pox.
<i>ālūt</i> dropsy, hydropsy.	<i>ābíp</i> a sickness manifesting it- self in strong fevers, ge- nerally mortal, chiefly children suffer from it.
<i>āddñ</i> pains in the buttocks.	<i>gi bwññ</i> "thing of the stranger", that is: of the Arab; si- phyliis.
<i>ākāgò</i> rheumatic pains, chiefly in the legs; feeling cold.	<i>kājējò</i> inflammation of the finger- joints; parts of the finger rot off.
<i>ḡḡu</i> guinea worm, Ferendit of the Arabs; <i>filaria medi-</i> <i>nensis</i> .	<i>āñāch</i> inflammation of the joints; of the toes.
<i>āmwoł</i> swelling of knees and <i>lái</i> leprosy [elbows.	<i>āññ</i> gonorrhoea.
<i>nónò</i> a disease of the head, the hair comes out in con- sequence of ulcerous in- flammation.	<i>bòr</i> boils.

shùlùk the same as *àmwoł*, but
it is curable, *amwoł* is
uncurable.
dwùdù a kind of leprosy on the
foot, takes a long time
to heal.
míem the skin becomes rough,
squamous.
làwò-shín diarrhoea.
rám diarrhoea.
chùrù blindness.
nèi-nèi eyelashes get red, fall off.

nùlù lameness.
ákòn thigh-bone is affected, it
is mortal.
duon disease of the outer ear,
chiefly of children.
gwùhù itching.
àdwan "a cripple who never
walks".
àtakhù hunch-backed.
byér a disease of cattle and
men, pains in the back.

IV. POLITICAL INSTITUTIONS.

25. The Election of a King.

Ron riŋ.

Ken ron (ron) riŋ, ni dwai kwāre dōnō, ka wēlī na riŋ, ka ge mōt, ka jē kedo fōŋe dōnō, ka lēlē kāl, ka kiŋe mach, ka bāk. Ka wēlō lēnō, lēn yi mach, ka mach bēdō lōch, faŋe riŋ; ka chiki mēko lēnō mach, ka e lyeli nok, faŋe riŋ, ka chiki lēno mach, ka e lyelo duon nok, faŋe riŋ; ka mēko chiki lēn mach, ka mach e tō, faŋe riŋ; ka mēko lēn mach, ka e lyel lyel duon, ka pōŋo mal, ka tēro nētō, riŋ anan! Ka tēro bēnō, ka nēna pāl. Dukī ka jē bēnō, ka jē waŋo pach; tyen lēl a bi, ka ge ni tōna pān, ka ni gētī deaŋ; ka ge bēnō waŋi pan, ka gētī deaŋ. Ka ge wiŋa Bāchōdō, ka jaŋe duon e pēchō kine: amen a kwān yi lēlō? kine: na riŋ nate.

Chōŋt, ka jāk dwai, ka ge dwai Mwomō ki Tūnō. Ka e bēnō bēne, ena jāge bēne, ka kwōf kōm, ka tēro kēdō, tēro kēta fāre, ka pāre tyēk, tyek ākyēl. Ka jē nēnō pāl. Ka har eni ka jē bēnō, ge kēta pach. Ka ton kwānī chīŋē, ka jē kēta kal, ka tyēne man ē ywōnō. Nī rāŋ eni bēdō wot; ka jake, kwā riŋ, a chwoŋ, ka ge kēta kal. Ka tedet nōlō ki ton; ka ge poŋa wot, ka na riŋ kwān ge wok ki wot. Ka e mujo deaŋ, ka deaŋ nēkē yi jāk, ka ge chama deaŋ. Ka kēl ka tēro ká Tābālō, ka jāgo ē kanō ki atūt, ka atūt chōnē riŋ, ka kwop kōmē chē.

When a king is to be elected, they bring the descendants of the Nubians,¹ and the sticks of the princes are broken. And some people go to the Nubian country, and bring some flint stones; they are put into the fire; then the fire is blown up; and a stick (of the princes) is thrown into it, into the fire; if the fire remains black, then that one (the prince or pretendent who threw his stick in) is not the king. Another stick is thrown in (by another prince); if the fire burns (flames up) a little, then this one is not the king. Again another stick is thrown in; if the fire burns a little high, that one is not the king. Another stick is thrown in; if the fire dies, that is not the king. Another one is thrown in, and if the fire burns with a big flame, and blazes up, then the people laugh: "This is the king (the prince who threw in this stick, he is to be king)."

[Hofmeyer says concerning this: "According to an ancient use which existed before Nyikang's time, a number of little stones according to the number of princes which have been proposed for election are thrown into a fire. Each stone has its name; now the one whose stone remains in the fire without cracking becomes king. This test is repeated so long till only one single stone is left.]

After that the people come (from different villages); they sleep in the bush,

¹ The Shilluks say: "When Nyikang brought his people into the Shilluk-country, he brought some Nubians with him; these Nubians live in several villages among the Shilluks up to this day; they are known by the Shilluks, but in their outward appearance they do not differ from the Shilluks." According to the report given above they seem to play or to have played rather an important rôle in the constitution of the Shilluk dynasty. It appears that the Shilluks have been in some political connection with the Nubians.

the next morning they come near and enter the village. The people of the stones (those who brought the stones) come and turn to a certain village, and a cow is sacrificed; they go into the next village, and a cow is sacrificed (in each village which they pass, a cow is sacrificed). So they come to Fashoda. On arriving there, the great chief asks them: "Who has been elected by the flint stone?" They answer: "This or that prince" (calling the name of the elected one).

That is all, and then the chiefs are brought (are sent for); they all are brought, from Mwomq to Tūngq (the chief from each district, from the extreme north [Mwomq] to the south end [Tūngq] of the Shilluk country is sent for). And they all come, that is, all chiefs come, and they talk about the matter. Then the people go to the village (of the newly elected king), they surround his village all around; after that they pass the night in the bush. Early next morning they go into the village again. Their spears are taken from their hands. They go into the enclosure (where the new king lives). The women cry. The king remains in the hut. The chiefs, the descendants of the kings, are called, they too go into the enclosure. The door-stick (of the hut) is cut off with a spear. They rush into the hut, and take the prince (the new king) out. He gives them a cow, the cow is killed by the chiefs, and they eat the meat. Then they take the new king to Tabālo, and they adorn him with beads, with dancing beads of the king. And they hold a long palaver.

26. A second report on the Election of a King.

Jāk dwai; ka tēro bēnq, ka ge chyko, ka kwop kēm. Ka riṭ māk, dwai fārē, ka kāl fān duon, ka rōn dok kāl, ka kiṭṭ gol Nikañ, gol duon. Ka tēro lāmō, ka jwok lām, ka Nikañ lām; riṭ de mītō. Ka rūmī, ka pi lēn re yi tēro bēn, ka kiṭṭ kal, ka hoqk yi bāne riṭ. Ka e rūm, ka re kiṭṭ lāu, lāne jāgo, ka tōn jāgo ká wēk, ka kēṭa mal yech aṭṭē-wish; kēṭa mal, ka e rūd. Ru wou tēr dwai, ka tyen Nikañ ka ge dwai Akuruwar, fay Nikañ. Ka ge bēn, ge kālā Nikañō ki Dāk, é gwōgō ki okwon wudq ge gīr; ge twojo rye àbōbō, ge kāl. Tēro ko: Nikañ a bi. Ka dok kāl, ka jal mēko yāp, ka kāl, ka lāu lón wōk, ka twōch, ka chip fēn ki yō. Ka tēro bēnq bēne bēne, riṭ ya dīr, ka tēro kēlā kwom jal eni, é dē kātō. Ka rūmī, ka tyen Nikañ bēnq, gé kālō oiwēro, ka tēro ren, riṭ e mītō ki nan a dācho, ge rīnq kīfa tyen Nikañ, kīfa gō y fūwōt yi tyen Nikañ, fūwōt tēro bēne; nān a gōch, ká chip wāi, ka nāne nī gōch ka chip wāi. Ka riṭ chygti. Ka ge reña wot, ka dean kāl, ka dean chwōp, ka riṭ kāl wōk, ka tēro e bēnq bēne bēne-bēne, jāgo bēne; ka chip dok gol duon, ka tēro lām. Ka chyēk: yi ky gōk ki gí ràch! Yí kú nàk kí jè! Nāch fēn jāgo māt! Ka riṭ dwoṭa mal, ka tēro fēka fēn, re bōde bēnē; de bān riṭ ya

būte. Ka e kōbō kine: Shólǒ, nǎnì yán bēne! fā fā wà kífà kwá! yú nēni kī riá kī dōch. Ka dāp ye: wud wud wud bēne. Ka dean kál, ka shwop kifa kōbe riť. Ka dōk kál, wēkē tyēi Nikañ. Ka jal gni gón, ka e kedō. Ka dean shwop, mēn tūmà kwóp. Ka riť e kīťi kī lān mēko, lān duñ, lāne jāgo. Ka tēro e kētò, mēn kedō fōte gen, mēn kedō fōte gēn

The chiefs are sent for; and the people (together with the chiefs) come, they assemble and talk about the matter. And the king is seized, and brought (back) into his own village. He is brought to a large place, and there he is (publicly) elected outside the courtyards. They assemble in the court of Nyikang, the large court; and the people pray, they pray to God, and they pray to Nyikang too; during this time the king is held fast. When this (praying) is finished, water is sprinkled on his body by all people; he is brought into a yard and is washed by the wives of the king. After that his body is covered with clothes, with royal clothes, and a royal spear is given to him; then he goes up to his royal hut, he goes up into it, and stays there one year.¹ When the year is passed, the people (the chiefs) gather, and the people of Nyikang are sent for. They are brought from Akuruwar, the village of Nyikang. They come and bring (the wooden statues of) Nyikang and (of) Dāk, they are beautifully adorned, many ostrich feathers are tied to them. When they are brought, the people cry: "Nyikang has come!" Now cattle is brought, and a man is sought, they bring him, strip his clothes off him, and bind him. He is laid on the ground in the midst of the road. And all, all the people come, the king in their midst, and the people pass over the back of this man, they step over him. When that is done, the people of Nyikang come, and bring a whip, and the people run away; — the king catches hold² of a girl — they run³ away because of the [According to Hofmeyer (Anthropos V, page 333) this girl is always taken from the clan of the Kwa-okāl: "The Kwa-okāl come from the Bahr el Ghasal; their ancestor was a relative of Nyikang; but a crime committed by one among them against the house of Nyikang, reduced the clan. They were declassed to ordinary Shilluks, and as a punishment for their crime they were sentenced to pay a girl to the king. This contribution has to be delivered whenever a new king is elected, but in course of time it has become an honour and a profitable business . . . This girl always stands at the king's side during the ceremonies of election. For this tribute the clan receives clothes, beads, bells, lances, and harpoons. A hole in the ground near Fashoda is filled with sheep; besides cows and oxen are driven into it, as many as may find place; these also belong to the relatives of the girl. This girl is now called *nya kwer* (i. e. child belonging to the authority. W.).

¹ or: "one day"?

² or: "is held fast by"?

³ vide page 128, 2 a.

There are several other clans which have the privilege of performing certain ceremonies in connection with the election of a king. One has the duty of fanning the king with a feather of the king of birds, another has to secure the dura sticks with which the party of the king defeats the party of the enemies.“]

people of Nyikang, lest they be beaten by the people of Nyikang; for they (the latter) beat all people, and every one who is beaten, is put into a separate place and has to pay a fine to the people of Nyikang. All the people try to run into a house.

Now a cow is brought, the cow is speared, and the king is brought out. All the people come, all the chiefs, and they place the king outside the door of the great court; the people pray. The king is given these commandments: "Do not do any wicked things! Do not kill people! Govern the country of the chiefs in peace!" And the king rises, and all the people go down, they kneel on the earth, but the wives of the king kneel beside him. And he says: "Ye Shilluk people all, look at me! This is the country of my father and my grandfathers; you will live a peaceful life through me!" And all the people say: "Our father, our father!" A cow is brought, and is speared on account of the prosperity (for the good speed) of the king. And cattle are brought, and given to the people of Nyikang. And the man (who was bound) is released, and goes home. Another cow is speared, which finishes the matter. And the king is covered with certain clothes, big clothes, royal clothes. Now the people scatter, each one goes to his own country.

27. How Clothes are secured for the Royal Court.

Ka t̃er̃q k̃a b̃e dwār k̃i lai, lai kw̃er, gỹèk. Ka t̃er̃q e k̃eḍo b̃eṇe, g̃e g̃r, ka jāk e lām̃: yina yik ḡān, kw̃óbé p̃én ànàn, lai tỹek, lai kw̃er ch̃e, ɥ de t̃ūn ɥ twoye, ɥ chud̃o ch̃e. E t̃ām̃: yina yik N̄ikān̄o, k̃en an páyà ỹt̃, w̃o k̃u t̃ōt̃e k̃i kw̃óp! E ko: é, kw̃oye ḡān, nak lai k̃i d̃ōch, ɥ k̃ỹr b̃on é g̃on; n̄k̃e d̃ōch, k̃āj̃i-t̃e-b̃ān̄o! Ka dỹel k̃āl, ka chw̃op, ka gỹēn̄o k̃āl, ka n̄ól, ka dwār e k̃eḍo, ka t̃ūn dwār k̃el, ka gỹek n̄ek g̃e g̃r, ka t̃er̃q b̃eṇe, ka jāk e chỹko, ka lai tỹer, ka g̃e rūm̃o tỹēro, ka jāne duon, ka lai g̃ch̃é, ka e ko: j̃āg̃t̃, k̃el m̃ōk, ka e ko jāk n̄ate: k̃el m̃ōk, n̄en. Ka g̃e n̄en. Ka g̃e rūm̃o n̄ēn̄o, ka g̃e k̃el, k̃iḡe b̃e tỹēro; ka j̃āg̃o ko k̃ine: n̄ē? E ko: é, d̃e wa b̃ā k̃āḍo g̃én? Ka e k̃ap̃o ḡeān, ka ḡeān k̃el, ka jāk ch̃on̄, ka g̃e k̃eḍo ka Bach̃ōḍo. Ka riḡ n̄ach, ka ko: jāk á bi. K̃ine: w̃uo, w̃o bi! Wu k̃āl̃i n̄o? W̃o k̃āl̃i jam̃e kw̃er. K̃ine: g̃e ād̃i? K̃ine pỹār abikỹel. E ko: d̃ōch! Ka riḡ e kan̄o waṇ (r̃waṇ) duon, ka w̃ek̃e jāk, ka n̄ek. Ka jāk e r̃j̃ó, g̃e ch̃ām̃o k̃i ḡeān. Ka g̃e n̄ech̃o. K̃ine: w̃uo, bá w̃t̃ū? K̃ine: é, m̃t̃ú j̃w̃ok! Ka jāk e b̃ēḍo, ka m̃ỹk̃i tỹen̄, ka g̃e r̃j̃ó, g̃e māḍo.

Kine: à, dōch, ket, kalú jwok! Ka ge bēnō. Ka ge wape fōte gen, ka bāl gōch, ka tēro chōnō kī bāl. Ka ge lōgo: wuna yik tēro, ē, wó dúdùk, dē bēt pen māt.

The people go hunting game, a game for the king, a gyek-antelope. And all the people go, they are many, and the chiefs address them: "O ye people, (hear) a commandment of the king, concerning the gyek-antelope, which belongs to the king: if any man let the game escape, he shall surely be fined!" Then they pray: "O Nyikang, this matter is under your auspices! Do not suffer us to have any mishap! You grandfather of man, kill the game well, so that we may incur no debts! May it be killed well, o Nyikang!" Then a goat is brought, it is speared; a fowl is brought and cut up. Now the hunting-party arises, each part (goes) in a different direction. And when many antelopes have been killed, the people come back, and the chiefs assemble, and the game is brought before them; when they have brought it all, the big (district-) chief divides the animals, and says: "This chief shall take this, and this one shall take that;" then he says: "Tan it!" And they tan it. When they have finished tanning, the skins are brought before the chief for examination. The chief (when he has examined them) says: "All right!" Again he says: "Shall we not bring them (to the king)?" He seizes a cow, which they take with them (to Fashoda); all the chiefs assemble, and go to Fashoda. When they arrive there, they ask for permission to enter (the royal court). It is said to the king: "The chiefs have come." They greet the king: "Our Lord, we have come." He asks: "What do you bring?" They answer: "We have brought royal goods." The king asks: "How many?" They reply: "Sixty." He answers: "Very well." Then the king brings a big steer, and gives it to the chiefs. The steer is killed, and the chiefs stay to eat it, together with a cow. Then they ask the king for permission to go: "Our lord, shall we not go now? (we will go now!)" The king answers: "Why, hold fast (to) God (that is: stay!)" So the chiefs remain; and beer is strained, and they stay to drink. Afterward the king says: "Well, all right, go now with God!"

When they come home and approach their villages, the drum is beaten, and the people dance to the drum; then they address the people; "O ye people, we have returned; may the country live in peace!"¹

28. Making Boats for the King.

A ket tēro bē n̄wot kī yať, yēte kwēr, ka tēro n̄ūdō, ka yať k̄āl, ká t̄erō b̄ēnō, ka t̄erō wan̄f̄ fach. Ka jāgo chwōl, ka yať tyer ká è n̄ēnō, ka e kapo mē, ka e ko: kwān̄ yēť ak! Ka kwān̄, ka e ko: m̄ok an ba m̄ok r̄iť, ka m̄ok an tyen̄, ka ge kwōch, ka ge b̄ēnō gin keau Bachōdō.

¹ The dyek-antelope belongs to the king, out of its hide clothes for the king's wives are made.

The people go to cut boats, boats for the king; and the people cut them, and bring the boats, all the people come (with the boats), and when they approach the village, the chief is called; the boats are put before him for examination. He looks at them, and seizes some, saying: "Take these boats!" They are taken, then he says: "These belong to the king"; they are hewn (carved), are sewn together, and after that they row them to Fashoda.

29. Provinces of the Shilluk country

beginning from south.

- | | | |
|------------------------|----------------------|--------------------------|
| 1. <i>Tūñò</i> | 2. <i>Nèjwàdò</i> | 3. <i>Dèndò</i> |
| 4. <i>Dor</i> | 5. <i>Nelbwák</i> | 6. <i>Wóbò</i> |
| 7. <i>Dyèl</i> | 8. <i>Feníkàn</i> | 9. <i>Aryékèr</i> |
| 10. <i>Agunjwòk</i> | 11. <i>Ajògò</i> | 12. <i>Fàkàn</i> |
| 13. <i>Obàyàbwíjòp</i> | 14. <i>Obai-Dégò</i> | 15. <i>Aqidean</i> |
| 16. <i>Fetichwái</i> | 17. <i>Owòshì</i> | 18. <i>Twòró</i> |
| 19. <i>Awáu</i> | 20. <i>Dur</i> | 21. <i>Adòdò</i> |
| 22. <i>Dòt</i> | 23. <i>Aqókèni</i> | 24. <i>Awòréjwòk</i> |
| 25. <i>Kwògò</i> | 26. <i>Obwá</i> | 27. <i>Málákál</i> |
| 28. <i>Famáf</i> | 29. <i>Ogòt</i> | 30. <i>Wáu</i> |
| 31. <i>Fádèti</i> | 32. <i>Fátáu</i> | 33. <i>Bòt</i> |
| 34. <i>Nénárò</i> | 35. <i>Ból</i> | 36. <i>Fábúr</i> |
| 37. <i>Béó</i> | 38. <i>Agòdó</i> | 39. <i>Yón</i> |
| 40. <i>Lul</i> | 41. <i>Kwòm</i> | 42. <i>Pàchòdò</i> |
| 43. <i>Agwòró</i> | 44. <i>Negèr</i> | 45. <i>Gòlbánò</i> |
| 46. <i>Fàdeàn</i> | 47. <i>Lēmò</i> | 48. <i>Kódók</i> |
| 49. <i>Gòlò</i> | 50. <i>Kwòchàn</i> | 51. <i>Alèl</i> |
| 52. <i>Dètòwòk</i> | 53. <i>Bùrbèk</i> | 54. <i>Màl</i> |
| 55. <i>Abyénàti</i> | 56. <i>Ogèn</i> | 57. <i>Faníkàn-Otògò</i> |
| 58. <i>Nélyèch</i> | 59. <i>Aṭwòdwohi</i> | 60. <i>Tùrò</i> |
| 61. <i>Tòmòt</i> | 62. <i>Akùruwár</i> | 63. <i>Abúr</i> |
| 64. <i>Mànò</i> | 65. <i>Mwòmó</i> | |

The Clans or Divisions of the Shilluk People.

The Shilluks are divided into a number of clans or tribes, each of which is traced back to a common ancestor. In most cases this ancestor is a man, but some of the clans claim descendency from an animal.

The following names of the clans and all the remarks added have been procured by *Reverend D. Oyler, of Doleib Hill*, who collected them from an assembly of natives, and had them afterwards examined by some Shilluk men who

are known for being well versed in the history and traditions of their people.

The names are given in the succession in which the natives enumerated them. If there are two different traditions of a clan, the second is introduced by: "Diff."

The word *Kwa* means "descendant."

[Hofmeyer in "Anthropos" enumerates 13 clans and gives some remarks on four of them.]

1. *Kwa-Ajal*, was founded by Jal, one of the men who came with Nyikang from his earlier home. They live at Nyelwak. They lay out the circle for building the house of Nyikang. — Diff.: the clan was founded by Milo, who named it after his son Jal. Milo waged war with the sun, and got a cow. When Nyikang saw it he was pleased and asked, where he got it. On learning it had been gained from the sun, he sent Milo back for more. The latter managed to steal several; but the sun became angry and burnt Milo and his people. Eventually a battle occurred, in which the sun succeeded in killing all the cattle except a pair of calves, which Milo saved by wrapping them in his cloth. He got them safely to earth.

2. *Kwa Mal*, was founded by a man and a woman who came down from above (*mal*). They left their children on earth and ascended again. — Diff.: they died on earth; their home is Malakal.

2a. *Kwa Lek*, was founded by two celestial beings, a man and his wife. It gets its name from the large wooden pestle that the Shilluks use in crushing their dura. They quarrelled over a lek; the man wanted to use it to stir the cow dung, at the same time the woman said she needed it for crushing dura. Neither would yield to the other. Seizing the lek they fought over it. So violent was their quarrel that they fell to earth. Nyikang captured them and told them to settle at Malakal. The woman taught the people to make beer. Later they escaped and returned to the skies. At the crowning of the king their descendants strike the people with whips of sheep skin. The lek over which they quarrelled, is now at Malakal. — Diff.: they died at Malakal; and this is the same division as No 2, and should not be counted as a separate division. —

[This last remark is no doubt right, as both 2 and 2a are of the same "celestial" origin; moreover Hofmeyer in "Anthropos" gives a description of the *kwa Mal* which is identical with that of our *kwa Lek*. W.]

3. *Kwa Oman*, was founded by a woman who was a wife of Nyikang. They do not appear to have a special function; live at Ogot. — Diff.: was founded by a man named Oman; they help to build the house of Nyikang. Oman was found by Nyikang in the Shilluk country.

4. *Kwa Mon*, was founded by Mon; Mon was found in the Shilluk country

by Nyikang and became his servant. They help to build the house of Nyikang at Wau. They live at Ogot. — Identical with 3?

5. *Kwa Ju*, or *Kwa Jgk*, was founded by Ju, a half-brother of Nyikang on his father's side. Ju built the house for Dak. The Kwa Ju build the three houses of Dak in Filo on the White Nile. When they have finished building the house, an ox is killed by a half-brother of the king.

They live at Mainam.

6. *Kwa Nyadwai*, was founded by Nyadwai, an ancient king of the Shilluks; he was the son of Tugo. They are found at Apio and Adit-deang. They help to build the house of the king. — The son of Nyadwai was a servant of Abudok.

7. *Kwa Gwar*, was founded by Gwar, a servant of king Dokot. They build the houses of Dokot in three villages. They give the skins of Mrs. Gray's waterbuck to the king. Their village is Chet-Gwok.

8. *Kwa Nyikang*, was founded by Nyikang, a servant of king Nyikang. They help to build the house of Nyikang. Their village is Fakang (the village of Kang). — Diff.: it was founded by Olam, a servant of Nyikang. Olam was captured by Nyikang in the river, and brought out. Nyikang settled him in the country. Olam is said to have been a man of tremendous appetite.

9. *Nwon*, was founded by a hippo-hunter named *Nwon*. He was found near Doleib Hill by king Abudok. The name *Nwon* means to walk in a stealthy manner. They help to build the house of Abudok. Their village is Twara.

10. *Kwa Ret* (or *rit*, i. e. king), was founded by Nyikang. They all go to the crowning of a king. Their village is Filo.

11. *Kwa Tuki*, was founded by a person that Nyikang discovered by the river. They taught the Shilluks to build the tuki (hearth-stones). It is made of three small pillars of mud built in a triangular shape. On the tuki the cooking vessel is placed. Before the Shilluks were taught to build the tuki, they used to dig a little hole in the ground for the fire. The Kwa Tuki help to care for the cattle of Nyikang. They live at Didigo.

12. *Kwa Chwal*, was founded by Chwal, who was found in the Shilluk country by Nyikang. They live in *Fone* Nyikang, and help to build the house of Nyikang. — Diff.: Chwal was found on his way here.

13. *Kwa Jan Nyikang*; he had a Dinka wife, her people founded this division. They live at Ojodo, and help to build the house of Dak. — Diff.: it was founded by a Dinka, who was the son of Gok, and came of his own free will.

14. *Kwa Tuga*, was founded by Tuga, a foreigner. They say he was an Arab. Nyikang married Tuga's sister, and her brother followed her.

15. *Kwa Kzlo*, was founded by *Okzlo*, a servant of Nyikang. He taught the

Shilluks how to prepare the mud for the tuki. They live at *Fone Nyikang*, and help to build the house of Nyikang at *Fone Nyikang*. — Diff.: Okelo was a Nuba, whose sister was married by Nyikang. Vide 11.

16. *Kwa Ogūti*, was founded by *Gūti*, a servant of Nyikang. He came into this country. They live at *Twara* and tear down the old houses of Nyikang.

17. *Kwa Dāk*, was founded by *Dak*, a servant of Nyikang. They cut the first dura stalks for the house of Nyikang; they live at *Owichi*. — Diff.: *Dak* was the son of Nyikang; they build the house of *Abudok*.

18. *Kwa Oshqūq*, was founded by *Oshollo*, a servant of *Odak*. They build the houses of *Odak*, and live at *Malakal*. — Diff.: *Oshollo* was the son of *Dak*; they build the house of *Oshollo*, and also the king's house.

19. *Kwa Nēbōq*, was founded by Nyikang's blacksmith (*bōq*). He furnishes the name for skilled workmen. They live at *Nyelwak*, and help to build the house of Nyikang at *Fone Nyikang*. Each year they give the king dried hippo meat.

20. *Kwa Gūga*, was founded by a man who once sat near Nyikang like a buzzard watching for meat. They live at *Nyelwal* and help to build the house of Nyikang.

21. *Kwa Obōg*, was founded by *Obogo*, a servant of Nyikang that had come with him. When they arrived at the Nile, the current was blocked up with sudd, so that they could not find a crossing. Then *Obogo* told Nyikang to kill him. He was consequently thrust with a spear. When his blood touched the sudd, it parted, and a clear passage was furnished for Nyikang and his party. *Obogo's* self-sacrifice took place "at the end of the earth." They live in *Fone Nyikang*, and help to build the house of Nyikang. Vide 51.

22. *Kwa Ogek*, was founded by *Ogek*, a servant of Nyikang. They get their name from the fact that they were the herders of the sacred cow that Nyikang got from the river. They are found at *Wau*.

23. *Kwa Nēmwal* ("the crawlers"), used to be a part of No. 10, but Nyikang became angry with them and said they could no longer belong to the *Kwa Ret*. They help to build the house of Nyikang and furnish hippo meat to the king. — Diff.: it was founded by *Uwal*, who was a member of No. 17. The division was effected peaceably, because the *Kwa Dok* had become too large for convenience. They help to build the house of *Chal*. Their residence is at *Tonga*.

24. *Kwa Okz*, was founded by people that Nyikang found in the Shilluk country. They first dug in the ground. They help in building the house of Nyikang. When a king is crowned, the chief of this division gives one of his daughters to the king. — Remark. This division seems to be the same as *Hofmeyer's*

Kwa Okal, of whom he says, "They have come from the Bahr Ghasal; their ancestor was a relative of Nyikang. But a crime which they committed became the cause of their clan being decimated. They became common Shilluks, and as a punishment for their crime they had to pay a girl to the king. This tribute is repeated at each new election. The girl is called *nya Kwer*" (i. e. girl of the authorities, girl of taxes). Vide also 15.

25. *Kwa Lq̄bq̄*, or *Oshū*, was founded by Oshu, the son of Lobo, a servant of Abudok, who was found in the Shilluk country. They help to build the house of Abudok, their residence is in Owichi. — Diff. it was founded by Okola, the husband of Lobo; they were the parents of Oshu; servants of Nyikang.

26. *Kwa Būna* (*Būnq̄?*), was founded by foreigners who have come in. To become a member in good standing it was necessary for the member of each family to give a daughter to the king. The ancestors of the division were strangers who married Shilluk women and took up residence in the Shilluk country. They are found at Nyigir.

27. *Kwa Orōrq̄*; are the same as 23 (?) Are found at Yonj.

28. *Kwa Dq̄kq̄t̄*, was founded by *Dq̄kq̄t̄*, a servant of Dak; they were found in the Sobat region by Nyikang. According to some they are the descendants of Dokot. They build the house of Dak. Their residence is at Gur.

29. *Kwa Nimḡnq̄*, was founded by *Nimḡnq̄*, who was found here by Nyikang, who married his daughter. They live in Gur.

30. *Kwa Owgn*, was founded by a man who tried to deceive Nyikang. The name Owen means deceiver. They are servants of Nyikang, and help in building his house. Nyikang brought them from a distance; they live in *Fone* Nyikang.

31. *Kwa Orz̄tq̄*, was founded by *Orz̄tq̄*, whom Nyikang found in the Shilluk country. They help to build the houses of Nyikang and Dak. Their residence is in Nigu and Wubo.

32. *Kwa Wūñ*, was founded by a man who tried to hide all the fish of a certain kind (*eshura*) from Nyikang. When Nyikang asked for them, he said there were none; but his treachery was found out. If any of this division eat of this kind of fish, he will die. They are found at Tonga and furnish fish and other water animals to the king. They also help in building the house of Nyikang.

33. *Kwa Nishine*, was founded by a man that Nyikang found near Tonga. They live at Tonga, and help to build the house of Nyikang.

34. *Kwa Nai*, was founded by Nai, a servant of Dak. They help to build the house of Dak that used to be on the mission ground at Doleib Hill. They are found at Obai and Abijop.

35. *Kwa Dwai*, was founded by Dwai, a servant of Dak. They help to build the house of Dak and are found at *Fope* Nyikang. — Diff.: Dwai was a servant of Nyikang. He was a Nuba, who came into the country and was taken by Nyikang.

[This last remark is probably right, as the Nubians are generally addressed: *Nya Dwai*.]

36. *Kwa Agēdē*, was founded by *Agēdē*, a servant of Nyikang. He was a foreigner that Nyikang found here. They live in Obuwa, and help to build the house of Nyikang. — Diff.: they build the house of Oshollo in Ditong.

37. *Kwa Nīdean*, was founded by a Dinka who came into the Shilluk country. They live at Obai, and build the house of Dak.

38. *Kwa Nīkōgē*, was founded by *Nīkōgē*, a servant of Nyikang. Nyikang found him in this country. They build the house of Nyikang; their residence is at Didigo.

39. *Kwa Dun*, was founded by *Adui*, a Dinka, who was a servant of Abudok. They are found at Owichi. — Diff.: he was a servant of Nyikang.

40. *Kwa Okwai*, was founded by Okwai, an ancient fisherman found in this country by Nyikang. They live at Adodo and build the house of Nyikang. — Diff.: he was a Dinka, and was found by Duwat.

41. *Kwa Jalo*, was founded by Jalo, a servant of Odak. They live at Aditdeang, and build the house of Odak. — Diff.: he was a son of Duwat.

42. *Kwa Ogwat*, was founded by Ogwat, a servant of Odak. They build the house of Odak. Tonga is their home.

43. *Kwa Omal*, was founded by Omal, a servant of Odak. They build the house of Odak; their residence is at Malakal. — Diff.: They are the same as No. 2, and should not be counted as a separate division.¹

44. *Kwa Wan*, was founded by Wan, who crowned Nyikang. Wang was found in the Shilluk country. They live at Okun and Dur; they have a part in the crowning of the king.

45. *Kwa Okēnē* was founded by *Okēnē*, a servant of Nyikang, who was found in the country by the latter. They live at Kakugo, and help to build the house of Nyikang. — Diff.: They build the house of Dak.

46. *Kwa Duwāt*, was founded by Duwat, a servant of Dak. They are the chief of the servants of Dak; they live at Filo.

47. *Kwa Kū*, was founded by Oku, a servant of Nyikang. Nyikang found him on the bank of the river in the Shilluk country. They build the house of Nyikang. Their home is Arumbwut.

48. *Kwa Yēdē*, was founded by *Oyēdē*, a servant of Nyikang, found in the Shilluk country. They help to build the house of Nyikang. Their home is in

¹ They may, however, be a subdivision of 2, as Omal means "descendant of Mal."

Foŋe Nyikang. — Diff: Nyikang brought Oyodo from a distance.

49. *Kwa Okōgi*, was founded by *Okōgo*, a servant of Nyikang. He was brought from the Nuba country. They help to build the house of Nyikang. Their residence is at Detwuk. — Diff.: he was found in the Shilluk country.

50. *Kwa Mūi*, was founded by *Omūi*, a Nuer servant of Nyikang. They live at Adit-deang.

51. *Kwa Obōn*, was founded by *Obōn*, a servant of Nyikang. He was found in the Shilluk country. He ate the meat cleaned off the skin of Nyikang's cattle. They live at Nyelwal. — Diff.: Obon was brought here by Nyikang.

52. *Kwa Chwai* ("soup"),¹ was founded by *Chwai*, a servant of Nyikang, who was found here. Their functions are the same as the preceding, except that when an ox of Nyikang is killed, they get the soup. They live at Nyelwal.

53. *Kwa Rīno*, ("meat"), was founded by *Rīno*, a servant of Nyikang, who was found in the Shilluk country. At the killing of an ox of Nyikang they get the meat.

54. *Kwa Fyēn* ("skin"), was founded by *Ofyēn*, a servant of Nyikang found in the Shilluk country. They get the skin of Nyikang's cattle. They live at Nyelwal.

55. *Kwa Wich* ("head"), was founded by *Owich*, a servant of Nyikang found in the Liri-country (Kordofan). They get the head of Nyikang's cattle. Their home is at Nyelwal. — Diff.: *Wich* was a Dinka.

56. *Kwa Shīn*, ("intestines"), was founded by *Shīn*, a servant of Nyikang. They get the intestines of Nyikang's cattle; live at Nyelwal.

57. *Kwa Nīlŋō*, was founded by *Olŋi*, a Nuer servant of Nyikang. They help to build the house of Nyikang. Their residence is Tonga.

58. *Kwa Nyīdōk*, was founded by *Odōk*, a servant of Dak. They help in building the house of Nyikang. Their home is Dur and Obai.

59. *Kwa Ayādo*, was founded by *Ayādo*, a servant of Dak. They make a preparation of bean leaves and give it to the king, who puts it on his body. They are found at Dur. — Diff.: he was a servant of Nyikang, they help to build the house of Nyikang at Malakal.

60. *Kwa Anūt*, was founded by *Anūt*, a servant of Nyikang found in the Shilluk country. They taught the Shilluks to make fire by friction. At the crowning of the king they make fire. They are found at Fotou.

61. *Kwa Nyerit*, are descendants of Nyikang. They are the royal class. The king is chosen from among them. Their village is Yoyin. Vide 10.

62. *Kwa Dōn*, was founded by *Odōn*, a Nuba, who came into the country. He was a servant of Nyikang. They help to build the house of Nyikang. Their village is near Tonga.

¹ These and some of the following as well as of the preceding names are apparently not really names of ancestors.

63. *Kwa Odgñò*, was founded by *Odgñi*, a servant of Abudok. They help to build the house of Abudok. Their village is Twara. He came into the country.

64. *Kwa Wūbò*, was founded by *Wūbò*, a servant of Nyikang. He was a brave man, who was never afraid. When the cows of Nyikang got into his dura, he watched them, and killed one cow. Nyikang told him that something bad would happen to him. As a result his village was attacked by the Nuers, and a large part of his descendants were killed; so it is a small division now. Wubo was very skilful in the use of weapons. — They do not rub ashes on their faces and bodies. They help to build the house of Nyikang. They live at Ajwogo.

65. *Kwa Nìkài*, was founded by *Kir*, a servant of Nyikang. He was found at a distance. At the death of the king they beat the drum. They live in Gur. — Diff. he was found in the river by Nyikang.

66. *Kwa Yò*, was founded by *Yò*, a servant of Odak. They help to build the house of Odak. Their village is Obwo. — Diff.: he was a servant of Nyikang; they help to build the house of Oshollo.

67. *Kwa Gau*, was founded by *Ogau*, a servant of Odak. He was from the Anywak country. They help to build the house of Odak. Their residence is at Tonga.

68. *Kwa Mwal*, was founded by *Mwal*, a servant of Nyikang. He crawled away from battle. They do not eat of the flesh on the knee-joint. They help to build the house of Nyikang. Their home is at Ogot. Vide 23.

69. *Kwa Kam*, was founded by *Kam*, a servant of Nyikang. He was a fish which Nyikang caught and changed into a man. They are found in *Fone Dwai*. — Diff.: he was brought in by *Dak*, and was his servant.

70. *Kwa Okafi*, was founded by *Okafi*, a son of *Dokot*. They help to build the house of *Dak*. Their home is at *Fone Dwai*. — Diff.: he was of Arabic descent. When a king is crowned, and the king starts to Tonga, they sweep the beginning of the road with a hen.

71. *Kwa Bel*, was founded by *Bel*, a servant of Nyikang. He was an Anywak. They are at Mainam. They help to build the house of Nyikang. — *Bel* once fought against *Mui*.

72. *Kwa Niyòk*, was founded by *Oyòk*, a servant of Nyikang. At the crowning they ring the bells.

73. *Kwa Neyòk*, was founded by *Oyòk*, a servant of Nyikang. At the crowning they ring the bells. They live at Fashoda.

74. *Kwa Netyen*, was founded by *Otyen*, a servant of Nyikang. He was sent on an errand by Nyikang and forgot; thus he got his name. They are found in *Fakan*; they help to build the house of Nyikang in *Fakan*.

30. The Shilluk kings.

- | | | |
|-------------------|------------------------|---------------------------|
| 1. <i>Nĩkàniò</i> | 2. <i>Dák</i> | 3. <i>Shál</i> |
| 4. <i>Anòñó</i> | 5. <i>Odák</i> | 6. <i>Duwat</i> |
| 7. <i>Bwəch</i> | 8. <i>Dókòt</i> | 9. <i>Abúddòk</i> (queen) |
| 10. <i>Túgò</i> | 11. <i>Okwòn, Okōn</i> | 12. <i>Nàdwài</i> |
| 13. <i>Nàdòkè</i> | 14. <i>Kúdti</i> | 15. <i>Nàkwòchò</i> |
| 16. <i>Anèi</i> | 17. <i>Akwòt</i> | 18. <i>Awén</i> |
| 19. <i>Akòch</i> | 20. <i>Nèdók</i> | 21. <i>Kwaţker</i> |
| 22. <i>Ajan</i> | 23. <i>Kwòyìkwón</i> | 24. <i>Yòr</i> |
| 25. <i>Akòl</i> | 26. <i>Kúr</i> | 27. <i>Padyēt</i> . |

A. E. S. has the following list (according to Father Banholzer at Lul, and Dr. Giffen at Doleib Hill).

- | | | |
|-------------------|--------------------------------|-----------------------------------|
| 1. <i>Nyakang</i> | 2. <i>Dag</i> | 3. <i>Odage</i> |
| 4. <i>Kudit</i> | 5. <i>Dokodo</i> | 6. <i>Boj</i> |
| 7. <i>Tugo</i> | 8. <i>Nya Dwai</i> | 9. <i>Nya Ababdo</i> |
| 10. <i>Muko</i> | 11. <i>Nya To</i> | 12. <i>Nyakong</i> |
| 13. <i>Okun</i> | 14. <i>Nya Gwatse (Nkwaji)</i> | 15. <i>Nyadok</i> |
| 16. <i>Akwot</i> | 17. <i>Ababdo</i> | 18. <i>Awin</i> |
| 19. <i>Akoj</i> | 20. <i>Nedok (Nyadok)</i> | 21. <i>Kwad keir</i> |
| 22. <i>Ajang</i> | 23. <i>Gwin kun (Kwoe kon)</i> | 24. <i>Yor Adodit</i> |
| 25. <i>Akol</i> | 26. <i>Kur Wad Nedok</i> | 27. <i>Fadiet Wad kwad keir</i> . |

31. The Burial of a King.

Riţ ka nĩ wàni, nĩ kiţe wot. Ka ðeani chwòp, ka fyeni yèch, ka rêr, ka wumi rêro, ka yen dwai, ka ge nôt, gén á tákúgĩ kál, ka ge kwon feñ. Ka ðél eni ká gò tādĩ tāt tabate. Ka ge rumo ki tādó, ka riţ kál; e kúchè tēro, ka kiţe wot, ka ruk ki lānq kwān. Wòmān aryau ka ge kál, ka ge kiţe wot; ka mēko mīto wiye, ka mēko mīto tyelē; ka mēn tōte ki atábó kĩ dāk, ka nān tōte ki atábó ki dāk. Ka wot mūl, ðe by yò mēn yeje kále yēmò. Ka ge bēdo wot, maka dwat aryau. Ká gé tō, ka kōng, ka rei ge yókĩ tēnò. Ka ge kélà wiy wot; rin á tām, ka gò ðōña chũ. Ka jāk dwai bēn wuţe¹ Tūng, ka wuţe¹ Mwomq, jāgi bēn bēn. Ka ge kēdo, mēn e kátó ðeān; u wāne gen, ka ðok eni chōn kách ákyèl, ka ge chwòp.² Ka ge kine: riţ a wān. Ka tēro ywōn, ka ðeān mēko yèch, ka fyen e nēn, en atēp. Ka shū riţ kiţi yech aţēp, ka kón feñ; á kán, ka ywók ywók. Ka tēro bēnq bēne bēne bēne. Ka tōn shōn ge gīr, ka ge twóch, ka ge kiţe yi yei, ka okot kiţe yi yei gīr, ka tēk kiţe yi yei gīr, ka puki kiţe yi yei, ki tām, ki lōt. Ka jē kál, gen aryau, mēn akyel nāne dach, mēn akyel nāne jal, jē moge dōch, ka ge kiţe yi yei, ge túdò, chyen gen fá à tōchó, ki tyelĩ gén fá à tōchó; mēko ya ta yei, mēko ya yei yei. Ka yei keau, ka

¹ *wiţe*; reaching T., and reaching M., i. e. from T. unto M.

² generally: *chwòp*.

wuŋ de nam, ka yēi nē twóyè u fi kēte gē yéjé. Ka yā keau kēte yī yēi mēkq, ka yēi a twoye, e mudo kī jè kī yejé, kī jam bēn, ka gē ŋowa nam.

When the king disappears (that is, dies),¹ his body is laid in a hut. A cow is speared, its skin removed, and cut into strips. When they have finished this, trees are brought, they are hewn with a certain ax, and then they are driven into the earth. With the strips (of skin) they unite these trees to a bier. When the bier is ready, they bring the body of the king — but without the people knowing it — lay it on the bier, and put it in the hut again. The body is adorned with a leopard-skin. Two girls are brought, and are put into the hut, where the body of the king is. One holds his head, and one holds his feet. Each of the girls is given tobacco and a pipe. Now the hut is walled (all openings are walled with mud), so that there is no way for the air to enter. They (the two girls) remain in the hut, and die there. The people wait two months; about this time the worms (who have eaten the flesh of the three bodies) have turned into bugs, and they come crawling out through the roof of the hut. Now (the people know that) the flesh (of the three corpses) is consumed and only the bones remain. Then all the chiefs of the Shilluk country are summoned, beginning from Tūngq,² and reaching to Mwomq; all, all the chiefs. And they come, each one brings a cow; when they come near Fashoda, they gather these cows at one place; and the cows are speared. Now it is said publicly, "The king has disappeared." And the people weep. One of the cows is skinned, the skin is tanned and made into a bag. The bones of the king are put into this bag; and they are buried in a secret place. But still the mourning goes on, all, all, all the people mourn. And spears are gathered, a great many; they are tied together, and put into a boat; and cattle-bells are put into the boat, and beads, and pots, and dishes, and gourds. And two people are brought, a man and a woman, fine people, they are laid into the boat, they are bound, their hands and their feet are bound; one is laid in the back part, and one in the front part (of the boat). The boat is rowed into the middle of the river, there the boat is pierced, so that water enters into it. The men who row the boat, get into another boat, and the boat which they have pierced, sinks down with the people in it, and all the goods, together with the people, perish in the river.

32. The Man who took the Law into his own Hand.

Jal mēkq, ŋa riŋ, chwola Buk Dē Jōk Būn Dānimq, ka gē gōŋq. Buk dōch; wat bāŋ chwola Okaŋq. A gwōn kī Ayik. Ka gē gōŋq kī Bure Nakwachq. Ka wat bāŋ pāra bōlē, ka kēl yī Ayik kī tōn, ká è ŋō. Ka Agwōrq chēte yī riŋ, ka ŋwōle māk, a kāl Ayik Detān.

¹ Of a king it is not said: "he dies", but "he disappears". — It is said: the king does not die of his own accord, but when he is very old, or sick, and the people think that his death is near at hand, his chief wife strangles him with a cloth.

² = Tonga.

A certain man, a prince, whose name was Buk Dē Jōk Buin Dānyimō, carried on a law-suit. Buk was a good man; he had a slave, whose name was Oshango. He carried on the law-suit with Ayik, in the court of king Nyakwachō. And his servant ran in front of him (or: came instead of him, viz. of his master), and was stabbed by Ayik with a spear, so that he died. (As a punishment for this misdeed) the village Ogwōrō (which was the village of Ayik) was destroyed by the king; the children (of the village, or of Ayik) were caught, and Ayik was brought (banished) to Detang.

33. A killed Crocodile is the Property of the Magistrate.

Ken mak nam, ka tēro kedō¹, ka tēro nini gat, ka bōi mēn pen, ka rech e bēno, ka bōi māgo kī rech, ka jē tūdo, ka jē chāmō. Ka wou rū, ka maye bēno, ka tēro māgo, ka nan ka kēl, ka e makō kī dān. Ka tēro reña wok, ka tyen tēk e dōnō, ka dān kāl gē wok, ka nan nēké. Ka tēro kē wok, ka jāke bēno, ka gē pēcho: nan a gwōk edī? Kīne: e nēk! Kīne: dē g ya ken? Kīne: nut. Yech! Ka yech. Ka e ko: nōlō, bā gik lāgo. Ka kīte pach lāgo, ka tēro bēno chē, ka nan tūl yī jāgo, nāne lāgo. Ka e chwōto jē, ka jāk dwai, ka e chām; tēro ko: ō, nan an dōch. Dukī mēko ka nan mēko kwān, ka chām yī tēre yau.

Ka jāgo e chwōto, ka tēro bēno, ka e pēcho kīne: wuna yik jāk, ya pena giche mēko, enā kwāntu kī yey nam kā; kīne: á gín ánd? Ya pena kwāl. Kīne: é, kúché wón! Kīne: é, faṣe nan a chām kī pay nate? Kīne: é, e chāmō, nwole nan tōro. Kīne: é, chōlá! Ka e kyēdo, kīne: ya ba chudo. Kīne: é, wa kā Bachōdo. Kīne: é, wa kedō.

Ka gē kedō, ka gē wīta Bachōdo, ká gē gēndō, kīne: wuo (wue), yá dālē yī kwōp kwōfe nate; kwāl a chāmē én, kwāl lāgo. Kīne: é, yī chama nō, nate? Kīne: wuo, kúché yán. Rīt e ko: gē, (yéde), kē chōl kī dok gá pyāro, kī dān! Ka e bēno, ka e chudo dok gá pyāro, kī dān; ka gē kōl kōle rīt, u tēre līne², ka gē rūmō.

It was at the time when the river was barred (shut up for fishing), and the people slept on the river bank, and the net was sunk down on the bottom of the river, and the fish came, and the net caught fish, and the people cooked and ate them. And when it grew morning, the fishermen came, and the people went fishing again, then a crocodile was speared, and it seized a man; the people became afraid, and ran away, but those among them who were brave, remained; they brought the man who had been bitten by the crocodile out on the river bank. Then they killed the crocodile, and went out of the river (taking the crocodile with them). The chiefs came, and asked, "What about the crocodile?" They answered, "It is killed." They asked again, "But where is it?" Answer, "It is still here." The chiefs said, "Skin it!" And it was

¹ "When the river was caught, and the people went".

² that the people might hear.

skinned. The chiefs said, "Cut it up! It is the property of the magistrate." So the meat was put into the house of the magistrate. All the people came; the crocodile was cooked by the chief, the crocodile of the magistrate. He called all the people, and invited the neighbouring chiefs too; they ate the crocodile. The people said, "Ah, this crocodile is good!" Some days later they again caught a crocodile, and it was eaten by the people.

But the district chief had heard about the matter. He called all the chiefs of his district together; they came, and he began, "You chiefs, I want to ask you something, it is the thing which you got from the river there." They asked, "What do you mean?" He replied, "I am asking for some animal you killed." They said, "We do not know!" He asked, "Why, has not a crocodile been eaten here in somebody's village?" They answered, "Yes, that is true, it has been eaten by the little children." He said, "Make amends for it!" But they refused, saying, "We will not do that." Then he said, "Well, we will go to Fashoda (to bring the matter before the king)." They said, "All right, let us go!" So they went, and arrived at Fashoda. There they told their case, saying (the district-chief speaks first), "My lord, I am in difficulty about some matter, the matter of a certain man, he has eaten a killed animal, an animal belonging to the magistrate." The king asked the accused one, "Why did you eat it, man?" He answered, "My lord, I did not know." The king said, "Why! go, and make amends! You are to give ten cows and a man." The chief brought what was asked, into the enclosure of the king, so that all people heard it, and learned to be careful.¹

34. How Fashoda became the Royal Residence.

Ka jāk riṭ Tugò, jāk a pàré, chwola Nyewājò. Ka wāt ka gē ní bēnò, gē bēn² ga wātè chót, ka gē ní gwòtò wiy pach kị chānò. Ka riṭ e kòbò kine: búh, gē rē ru wāt, a réi gèn gwòtò? Kine: tyere pān ɛni. A gēr pān ɛni, a Pachōdò; a dēge Tugò yejē, a kòbì Tugò kine: fān ɛni y chōk á pà rōn! A bāne ní rōn tēdò yejē. A rām é jàgò, a kòbì kine: ka wāda y rōn, a rōn.

King Tugò reigned, he reigned in his own village, which was called Nyewājò. And there were oxen, they used to come (to some place), they were oxen without horns, called chod, they used to dig the ground of that place with their heads every day. When the king saw that, he said, "My! why are the oxen always digging the ground?" He said, "They like this place." So a village was built there, it was Pachōdò. Tugò moved from his place into this new village. He said, "This village shall always remain the village of election (the village of the king)." Since that time the people elect the king in it. When the

¹ Crocodiles belong to the king ("to the authority, magistrate,") nobody is allowed to eat them without permission of the king or the district chief. Here the chiefs of the villages try to usurp the privilege of the district chief.

² From *bēdò* "to be".

king (Tugò) had finished his reign, he said, "My son shall be elected!" And he was elected.

35. A Law-suit about Dowry.

Ken ket jē bē pīdò, ka jē kēdò, ka jē pēka pen. Ka pān eni chôn, ka dān u¹ pēchò, kine: yā pīdò káché jám! Kine: káché jam kúché yán!² Kine: yi nūti kōpò? Kine: yi mēn an? Kine: yi wóu. Kēye ɣot kúché yán! Kine: kīpaŋo kuche yin? Kine: jal tōn amen? Kine: jal tōn nate. Kine: kwān jám! Ka jame kwān. A, nate, yi re a pēm? ɔk paŋe dyer? Ka jē keti bē gón. Ka jē kēdò, ka riŋ e ydt, ka gón gón kine: wuo, wò chūti ká náł àn. Kine: wu koma kwof aŋo? Wò koma kwofe ɔk. Ató, gōnūn! Kine: é, wuo, wó bí, cha wò pyéjé én kī kwofe ɔk, dē é kyét, cha ɔk kújé. A chónà jè, a chón jè, a kómà kwóp, a kwān jam, ka ɔk pēka káché gén. Ka jē yēyò, jòk dñ; dē chaka kēr yau. É, aré lóné gón. Kine: wa tōu ya tēr; dē ɔk kache gén kújà, dē nūti kōbì. Kén ént ànàn, a bān kyédá. Ka riŋ e lōkò chyè, kine: ɣó, kīnau, yi ba wéi jàl a kēr! yi re kēre ɔk tēr? Kwófi rach! kēt, chūdi kī dān! jal, ka yú³ mūch kī ɔk abich. Ka e mūjò kī dān, ka gò kálé, ka tyen pān eni chôn, kine: yá chūdi kī dān, ken eni anan. Dóch! A kédé, a tyen mogo, a chwoł tyen eni, a bēn, a tyére dān tērè gén. Ka gē yēi chyè, kine: dóch, wá bà wát. A ket gén, a kól ɔk, ka dān mēkè gén.

At a certain time the people went to ask for indemnities, they went to the village (where the debtor lived), and sat down. The people of the village assembled. When the man began to ask, "I want indemnities for certain goods," the debtor replied, "I do not know anything about goods (which I owe you)." The man asked, "Have you not been told?" He replied, "By whom?" The man said, "By your father." The debtor said again, "I do not know of anything concerning debts." The man said, "Why do you not know it?" Then it was asked, "Who is the judge?" The answer was, "That man is judge." He said, "Count the goods (which you claim from this man)." All the goods were enumerated. The judge said to the debtor, "Man, why do you deny? Is it not true what he said?" And the people went to bring the matter before the king. They found the king, and the matter was told. They said, "Our lord, we have come with this man." The king asked, "What a palaver do you have?" They answered, "We have a palaver about cattle." "Well," said the king, "tell me!" The accuser said, "Well, our lord, we came to ask him (the debtor) about the matter of the cattle; but he refused; he said, he did not know anything about cattle. So I assembled the people, and when the people were assembled, I talked to him, and enumerated the goods, and the cows (which I said he owed me) were found right; the people consented (to my statement), the old people. He refused again to acknowledge it." After

¹ *y* is here conditional: "when".

² "the place, i. e. the matter, of goods is not known by me".

³ < *yí yí* "you will".

that the king said (turning to the accused one), "Well, now you also tell your talk!" He said, "My father died while I was a little child; but the cows, I do not know anything about them. I was not told; that is the reason, therefore I refused to give them." Then the king gave his judgment thus, "Well, so it is, you are a man who refused (to give what is due); why did you refuse to give the people their cows? Your matter is bad. Go, and pay a girl as amends, and you (turning to the accuser), man, give him five cows!" The debtor gave the girl, he brought her to the village (of the accuser). When the people of the village had assembled, he (the accuser) said, "I have been indemnified with a girl; thus is the matter now." The people say, "All right." Then he goes to strain beer; and he calls the people. They come; he presents the girl to the people to be examined (whether it is a sufficient pay). And they consent, saying, "Very well, we are friends now."

They go away, the cows are brought, and the girl is recognised by them.

[A man has married somebody's daughter; after some time the girl, his wife, dies; now the father of the girl has to return part of the dowry which has been paid to him for his daughter. But in the meantime the father of the deceased wife has died too, and his eldest son has become his heir. The husband of the dead wife goes to this man, the brother of his dead wife, and wants his cattle back. But this man denies knowing anything about the matter, pretending his father did not tell him before his death. They therefore go before the king, who decides: the heir has to give his brother-in-law another girl instead of the deceased one; and in return the brother-in-law is to give the heir five five head of cattle, which is about half the usual price for a wife.]

V. HISTORICAL TRADITIONS.

36. Nyadwai.

Ná riŋ mēko, chwólá Nádwai, ní māyō rech. Ka rech mēko dyérè rén, jal mēko níng ba Ogam. A kōbì Ogam kine: kipaño? Kine: baŋe ná riŋ? Kine: ô¹ rón yí mēn? Wíjé duŋ! Kine: dōch yāu. A bēdē.

Nádwai a róné, Ogam ya Mānō. A líní kine: Nádwai rónó. A kōbì kine: búh! Ko: a pēl Ogam! A kōbì Nádwai kine: dwai Ogam! A dwái, a ǵǵé kǵ ǵǵk, a gēri pāre, a nōmí mán, ka pāre dōnō. Ka e nwolǵi nwol mágír. A chwólé, a náǵé kǵ nwolé bēn yí Nádwai, a paŋi pāre pén.

A certain prince called Nyadwai, was fishing. And he wanted a certain fish, the fish of Ogam (a fish which Ogam had caught). Ogam asked, "Why (should I give my fish to the prince)?" The people replied, "Is he not a prince?" Ogam said, "By whom will he ever be elected? He has such a big head!" The people replied, "Well, all right (do as you think best)." He refused.

But Nyadwai was elected king, while Ogam was at Manyō. There he heard the talk, "Nyadwai has been elected." When he heard it, he said to himself, "Dear me!" (But Nyadwai) said (to himself), "This cursed Ogam!" Some time later Nyadwai sent word, "Bring Ogam!" Ogam was brought; the king gave him cattle, built him a village, he married a woman, and his village became large; he got many children. But one day he was called by Nyadwai, Nyadwai killed him and all his children, and he destroyed his village.

37. Golit.

Ná riŋ Golit ka e bēnó, ka pēka wiy Pijō, ko: ya dwata yey nam. Ka jāne lāgo² e kyedō kine: nam yeje kōnō kǵ yá! Kine ya kyet. A mǵjǵ dān; a witi yaŋe pi, a kēdē, a pēka yey nam bē mǵnó kǵ ǵǵk. A mān wāde, a māǵé je bēn, a kēdē; a gǵi Lwāndēn, a māǵé gōn, a kōl deān pach bēnē, a kǵlǵ jān Nōk a chíbǵ gō ka, a gēre pāre Nējōk, ní kǵbō kǵ ǵǵ tēro.

The prince Golit came, and settled at the mouth of the river Pijō; he said (to the chief there), "I want to settle (on the island) in the middle of the river." But the chief who ruled there refused, saying, "I myself like the island in the river, I refuse!" Then the prince gave him a man (slave), and on that the chief sprinkled the boats with water (that is, gave them permission to go on the island). The prince went on the island, and settled down there to steal cows. He sent his son to capture people (and their cattle), he captured all the people

¹ instead of the usual *yí*.

² "the chief of the magistrate", i. e. the ruling chief.

there, and after that went to Lwangdeng, and captured this village, he brought all the cows into his village. After that he brought Dinkas of Ngok,¹ and settled them in the place (of the village Lw.), he built them the village of Nyejök; and those people too used to steal the cattle of the people.

38. Nyimo.

Nā riŋ Nīmo, ge kī nā riŋ mēko, ka ge nī chwol, ka ge nī ryēch,² ka loŋe wēl gēn, ka loŋe Nīmo nī káp, kape yi nā rān eni. Ka Nakwach e wērō, ka nī dōgo kēte.

Ka pāre kyer, á tādīr, Otudi, pa wāt Nakwachō. Ka e jāgo e dēch, dē ba war, ka dōge nī káp yi níwēn; a kōbī riŋ kīne: ɥ tīch adi? A tōŋe kī bān mánēnō, mēn gēne rē, kīfa ka bōkē; go³ nī kōn gō³ ēn.

The prince Nyimo was, together with another prince, invited to a meal. They had their clubs with them, and (in the course of the festival) the club of Nyimo was taken away from him by force, it was taken away by that other prince. When his father, king Nyakwach (who was also present at the festival) saw that, he was very angry,⁴ and he went home alone.

He built for his son a big village, Otudi, this was to be the village of the son of Nyakwach. And he (the son) reigned well, but he was a coward. His cattle used to be robbed by his brothers. The king said, "Ah, what is to be done?" He gave him a great number of slaves to protect him, on account of his fear. They were to help him.

39. Nyadoke.

A rōn Nāđókē, a jāgē, a kōbī kīne: ā, ya gēra fāra wōk! A gēre pār Pābō. Weya bēdd bute Dōn! A gēra pāre Dōn. A bēt gen kī Dōnō, a jāgē, a nī nāgi lyech, a nī chāmā yi Dōnō, a nī kwāchē yi Dōnō. Ka Dōn nī tōŋe lyech, a bēda rān (rān) Dōnō. Ka nī tōk kōt, ka Dōn nī tōŋe kī jamē, chamī kā wak, ka kōt nī mōkō. A nī kōnī būr, mēn chēk lyech, ka lyēne lūtō yēy būr, ka Dōnō nī yān, a chōga rān dōch.

Nyadoke was elected. While he was reigning, one day he said, "Well, I will build my village in the bush!" He built the village of Pōbō. Again he said, "Let me reside beside the Nubians!" He built a village in the Nubian country. He lived together with the Nubians, being their king. He used to kill elephants, the Nubians used to ask him for the elephants' meat, he gave it to them, and they ate it. So he was the king of the Nubians. — When the Nubians are without rain, they are accustomed to put on all their adornments, and go out into the

¹ *Nōk*, A Dinka-District south of the Sobat.

² "and they were called, and they were invited."

³ *go* relates to the slaves, it has therefore the

meaning of a plural.

⁴ because his son allowed his club to be taken away from him.

bush; then it begins to rain. — Nyadōke used to dig holes for catching elephants, and the elephants tumbled into the holes. Thus the Nubians were satisfied, he continued to be a good king.

40. King Dokot.

Riŋ Dókòt ká è m̄nò, m̄nò fòŋe Dòn, ka ðàl yì Dòn, Dòn nì rēnà mál wiy kit. Ka e ko: búh, de Dòn a ðál yán, y tìch èdì? Ẹ rei (rei) wá tìch! Ka tàŋ rēi, ka e ko: yey kit! Ka kit e yēch, ka ðogò kóné fén. A māgì Dòn, a kálì gòn, a ḡrì gò p̄rē, gò logò b̄nè; a ch̄gè n̄nè f̄ān eni gò Adòkòn.

A kálì m̄r, a n̄wān gò buwónò, ka buwónò m̄gè, kálì gòn, a logò b̄nè, a ḡrì pach, gòn Awarejwòk. Ka Chólò kòbò k̄nè: a r̄ānè n̄, a rich m̄n? A ko k̄nè: búh! K̄nè: Chól, b̄nè kwópt ànàn? A kwān m̄r, a l̄n gò nām, ka Chólò e wān k̄t yù m̄r k̄i b̄lè p̄rē.

Pay m̄kò chuólà On̄gò, ka Chól n̄i k̄tò k̄i j̄r, ka Chole n̄i chȳt̄t̄. Ka r̄ān e r̄n, Chól de chȳt̄t̄; a r̄n Akwòt. Ka Akwòt e m̄nò; ka l̄n chȳt̄t̄, ka e b̄nè, ka e ko: búh, wá ḡgò d̄? A b̄nè b̄l On̄gò, a chóné b̄nè Dókòt, a pyeje gin k̄nè: m̄r e l̄nè k̄n? A k̄b̄i jal m̄kò k̄nè: y tìch edì? K̄nè: y w̄d̄i nām! K̄nè: búh, Akwòt, d̄ b̄ ḡn? yì k̄y wānè k̄eje? A k̄b̄i k̄nè: yá bà wān! K̄nè: n̄! A keau ȳt̄, a keau ḡn. A k̄l ðòk, a mak ðeān On̄gò, a k̄l ðeān m̄kò, a m̄gè Wajwòk, a k̄l ðeān m̄kò, a māge yì Adòkòn, a k̄l ðeān m̄kò, a k̄t̄i t̄rò gat, a l̄m̄, a chwóp ðeān. A k̄t̄i Akwòt fén, a r̄n ẏa p̄i, ká é chuólò. Ka Chólò kòbò k̄nè: riŋ t̄k, ba bi k̄t̄e! Ka chan̄ wān mal, chan̄ e k̄chò, ka riŋ b̄nè, ka m̄r kálì k̄i ẏa p̄i. A k̄b̄i k̄nè: t̄n l̄n! A k̄t̄ l̄n, a m̄n̄ D̄injòl, a n̄gè, a m̄n̄ n̄wòle, ka ðòk e k̄l k̄i m̄n̄. A m̄n̄ Aḡr, a m̄n̄ Chai, a m̄k̄ p̄n̄ b̄nè, a k̄b̄i Chólò k̄nè: a r̄ānè n̄, a ch̄gò k̄p̄a l̄n? A ko: búh, kwópt̄, yina Chólò! A kwān m̄r, a l̄n gò nām.

King Dokot went out to conquer, he went conquering into the Nubian country. But he failed to defeat the Nubians, because they used to escape upon their mountain. He said, "Why, the Nubians are too much for me! What shall I do? Well (he says to his people), make a pot ring!"¹ And a pot ring was made. Then he said, "Carry the mountain away!" So the mountain was carried away and put on the ground upside down. In this way he conquered the Nubians, he brought them (into the Shilluk country), he built them a village, and they became his subjects.² He called the name of this village Adòkòng.

He brought the silver pot³ and swung it against (the army of) the strangers; thus he conquered the strangers, he brought them to his country, and they became his subjects; he built them a village, this is the village Awarejwòk.

But the Shilluks said, "What a king is this, that he is always conquering?"⁴

¹ a ring of grass, which is laid on the head for carrying water pots. The mountain was carried away like a water pot.

² This shows how Nubian colonies came into the Shilluk country.

³ This pot is said to be an old heirloom, it

was to be filled with "holy water" (*pi jwòk*), which was used for different religious rites. The possession of this pot was supposed to give fortune and victory.

⁴ The Shilluks were tired of waging war, or they were jealous of the victories of the king.

The king replied, "Why, ye Shilluks, is that your talk now?" He took the pot and thrust it (angrily) into the river. Thus the pot ("the way to the pot") was lost to the Shilluks in the front of the village of the king.

There was another village, called Ongogo; the Shilluks (of this village) fought with some foreign tribe, and were chased. Another king was elected, but again the Shilluks were chased. Then Akwot was elected, and Akwot went out to conquer (this tribe). But his army was defeated. When he came home, he exclaimed, "Why, what shall we do?" He came towards Ongogo, and the wives of Dokot, he asked them, "Where has the silver pot been thrown into the river?" Some man replied, "Why do you ask?" He said, "It is to be brought out from the river." The man exclaimed, "Oh dear, Akwot, is that true (is that what you are going to do)? Will you not miss the place where it lies?" The king said, "I shall not miss it." The man replied, "All right." They rowed boats, they rowed them towards the place where they were. Cows were brought, one cow was caught and given to the village of Ongogo, another cow was caught and given to Wajwok, another was given to Adokong.¹ Then another cow was brought, and the people went to the river, a prayer was spoken, the cow was speared (sacrificed), and Akwot went to the bottom of the river, he dived under the water; he stayed there a long time; the Shilluks said, "The king is away, he does not come back." The sun was rising, and when it began to sink, the king came from out of the water, he had brought the silver pot from the bottom of the river. He said, "Now raise an army!" The army was to defeat Dingjol (the Dinka country near Renk). They destroyed it, its children were captured, the cattle was taken away together with the women. He conquered Ager too, he conquered Chai (near Roseires), he defeated the whole country. When the Shilluks saw that, they said, "What king is that, that he is always continuing in warfare?" He replied, "Oh dear! is that now your talk, ye Shilluks?" He took the silver pot, and thrust it into the river.²

41. Nyakwach.

Riŋ Nákwach ka e jékò, ka wate Nádwai náǵé kipa atèr; ka níwèn wate mǵne Nádwai náǵé; ka e chwotò kine: wuna a yík níwòd, bi tǵrò! Ka tǵrò bǵnq, é kató tǵnǵ; ka e buǵǵo, ka chōga kal. Ka e chwotò kine: bi tǵrò! Ka tǵrò bia yig. Ka e ko: yǎ (yān) gól, á kǐdǐ? A chātu kǐnau? Kine: wǵ wǵrò! yi nǵka nǵ kǐ jǵ? Kine: ǵrǵ (ǵdǵ) a ba náǵé gǵn? Kine: ba nǵka kǐ atèr; gǵle ka chyǵta wa, a bāne náǵd gǵn. Kine: dǵkǐ mǵkǵ³ ú lōne gǵn kǐ jǵǵò, wa, wa nǵkè náǵd! Pǵte ǵn, a bāne náǵe gǵn? Kine: nǵ, é, dǵch! Wiy gól gǵn a fǵte fǵn. Kine: Nákwoche, a bāni chǵn kǐ jǵǵò. Wǵ tǵr an y chǵl yi mǵn? A dwǵk tǵrǵ.

¹ The cows were offered as sacrifices, one by the village Ongogo, and so on.

² From that time the silver pot is irreparably lost to the Shilluks.

³ "some to-morrow", that is, in future time.

A kōbī Nkwach kine: gér fén kī dōch. Ka namāza, wate níwá, chwól ga ná rí. A chwólé gē (gī) Bachōdō; a ket gen (gin), a yen kélé gin, a kwane kwi gin, mok ják gèn kī Bachōdō.

Ka jal mēko e kēdō kēte, ka bañe rí nī yàjè, ka kur nī kâlè, ka nī chōl. Ka nī chika kānō, ka nī chōl. A bū ko (kōr) ná rí, ka e ko: búh! u tich adi? ǀ dōch yau! A chika kānō kī kur, a māk dok yī rí, a kōl gē Bachōdō, ka pach e dōnō é tū lū.

Ka wāde nāl duon ka e kēdō, ka dok yódé yí tār, ka dok kójé. Ka rí e fēchō kine: dok grē a kōl? yik Nkwach. Kine: búh, u nāl a gwok edi? ǀ, kwofe rach. Dōch au, wei kēde gen.

A kōlé gen, a pzehe wiye kine: dok kōl gē kén? Kine: kōlá Bachōdō. Kine: ǀ! a chonī wāte, a kōpī gin kine: nan nāl eni! A ket jē, a chēte, ka e reño, ka nan an nī wāte re, gō nī kēlé kēlō; ka nī pādo, ka gō nī kōpé kine: rān! A bēn nāl duon, a kēle gon, a nāgé gōn. A bēna pach, a pyey gen kine: yā (yān) gōl, a kīdī? namāyo e tije wun edi? Kine: ē nēk! Kine: yī mén àn? Kine: yī nāl duon. Kine: búh! wāda a tōnūn? Ka e dwoqō, ka ká wot, ka e rījō; e fa chāmō kī gin cham, e ywōnō. A bēnī wok, a chonī gin, a kōbī kine: nāl, bang yin a nēk wāda? Yī u chōk, gólā nāgi tōn! Chwólā yín a rei nāl nemāyó, dē ē tōn! Ko: ǀ, chwólā yin nāl duon, a yeji dide kwop! ǀ, yī rach. A keti yī dok, a nī kochi gin, gin nī kōlō pān akyēlō, a gin nī kānē.

When King Nyakwach reigned, he killed the children of (his brother) Nyadwai, because he feared their enmity; and his brothers who had been born by the women of Nyadwai's village, he also killed. Then he called out, "You, who are my real brothers, you people come!" The people came carrying their spears. When Nyakwach saw that, he was afraid and remained within his enclosure. Again he called out, "Come, you people!" And the people came to him. He asked them, "My children, how is it that you are walking thus (armed)?" They replied, "We are angry, why do you kill people?" He answered, "Why should I not kill them? I killed them because of their enmity, (and do you not remember that) their family chased us away? Therefore I have killed them. If at a future time they should have come to power, surely we should have been killed. Is it not for this reason that I killed them?" The people replied, "Well, eh, all right, their family has perished." Again they said, "Nyakwach, you formerly refused to be elected as king.¹ By whom should we have been avenged (if not by you)?"

The people returned home. Nyakwach said, "Restore the town well; and my nephews, the children of my brothers, shall be called 'children of the king'." He called them (his nephews) to Fashoda.² They went, and he picked some from among them, and the rest he took to be chiefs of Fashoda.

A certain man (one of these nephews of the king) went one day and slept with

¹ This seems to point to the preceding story.

² The chief town of the Shilluk country, and residence of the king.

the wives of the king. He paid the fine for adultery. But again he did an evil thing, and had to pay a fine. At last the king got tired of this, and he said, "Why, what is that? eh, never mind!" When this man once more did mischief, the king had all the cattle of that (man's) village seized and brought to Fashoda; so the village was left without a single cow.

The eldest son of this man (of the evildoer) went and found the cattle (of his father) in a pasture.¹ He separated those belonging to his father from the rest and drove them home. When the king heard that the cattle were away, he asked, "Why have the cattle been taken away?" So said Nyakwach. (When he heard that this same man's son had taken them) he exclaimed, "Why, what shall we do with this boy? eh, his affair is very bad! Well, never mind, let him go with them."

When the boy came home with his cattle, his father asked him, "From where has the cattle been brought?" He answered, "I have brought it from Fashoda." The father said, "All right." He assembled his sons and told them, "Kill this boy!" The people went away, they chased him, he ran away. And the pursuers came close to him, they were just near enough to stab him, then the boy (stumbled and) fell down. They told him, "Run!" (They did not want to kill him). But his eldest brother stabbed him, and killed him. When they came home, the father asked them, "Children, how is it? How did you deal with your brother?" They said, "He is killed!" The father asked, "By whom?" They answered, "By his eldest brother." The father exclaimed, "Why, my son has been killed by you?" He rose up, went into his hut, and remained there. He did not eat any food, he wept. And he came out again and assembled his sons, saying to the eldest, "My son, is it not you who killed my son? Your descendants shall always be killed by the spear! I thought you would protect your brother, and you have killed him!" Again he said, "Oh, I thought, you, the eldest one, had a heart which was wise! no, you are wicked."

Then he went to the cattle, he separated them: some he brought to another village, and some he hid.

42. The False Prophets.

Wan a bēni rōr, ka gē chōn; rān akyzlo chwola Okwā, rān akyel chwola Dāk, rān akyel chwola Nīkānō. Ka gē bēnō, ka Chōlī nī kwāchō, chwola rīt; kī yī rīt Ku. Ka tēro chōnō, ka gē kēdō Bachōdō, ka rīt e ko: būh! ɥ rōr tich edī? Ka gē kēdō, ka bāne rīt kāpé, ka rīt wije mām, ka rīt e nānō; ka dōk kāpé, ka rīt chunē rēnō, ká è wējō kī mwol, ka atēgō gōdē yēdē, ka gyzlo bōdī bādē, ka otyerī kītē chine, ka tōn kwān, ka toch kwān, ká é kēdō, kēti yī gin. Ka jal a Dāk gōjé mach,

¹ where they had been brought by the king's people.

ka paŋi pen, e ʔ̄; ka jal a Okwā ka kēl, ka e ʔ̄; ka jal a kōbi Nikaŋo, ka e pāro, é tōnā yīnū; ká bāl gōch, ka t̄ro shōnō.

Ka wudo chōdo, ka byel e wānō, a māk Cholo yi kēch; a keŋi t̄ri pōŋe Nuar, a ŋeau t̄ro byele Nuar; ka Cholo ni pōtē yi Nuar key kēch, ka Cholo ko: kwē ywach yi kēch, ka m̄ko nārē nī lwōkī. A chyek byēl, a boŋi t̄ro t̄jē.

At a certain time the "kings" came, they used to dance (the dances of Nyikang); one "king" called himself Okwā, one called himself Dāk, and the third called himself Nyikang. And they came (into the villages of the Shilluks); the Shilluks used to pray to them, calling them "king", — it was in the time of king Ku —, and the people danced.¹ They (the "kings") went to Fashoda. The king said, "Why, what is the matter with these kings?" And they (the would-be kings) went, and took the wives of the king by force. The king was much perplexed, he was in great confusion. They stole cattle too. Then the king became very angry, he sang a war-song early in the morning, he tied his bead-necklaces round his neck, put his arm-rings on his arm, fastened bells about his wrist, he took a spear, he took a gun, and he went, he went towards them. And the man who called himself Dāk he shot with the gun, he fell upon the ground and died. And the man "Okwā" was speared, and he died; the man who was called Nyikang fled, he turned towards the bush. Then the drum was beaten, and the people danced (for joy).

(About this time) a north wind blew, and the dura was burned, the Shilluks were seized with hunger. The people went to the Nuer country, to buy dura of the Nuers. And the Shilluks were beaten by the Nuers, in the time of this strong famine. The Shilluks say, ("In this time) some were starved, and some gave away their children for dura." — But when the next dura-harvest was brought, the people were relieved.

[In the first part of this story it is related, how some impostors pretend to be the ancient kings, who have come into this world again; the people believe in them and pray to them, and the "false prophets" take advantage of this to rob the people, till their proceedings are brought to an end by the king.]

43. The Prince who refused to be King.

Ŋa rān duon, chuola Alékè, ka dwai yi y rōn, ka e ban, ka tōtē, a kēdē, a pāré pōŋe Dōn ki ŋiwēn. Ka gē nī rōdō (rōdō) kī gīn chām; nan nāl ʔ̄n nī kōpē tēmē pī. Ka na riŋ m̄ko nī kyedō kīne: wei b̄dē. Ka gē didō ki kwofe Dōn; a b̄ne pach, a ḡdē kī fāre, a chāgi fāre gōn a Pwot. A p̄ka pen. A kōbi: ē, yā kyēt kī jāgō, ba dwata yān. A rōn (rōn) wādé, a jāgō yāu. A ʔ̄mī leke lyeche, a ʔ̄mī

¹ Thus worshipping them.

gyelo. Ka riṭ e wērò, ka nḡk kâl gé gîr, ka ðòk chòl ga pyār anwèn, kí jè gá pyārò; riṭ kèch; a ðwòk chwak, a chíke chòl ké ðòk, kí jè, a kòbì riṭ kine: wei bēde, tūnd yè kēr.

The eldest son of a king whose name was Alēki, was brought to be elected king. But he refused, and when he was informed secretly that they were going to elect him by force, he went away and fled to the Nubian country, he with two of his brothers. And (during their flight, or in the Nubian country) they used to pound dura for food; the youngest of them was told (compelled) to bring water. (When they had gone) one prince (in the Shilluk country) said, "Let them stay there (in the Nubian country)." And they learned the Nubian language.

He came home again, and built himself a village, wích he called Pwot ("beaten"). He settled there, but he still continued saying, "No, I refuse to be chief; I don't want to." So his son was elected, and he reigned. He carved bracelets out of elephant-tusks.¹ When the king (at Fashoda) heard this, he became angry, and he sent an armed body to him, a great one. And he (the prince) had to make amends with fourteen cows and ten men; for the king was very much offended. Again an ambassador of the king was sent to the prince, asking for more cattle and men as compensation. Then the king said, "Now let him alone, the reason for his being so haughty as to cut ivory-bracelets was his wealth, and we have taken that from him."

44. The Cowardly King.

Jal mḡkò Akúnò Bākò, ka e bēnò, chama riṭ, e chyēk, ka Chòlò yēi, mèn an ka bēda riṭ anan; wa yēi kí gn. Ka jal mḡkò kyedò: á, fate riṭ! A rāp ānò? A chyeki nau, yá kyēt! Ka jal gni e bēnò, ka pḡka tūn yǎ, bē lepe gòn. Ká gò lépé, ka Akúnò Bākò bēnò, ka e buogo, ka e ren. Ka jal gni ko: yi renà kḡi? Ma yi kōba yin, che yina riṭ? yi chyete nò kḡte? Ka tḡrò ko: á, wa chén ènà yi ḡāpe nau? Ka Akúnò-Bākò e bēnò, ka tōna fān, ka ye yíyí. Tḡrò kudi yau. Goy tōm! Tḡrò kudi yau. Ka jāgò kōbò: gōne wunò! Ka wunò gón yan tḡnò. Ká é renò, ka Chòlò nḡtò: á, fate riṭ! Ka Chòlò ko: nek! Ka tōna yinò, a par.

A man whose name was Akūnyo Bāko, came and wanted to become king. He was a short man. The Shilluks consented, "This man shall be king now, we are satisfied with him." But one man refused, saying, "No, he is not a king! What kind of king is he, this short man? I protest!" This man came and sat down on the side of a road, to lie in wait for the new king. While he was lying in wait for him, Akūnyo Bāko came. When he saw the man, he was afraid and ran away. The man asked, "Why do you run away? Was it not you who said,

¹ Formerly only the king was authorized to wear ivory bracelets.

he wanted to become king? What is chasing you?" When the people heard this, they said, "Ah, shall that man (this cowardly king) bring evil upon us?" And Akunyo Bako came, he turned towards the village, and he behaved like one possessed by a spirit.¹ But the people remained silent. Then he said, "Beat the holy drum!" But the people remained silent. One of the chiefs said, "Loosen a rope!"² And a rope was loosened by a child. When he saw that, he ran away. And the Shilluks laughed, "Indeed, he is not a king!" The Shilluks said, "Kill him!" He ran towards the bush fleeing.

45. Queen Abudok.

Ken Dókòt ka feni e bèdò e bu ri; ka Cholo wiye mùm; ri bogon. Ka tēro bēno yi Abúðk, ka e ko: é wiye won a mum yi byie ri. A kōbi kine: kwāni ri! A kwāni, a rōni. A kēdo, en Abudok, a dwai tēro, a mājī, a wūdā, a pégí yete tēp; ka a tēme duḡi, a pégí, ka a tēp e chògò, e ba pañ. A kāl atēm tēp, a pégí, a pāni; a kēti Bachōdo, a wei gò feni. A kōbi kine: é, Cholo u nūni yi kwa ri. A bāne nēne kwa ri. A kōbi: é, kwa ri rē u lógó mūgò, ka nī gzdī kī būte pārt, fārt nī doyi dōyó, ka e nūno. U nēn bat kēno, u nēn pāl. A bāne nūwōlī a nēni. — Kwon Abúðk.

In the time of Dókòt the country was without a king. And the Shilluks did not know what to do, because there was no king. And the people came to (queen) Abudok, saying, "Alas, we are in confusion from not having a king!" She said, "Take this one (pointing to one of her younger brothers) for a king!" So he was taken, he was elected. Abudok went away. She brought seeds of the water-lily, spread them out in the sun, and ground them. She put them into a bag, the bag was very big, so that, when she put the seeds in, the bag remained unfilled. Then she brought a small bag, poured the seeds in, and it was filled. Now she went to Fashoda with the bag, and put it down there. She said, "Ah, the Shilluks will be decreased by the descendants of the king. In future time the descendants of the king will become many. She said again, "Eh, the descendants of the king will be like a sickness (to the Shilluks), if they build their village beside your (the Shilluks') village, your village will become very small, it will decrease. But they (the royal family) will become many, just as the branches of the calabash plant become many in the bush." Therefore the descendants of the king have become so many. — This is the story of Abudok.

[*Explanation given by the man who told this story:* "Abudok was a bad queen, and the Shilluks did not like her; they wanted a king. So Abudok presented to them one of her two younger brothers, whom she raised (educated), saying, "Take this one for your king." Abudok went away

¹ When the new king is elected, the spirit of Nyikang takes possession of him; this is manifested by a shaking of the body, singing, etc.

² loosen a rope to thrash him!

angrily, she collected certain seeds, dried and pounded them, and brought them to Fashoda as a symbol, to show the Shilluks how they would be surpassed in number and in power by the descendants of the royal family." This story again shows that the royal family is not originally Shilluk, but of foreign origin. — But perhaps it was simply because she was a woman that the Shilluks did not want her to rule them. In the list of kings given by Banholzer Abudok is omitted.]

VI. WAR STORIES.

46. War.

Ka wo wəlo, ka wo nəná kɛ yǒ, ka jē dwogo, ka wo wanə yǒ, ka wo yǒtè jal məkə, ga lyau, lyawe len, ka e ko: wu kəla kɛ? Wo kəla fǒte bwoñ. Kine: wun a ya kɛ? Kine: wa yá Penidwai. Kine: fān áñd? Wo ya pache Chén. Kine: yi Agōdō? Kine: áwó! Kine: dǒch! A kəl wón, a chip wən pach məkə, Duwāt, a kəl wón Agōdō, a yǒt jāgə, a nute yi wən kɛ dyəl, a lwək wón, a nəná kɛ Bukyən, a bēna duki, ka wo wanə kɛ bǝrò, a nute yá kɛ dyəl; a bɛt tǝdi yau.

A kewu len, a kɛt tǝrə, a kɛte len kɛ Aṭāpə, a nək Chólǝ yi bwoñ, a chyete tǝrə, a wǝt bwoñ Tūñə. Ka Gəkwach, jāgə é yǝmǝ. Ka chip fən yi bwoñ, kine: dǒch yau, wa fa wāt. A duk bwoñ, a tǝña kɛ bǝle Nelwāk, tǝña mùchǝ, a buti kɛ mùchǝ, a nǎgə, ka chyet nam, e gír.

A bēné, a pǝkə Óbān, a bǝdi yau, ka nɛke dwat adək, a kɛte, a lǝbǝ Tūñə, a nǎgə gǝn, a mǎgə gǝn, a dwǎgə, a tǝñg Tārə, a māgə Tārə, a bǝné, a tǝñ Kǝ-Bǝlǝ, a mǎgə jǝ, a giti Wū, a māgi Wū, a giti Nǝk, a mǎgi Nǝk, a dwogi Nǝk, a pǝki Winalwal.

A dǎgǝ fǒte Joñ, a jǝdǝ, a dwǎgə, a pǝkə wiy Pich, a tǝñg pach, a pǝka Tedigo, a yǝmǝ Dɛtɛm, a gwajɛ kɛ dǝk, kɛ jǝ. A kǝdǝ, a dǝgi Padɛan; a ɣǎbǝ Dinjǝl, ka Dinjǝl é yǝmǝ. A nǎgə gǝn, a mǎgə nwole gǝn, a kǝdǝ. A māgə Mwogmǝ, a dǝn pǝte Chǝl, é tǝgǝ yi rǎjǝ (rǎjǝ), dyel bogon, ɣɛan bogon, gǝñe bogon, byel bogin, pyen bogon, kwot bogon, wǝt (ɣot) bogon, lwak bogon; pɛn é dǝñd, é nǎdǝ yi rǎjǝ.

A rɛn riɛ, riɛ Akol, a kɛte len, len Gɛr, ka Lwak chɛte. A bɛn bwoñ, Alanṭārə, a ɣǎbǝ riɛ, a mǎgə gǝn, a kɛte jǝ Bǝl, a chǝgə kún àn, a dǝn riɛ Kū, é jǎgǝ, a bɛn Lir, ka gǝñe kǎlǝ, ka ɣɛan kǎlǝ, ka dyel kǎlǝ. A jāgə riɛ Kū kɛ janɛ dǝch; ka dǝk e nǝñǝ, ka gǝñǝ nǝñǝ, ka dyel nǝñǝ.

A lǝñe kwop yi bwoñ məkə, a bǝnə, yiga bwoñ mǎtǝk, yǝ bǝnǝ, yǝ kǝtǝ kɛ Alanṭār, ka Chǝlǝ nǝtǝ; kine: nǝñg áñd? yiga Túrúk, gɛ kɛ Nǝnǝlǝ,¹ ye Alanṭārə nǝkə nǎgǝ.

Yik bwoñ məkə kǎlǝ wak, yiga Bǎkádí;² ka Bakadi bǝnə, ka tǝña gat kɛ Tǝbǝt; a tǝñ gat, ka Chǝl rɛña pach.

Ka tǝrə dwogo, ka kwop lǝñ: Alanṭārə nǎgǝ! Kǎ bǝl gǝch, ka Chǝlǝ chǝnǝ bǝl; chunɛ mǝnə. A bǝn Turuk, a fǝka fən.

We were travelling, we slept on the road, and when the people (whom we had sent to look for the way) came back, we (found out that we) had lost our way. We found a man, a spy, a war-spy. He asked, "Where do you come from?" We answered, "We come from the country of the Shilluk people." He asked, "From which district (of the Shilluk-country) are you?" We replied, "From Penyidwai." He (asked), "From which village?" We (replied), "From

¹ that is, English.

² The Abyssinians.

the village Chen." He said, "Do you belong to Agōdo? We replied, "Yes, we do." He said, "All right." He took us and brought us to some other village, Duwat, then he brought us to Agōdo. He found out the chief, who (received us and) killed a goat for us, and then he accompanied us. We slept at Bukyeny. When the next day came, and it had become afternoon, he killed again a goat for me; the people (my companions and I) sat down.

A war signal was given. The people went, and there was a fight at Atāno, Shilluks were killed by the strangers, the Shilluks were chased throughout the country till the strangers came to Tonga. And the chief Gokwach surrendered; he was left alive by the strangers, they said, "All right, we are friends." The strangers turned back, and marched straight towards Nyelwāk. There they turned on an island (in the Nile), and while they were sleeping there, many of them were killed by the Shilluks, and many too were chased into the river, a great number.

After that they came and sat down at Obang; they remained quiet there for three months, then they went and attacked Tonga (again), some of the people they killed, and some they caught as slaves; they returned and marched towards Tāro; they captured Tāro and came marching towards Khor Filus, they caught people there; they came to Wū, they captured Wū, they arrived at Ngok and captured it; from Ngok they returned and sat down at Winyalwal.

They returned to the Dinka country, but there they had no success, and so went back, and sat down at the mouth of the river Pich. They turned to the next village, and then went (across the river) to Tedigo. The chief Detim surrendered, he paid tribute in cattle and men. From there the enemy turned back to Padeang. He cheated (the Dinka chief) Dingjol, and Dingjol surrendered. He was killed, together with his children. The enemies went away and captured Mwqmq. While they remained in the Shilluk country, the country suffered very much, there were no goats left, no cattle, no fowls, no dura, no clothes, no shields, no drums, no houses, no cow houses; the land was ruined to exhaustion.

In that time a king was elected, king Akol, he fought a war, the war of Ger, and the people of Lwak (with their king Akol) were chased. Then came the strangers, the Ansars,¹ they outwitted the king and caught him. They arrived at Bel, and remained there. The (Shilluk-) king Ku² continued reigning during this time. And the Lir-people³ came and brought fowls, and cattle, and goats. The king Ku² reigned well, so that the cows, and fowl, and goats became many.

About that time the fame of some other white people was heard of; they were coming, they were very strong white people, they came and fought the Ansars; when the Shilluks heard that, they laughed;⁴ and it was asked, "What is their name?" And they turned out to be the Turks and the English. It was said, "The Ansars will surely be killed now."

¹ the people the Dervishes.

² = Kur.

³ The Kordofan Nubas from Jebel Eliri.

⁴ for joy.

And again there came white people, from the interior, they were Abyssinians. The Abyssinians came, and marched towards the river, the Sobat; the Shilluks ran away to their villages.

And the people returned to their villages, because there was a rumour, "The Ansars have been killed." Then the drum was beaten, the Shilluks danced to the drum, they rejoiced. The Turks came and remained in the country.

47. Tribal War.

Kal akyel e bēno bia pāl, ka kal akyel e bēno, ka len kētō. Ka dān e kēl, ka dān nī fūdd, ka dān mēko nī chikī kēlō, bē (bēdō) jē gē gīr, ka len rēnō, ka jē nēk chyē, dān chōp. Len dēn, tyēn a mān bia bē tērō dān, ka gē tērō pach. Bū dān ma kētē ma nī bēdō wōk kī wār. Jē nī bia bē kēdō kī wār. Jē nī lācha wōt kī yey wōl.

One family comes and goes out into the bush, and another family comes, and they begin fighting. And a man is speared, and falls down; again another man is speared, (so they go on till on both sides the dead are) many. At last one army runs away: many people are killed, they are speared. Now the warriors scatter. The women come to carry the dead home. No one is left out in the bush during night-time.

(After a war) the people come to lie in wait during the night.¹ — The people are accustomed to urinate in the house, in a gourd.²

48. The War of Nyeker.

Jal mēko chwōlā Nēkēr, wāde Dor, tēk, tēk, ka e kēdō, ka tōnā Tōngorō bē mānō. Ka Tōngorō nāgē, ka gō māgē. Ka nōye yī Yōdīt, ka e lōnō kī len, ka mānā Dīnjōl, ka len chyēt yī Dīnjōl; ka len gūché nam, ka len nēk; ka bia pach, ka e yēwō.

Some man whose name was Nyekēr, the son of Dor, was very, very brave. He went and turned towards Tongoro (in the Dinka country) to capture. He destroyed Tongoro and seized it (its people and cattle). And he was imitated by Yodit, he too raised an army and marched against Dingjol, but his army was chased by Dingjol, he drove the army into the river, so that they died. Yodit went home and repented what he had done.

49. The War of Deng.

Jal mēko chwōlā Dēn, ka fārē ē kētō kī Duwāt; fa Ywēldīt. Ka lēn tīn, tīn Yōn, ka len e kētō, ka jē nēk ga pyārō. Ka Ojānō dwai, ka e tēddō, ka e ko: lēn a nī kētā mwōl, kī mwōl chēt. Ka e mōlō, ka e butō kē yō, ka jē kā wōk, ka kōme

¹ This is blood revenge; if one tribe has more dead than the other, it tries to kill some people of the hostile village.

² for fear of being killed when going out.

gên pâr, ka gē nēk, ka len kēta pach, ka e kēto, ka jē nēk ga pyār anwen. Ka Deng kwachō, kwachō len, ka tyek e bēnō, ka lōgō bān gōn, ka fān eni e chynō. Ka tyek chēte, ka gō nāgē; a kēkē, a tōna wok, fōte riē Jan.

There was a certain man with the name of Deng, his village fought with Duwat; the name of the village was Yweldit. The war began, it began at the village Yonj, the army fought, and ten men were killed. Then a Dinka man (a sorcerer) was brought, he made a charm, saying, "The war must be fought in the morning, early in the morning." So Deng arose early in the morning, and laid an ambush on the way; and when the people (the enemies) came out, he attacked them and killed (many of) them. The army of the enemy went back into the village, and when they came again, they killed fourteen men of Deng's. Then Deng begged, he begged for auxiliary troops; and an auxiliary army came. With them he went after the enemy, and the village (of Duwat) stopped fighting.

VII. TRADITIONS ON NĪKĀŃO.

50. Nyikang's Parents.

Oshyāñi ye Okwa, ye nōma nam kī mayi Nīkañ, Nīkae, na Ke. Ka jē nī kēta nam. Omya Nīkae fana nāñ, bēdō kī dāñ. Ka jē nī tugo kwomē, kīne: wāñō yau! A kē Dāk, a kwan na nāñ, a nāgē gōñ, a būlī, a yābī, a kōbī Dāk kīne: á búlà yāñ! Kīne: ē tēch yī edī? Kīne: a chāmá! Kīne: Nīkayō, kwārā a chām yī kwārī! Kīne: a chāmē rēñ? Kīne: yu kālā kēñ? Kīne: ū nāmō! Kīne: ē! yī lōñi yī rēñ kī chāmō, sha jē wōká nam. Ka dāñ mākē yī nāñ. A kōbī nāñ kīne: nam ba kēlī yīñ kēlī! Dē fa mādō fī! Kīne: dī dērē! ū ywōdā yīñ, yī búdā wōk yī kēlā kēlō. Yī fa nī nēnā wōk yī nī nwōla wōk. A fāt lēñ, a nī bēñ nāñ wōk, chē dōke kwāñō. Ka gē mākē nāñ. Ka chak māñ yī dāñ kī nāñ.

In ancient times Okwa (the father of Nyikang) married the (woman of the) river, the mother of Nyikang, Nyakae, the daughter of Ke. And the people used to go to the river. The brother of Nyakae was the crocodile, it lived with the men; and the people used to play on its back saying, "Our grandmother, eh!" One day Dak went, he took the children of the crocodile, he killed and roasted them. When the children were searched for, Dak said, "I have roasted them." Nyikayo (the brother of Nyakae) said, "How is that?" He replied, "I have eaten them." Then the mother of the crocodile said, "Nyakayo, my grandchildren have been eaten by your grandchildren." He replied, "Have they really been eaten by them?" He asked, "Where will you go now?" The woman replied, "I will remain in the river." Nyakayo said, "No, because you (and your children) will in your turn also be eaten by it (the crocodile), when the people (your children) come to wash." So the men now are caught by the crocodile. The crocodile said, "You (men) can never pass a river again, and you never will drink water from the river." Then Nyakayo (the man) said, "All right, if ever I find you (crocodile) lying outside the river, I shall surely stab you. You shall never sleep outside the river, you (shall only have sufficient time to) lay your eggs on the river bank." And a harpoon was made. During the time when the crocodile comes out of the river, the cows swim across the river; but (often) they are seized by the crocodile. This is the beginning of the enmity between man and the crocodile.

[Another Report on the Descent of Nyikang and on the origin of the Shilluk people, given in A. E. S. page 197:

In the beginning was Jo-uk (*jwōk*), the Great Creator, and he created

a great white cow, who came up out of the Nile and was called Deung Adok (*dean aduk*). The white cow gave birth to a man-child whom she nursed and named Kola (*Kqlq*); Kola begat Umak Ra or Omaro (*Omaro*), who begat Makwa or Wad Maul (*wat māl*), who begat Ukwa (*Okwa*). These people lived in a far-off country, nobody knows where.

Ukwa was one day sitting near the river when he saw two lovely maidens with long hair rise out of the river and play about in the shallows. He saw them many times after that, but they would have nothing to do with him and merely laughed at him. It should be mentioned that their lower extremities were like those of a crocodile.

One day Ukwa found them sitting on the banks, so he came up behind and seized them. Their screams brought their father, Ud Diljil, out of the river, to see what was the matter. Ud Diljil, whose right side was green in colour and in form like a crocodile, whilst his left side was that of a man, protested mildly, but allowed Ukwa to take away his daughters and wed them, merely giving vent to a series of incorrect prophecies regarding them.

Nik-Kieya (*Nyakae*), the elder sister, gave birth to two sons and three daughters, and Ung-wad, the younger, to one son only, named Ju, or Bworo. The eldest son of Nik-Kieya, was called Nyakang (*Nik-kang* or *Nyakam*, = *Nikān*) and inherited the pleasing crocodilian attributes of his mother and grandfather. Meanwhile Ukwa married a third wife, whose eldest child, a son, was named Duwat.

On Ukwa's death there was a furious quarrel between Nyakang and Duwat as to who should succeed Ukwa. It ended by Nyakang, with his sisters Ad Dui, Ari Umker, and Bun Yung, his brother Umoi and his half-brother Ju, acquiring wings and flying away to the south of the Sobat. Here they found the Shilluk country inhabited by wicked Arabs, so they drove them out and founded a most successful Kingdom. According to their genealogy this would have been about 1200 A. D., or later.

Nyakang had a creative power which he used greatly to the advantage of the Kingdom. In order to people the vast territory more quickly, he proceeded to create a people from the animal life he found in the forests and rivers. From crocodiles, hippopotami, and from wild beasts and cattle, he created men and women. When these had brought forth many children, the parent stock was removed by death, so that the children might not know of their origin.

The new creation and their offspring form the Shulla race or common people, in distinction from the direct descendants of Nyakang's family.

The latter continue to bear authority and fill the priestly function to this day. All outside the royal and priestly line are accounted Shullas.

Nik-Kieya still exists. She never died and never will. The western part of the Sobat and part of the White Nile is her favourite abode. She often appears, usually in the form of a crocodile, but at times in different forms and always in the river or on its banks. No sacrifices are ever offered to her. When she wishes, she takes what is required from among men and beasts; and when it is so, the people must not complain; indeed, it is an honour when Nik-Kieya is pleased to take her sacrifice of man or beast from a family.]

The Origin of the Shullas¹.

By Dr. T. Lambie, of Doleib Hill.

Nyikang, Duwad, Ju, Okil, Otin, and Moi were the sons of Okwa. Okwa was the son of Omara from heaven. Nyikang's mother was Nyikaya, Okwa's other wife was Ungwet. Nyikang and Duwad were twins, they lived far away to the south. Okwa was lost and his village was deserted, so the people asked, "Whom shall we elect king?" Part of the people said, "We will elect Nyikang," others said, "We will elect Duwad," so it came to pass there was war and the people were divided. Nyikang came and turned aside to the country of the Dim, and there he married the mother of Dak, and Dak was born. Dak was wicked and killed some people of the Dim, and the Dim said, "Booh! all the people are being killed!" So they agreed to kill him, saying, we will kill Dak. "Another man, called Obogi, kept silence there at the council when they spoke, and when the people asked him, "Did you not understand our talk?" he said, "Ah!" like a deaf and dumb person. And they struck him and said, "This fellow dit not hear." Then Obogi went to Nyikang and told him about the plot. Nyikang replied, "Ah! very well, we shall see." So the father came and brought a wooden figure and put it up. And his son Dak played on the tom (stringed instrument), and when he had finished playing, he took off his bracelet and put it on the image in his house, and the Dim people came to his house and speared the figure. And when they thought they had finished killing it, they said, "He is dead, good!" They went away, and all the people came and began to lament saying, "Dak is dead." They killed a dog, and when they had finished, Dak came, while the people were dancing his funeral dance. Dak came in and saw them. And Nyikang said, "We will separate from you, we go to look for corn." So they came and stopped here in the home of the Shullas.

¹ i. e. Shilluks.

51. The Early Wanderings of Nyikang and his People. His Fight with the Sun.

Ka b̄n j̄ káké duḡn, f̄on eni ba Kér̄u, f̄on a b̄ni Ník̄n; a d̄en ḡen, ge k̄i D̄uḡt. A k̄obi D̄uḡt k̄ine: Ník̄n, ȳi k̄eta k̄en? K̄ine: ya k̄eta k̄un an. A k̄obi: Ník̄n! K̄ine: t̄ide n̄d̄j̄. Ka Ník̄n e t̄id̄i n̄d̄j̄, ka d̄ékúḡi, k̄á ḡò t̄h̄ie Ník̄n. Ka Ník̄n u b̄n̄o, a pyechi Ník̄n k̄ine: á ḡt n̄o? A k̄ób̄é k̄ine: k̄ét, é n̄i k̄on f̄ari! A b̄n̄ Ník̄n, a p̄ka f̄ote T̄ur̄, f̄ote n̄tyá D̄ák.

Ka D̄ák n̄i b̄z̄o w̄iy bur̄, é t̄om̄o t̄om̄. A k̄obi n̄ȳi ḡen k̄ine: f̄en é t̄ar̄e ȳi D̄ák. A k̄et̄ n̄ȳi ḡen, a tyé̄k̄e t̄on̄. A t̄ot̄e D̄ák k̄ine: ȳi d̄uḡt̄a n̄ḡe ȳi n̄eyo. A k̄et̄ Ník̄n, a d̄wai ab̄b̄b̄, a ȳiḡe b̄b̄b̄, ka t̄ot̄e ch̄yene ḡon̄. A k̄et̄ D̄ák, a f̄k̄i k̄en eni, a t̄um̄i t̄om̄. A b̄n̄ n̄eyi ḡen, a k̄él̄i, en ab̄b̄b̄. D̄ák k̄eta kal. A b̄n̄ Ník̄n, a k̄ób̄é k̄ine: n̄ár̄a é n̄ḡò ȳi n̄ȳi ḡen. Ka n̄eyi ḡen e buḡḡ. A k̄obi k̄ine: é, r̄iy ḡ̄an ch̄an̄ an̄w̄en! A r̄ij̄i ch̄an̄ an̄w̄en, a ȳw̄ḡi.

D̄uk̄i k̄á t̄d̄d̄ b̄n̄d̄ b̄z̄ne, ḡé ḡr̄, ka D̄ák bl̄a w̄òk k̄i kal. Ka k̄eta ȳi m̄d̄o. Ka n̄eyi ḡen e r̄en̄d̄, ka ȳw̄ok é r̄um̄o.

Ka Ník̄n e ko: ya k̄ed̄o! Ka e b̄n̄o, ka k̄ala ȳi nam, nam m̄z̄ko, ch̄wól̄a Faloko. Ka j̄e p̄ka nam eni. K̄á d̄eān̄ é l̄bȳ, d̄e Ník̄n, k̄ifa w̄át̄e, w̄át̄e n̄i ch̄áká ch̄wól̄b̄d̄ ȳi Ník̄n; k̄á é k̄éd̄o, ka k̄et̄i f̄ot̄e ch̄an̄; ka ój̄ul̄ é k̄éd̄o, ka d̄eān̄ ȳw̄ód̄e, k̄él̄e d̄o (d̄ok) ch̄an̄. Ka e ko: ȳá ȳáf̄a d̄eān̄. Ka Ḡár̄o, w̄at̄ ch̄an̄, k̄á é k̄ób̄b̄ k̄ine: j̄ál, ȳi ȳáp̄a n̄o? K̄ine: ȳá ȳáp̄a d̄eān̄. K̄ine: á d̄e m̄en? K̄ine: d̄e Ník̄n. K̄ine: d̄e b̄z̄da k̄en? K̄ine: k̄al̄a f̄ote Ník̄n. K̄ine: é! paḡ! paḡe d̄e Ník̄n. A dúḡḡe, en̄ ój̄ul̄; a k̄óp̄e Ník̄n k̄ine: Ník̄n, d̄eān̄ a ȳót̄e w̄on̄; d̄e n̄al̄ m̄z̄ko, b̄ar̄ (b̄ar̄), p̄ere D̄ák, ch̄yene d̄á at̄ḡò. A k̄obi Ník̄n k̄ine: t̄in̄ l̄en̄, a ȳót̄ d̄ok! A k̄et̄ D̄ák, a m̄áḡi Ḡár̄o, a t̄h̄ȳe ḡon̄ f̄en̄; a n̄óle ch̄yene ḡon̄, a k̄ap̄ ȳiél̄ w̄òk; a ch̄yete l̄en̄. A b̄n̄ ch̄an̄, a ch̄yete l̄en̄ Ník̄n, a n̄ḡe ḡon̄; a b̄n̄ Ník̄n, a k̄wan̄ n̄èȳl̄l̄, à n̄w̄an̄i ch̄an̄; k̄á ch̄an̄ d̄ḡḡ m̄al̄. A k̄et̄ Ník̄n, a k̄w̄an̄i t̄ḡò, a p̄w̄ód̄e j̄e, a p̄ar̄o j̄e m̄al̄.

A b̄n̄ t̄d̄d̄, a b̄n̄ w̄iy nam, ka j̄e d̄uḡḡ, ka ge b̄n̄d̄, ka ge w̄an̄o m̄ané nam. Ka nam ȳd̄t̄, á t̄ik̄. A k̄obi Ník̄n k̄ine: ḡo k̄ala k̄en? A k̄obi k̄ine: á k̄ed̄i? A w̄an̄e ȳo. A p̄ar̄o Ob̄ḡò m̄al̄; a k̄obi k̄ine: Ník̄n, ȳá w̄um̄i ȳi ch̄am̄. Ch̄wól̄b̄i ȳan̄ t̄a t̄ik̄. A k̄obi k̄ine: Ník̄n, u d̄é k̄un̄, u k̄et̄i ȳi t̄ik̄, ka ȳi k̄ale b̄an̄ t̄ik̄. A ch̄wól̄b̄i t̄á t̄ik̄, a pyete t̄ik̄, a b̄n̄o p̄ach̄ ḡé k̄i t̄ik̄.

A p̄k̄é Ach̄yete-guok, a ȳd̄t̄ f̄en̄, e da buḡḡ, a dúḡk̄ t̄d̄d̄ l̄en̄, a p̄k̄et̄ w̄iy P̄ij̄o, a p̄on̄i D̄ák, a p̄on̄i w̄iy P̄al̄o. A k̄et̄i l̄en̄ pach̄. A ch̄yete l̄en̄, a k̄et̄ t̄d̄d̄.

A ḡér̄e Nel̄wal̄, a ḡér̄i P̄ép̄w̄ój̄o, a ḡér̄i Ad̄uél̄o, a ḡér̄i T̄éd̄ḡò P̄al̄o; a k̄et̄ t̄d̄o, a ḡér̄i Wau, Och̄or̄o, P̄en̄ikan̄ Ot̄eḡo, Akon̄w̄á, M̄or̄o, Órȳan̄; myere Ník̄n á t̄um̄. A k̄ed̄o, en̄a Ník̄n, a k̄obi: é, Ch̄ol̄o d̄on̄o.

A j̄áḡi D̄ák, a k̄ed̄e, a j̄áḡi Ód̄ák, a k̄éd̄e, a l̄at̄ ȳin̄d̄, a t̄ou. A m̄um̄ t̄d̄d̄, k̄ine; e ḡw̄ok ed̄i? A duḡk̄ Ník̄n, a k̄obi k̄ine: k̄al̄ d̄eān̄. m̄en̄ ȳik̄ ḡi tabate. A w̄um̄é, a

tōnī Duwat kī jāgò. A rúmí, a lōnī Bwóch kī jāgò; a tōnī Dókòt kī jāgò; a tōnī Tugò kī jāgò; a tōnī Okwón kī jāgò, a tōnī Kúdù kī jāgò; a tōnī Nkwachò kī jāgò.

In ancient times the people came to the country Kerau, this is the country into which Nyikang came. Here they separated, he and (his brother) Duwat. Duwat said, "Nyikang, where are you going?" He replied, "I am going to that place there." Again he said, "Nyikang, look behind!" And Nyikang turned round, and looked back, and he saw a stick for planting dura, which Duwat had thrown to him. When Nyikang came back to take it, he asked, "What is that?" Duwat replied, "Go, that is a thing with which to dig the ground of your village!" And Nyikang came, and sat down in the country of Turo. This is the country of his son Dak.

And Dak used to sit on the ashes of the village and to play the tom (a stringed instrument). But his uncles (the brothers of Nyikang) said, "The country is to be ruled by Dak alone? (being jealous of him). His uncles went to sharpen their spears. But it was told to Dak, "You are going to be killed by your uncles!" Then Nyikang went to fetch an ambach, he hewed it, and made for it hands (so that it looked like the statue of a man). Dak went and sat down in the same place again, and began playing his instrument. His uncles came and stabbed him — that is, the ambach statue; Dak went into his enclosure (unhurt). Nyikang came and said, "My son has been killed by his uncles." His uncles were afraid saying, "Let every man stay at home four days. When four days have passed, we may mourn him." The morning after four days were gone, all the people came (to mourn), there were a great many. Suddenly Dak came out from his enclosure and went to dance the mado dance. When his uncles saw this, they ran away, and the mourning was finished.

Nyikang said, "I will go!" And he came and went along a river, a certain river called Faloko. And the people settled on this river. Here the cow ran away, the cow of Nyikang, because of her calves, her calves used to be speared by Nyikang.¹ She went and came to the country of the sun. And Ojul ("the grey hawk") went to search for her; he found the cow among the cows of the sun. He said, "I am searching for a cow." Garo, the son of the sun, said, "Man, what do you search for?" He replied, "I search for a cow!" He asked, "What cow?" Ojul said, "The cow of Nyikang." Garo asked, "Where has it come from?" He answered, "From the country of Nyikang." Garo replied, "No, never! Here is no cow of Nyikang." He, Ojul, turned back and told Nyikang, "Nyikang, we have found the cow! among the cows of a certain man, he is awfully tall, just like Dak; on his hands he has silver bracelets." Nyikang said, "Raise an army, and find the cow!" Dak went and attacked Garo, he threw

¹ Whenever Nyikang came to a new place, he killed a calf.

him on the ground. He cut off his hands, pulled the bracelets off them, and chased the enemy's army; he came to the sun. But there the army of Nyikang was chased, and it was utterly destroyed. Then Nyikang himself came, he took an adze and aimed it towards the sun. He hit the sun, and it returned to the sky. Nyikang went and took the bracelet, with it he touched the dead of his army, and they returned to life.

The people came, they came to the head (source) of a river, there they arose and approached the junction of the river (in boats). They found the river full of sudd. Nyikang said, "Where does this come from? what shall we do?" Their way was barred. Then Obogo¹ arose saying, "Nyikang, I have finished eating. Spear me under the sudd!" He said again, "Nyikang, thus I shall part asunder the sudd, and if you come to any place where the sudd is, you just follow after it." So Obogo was stabbed under the sudd, and the sudd broke asunder, so they came to their place together with the sudd.

He settled (with his people) in Achyete-guok, but he found the country occupied by the white people, therefore the people returned to this side of the river. They settled at the head of the Pijo (i. e. *Sobat*), Dak passed on to Wij-Palo. The army went home (it scattered because the war was finished).

He, Nyikang, built the following villages: Nyelwal, Pepwojo, Adwelo, Tedigo, Palo. The people went on and built Wau, Oshoro, Penyikang Otego, Akuruwar, Moro, Oryang, these are the villages of Nyikang. Nyikang went saying, "Ah, there are still Shilluks left!"

Then Dak ruled, he went away;² (after him his son) Odak ruled, he went away² while hunting game. The people were perplexed, and they said, "What is that?" Nyikang returned saying, "Bring a cow, that we may make a bier." When that was finished, Duwat ruled after him; when he had finished, Bwoch ruled after him, after him Dokot ruled, then Tugo, then Okwon; then Kudit, then Nyakwacho. (For the complete list see page 135).

[A somewhat different report of this warfare is given by P. W. Hofmeyer in "Anthropos", 1910, V, page 332; it runs thus:

Nyikang heard of a country in which all ornaments and even the tools were made of silver. He made up his mind to go into this country with his sons and numerous armed people. The name of this country was wang garo i. e. the country where the sun sets and sleeps, and where the sun is so near that it may be seized with the fingers.

Nyikang arrived in the miraculous country; in truth, numerous cattle-herds were grazing here, and the young people were richly adorned with silver rings and silver sticks. Nyikang and Dag entered a hut, where a young woman was working. She was exceedingly beautiful; the Shilluk

¹ Obogo means "albino"; vide also page 157.

² i. e. he died.

heroes had never seen her equal. Dag asked the woman, whether she would like to marry him and go with him into his country. The woman was frightened, she sprang up, cursing the black fellows. But Dag replied, "Though we are black, and without silver ornaments, we shall show you that our arms are stronger than those of your men and that we may well venture to ask you for marriage." Thereupon the woman showed them the direction where her husband with his servants herded the cattle. Nyikang and Dag turned thither.

It was just growing dark and the herds were coming from the bush, the men with their costly silver ornaments following. Dag at once rose, went to meet them, and soon a great fighting was going on. The man who wore the heavy silver rings was defeated, and Dag stripped the ornaments off him.

In the heat of the fight and on account of the scorching sun all the Shilluks fell down. Nyikang ordered water to be brought, with which he sprinkled his fallen warriors, and they all came to life again. Even the sun he sprinkled that it might not burn so hot, and presently it ceased burning. Finally the Shilluks were victorious and drove away the cattle and men of the enemies. These people are the Quadshal (Kwa Jal).

When they had arrived in the Shilluk country, Dag once more proposed to the woman to marry her; but he was again rejected.

Nyikang offered the prisoners in his country cattle, but they declined. He offered them Shilluk women, but again they declined. So he gave them the privilege to seize and keep a number of Shilluk girls and to collect spears, sheep, and fat in the whole Shilluk country, as often as a new king would be elected. As this was a lasting privilege, they consented to accept it.]

52. Different Doings and Adventures of Nyikang.

Níkàno ní ká (kédò) tòn gat. Ka jē mōkò ní bēno, gé mdyò kī yei. Ka yei ní róna fén. Ka ní tēdi Nikañ, ka Nikañ dālí, ka e bēno, ka e ko kine: Dāk, ya dālí yī jē mōkò. Ka Dāk e kédò, ka Dāk dālí, ka Dāk e bēno, ka e ko: yá dāl yī jók éni. Ka Nikañ ko: é, nārā! ge di (ri) jē a ní wèi gēn? Kine: é, yei ní wāna fén! A dōgí Dāk, a bēn yī jók éni, gé mdyò kī yéi. A lók Dāk e ókòk, ka pēka yey nam. Ka jók éni e bēno, ka ge kála bāte Dāk; ka ge māk, ka ge kīfī fach.

Ka jók éni e bēdò kī fach. Ká wòt gēr yī Nikañ, ka ge kōbò kine: Nikañ, bēné wòti agak? Kine: wòte wa fa ní bēdò nāu. A kōbī Nikañ kine: é, de wòt ní gēr edí? Kine: wòte wa ní gēr kī dāp! A kyedí Nikañ kine: dāp bogon. Kine: é, dāp á gír kī yī bēné! A kōbī Nikañ kine: é, bogon. A kēde, chwola Ólóló. A kōbī kine: kál dāp! Ka Nikañ é bāndò. A kē jal éni, a kālī nāre, a chwābī lūbò, a kyeri

wot, a chyek lābo, ka tyele wot tūgé. A kōbo kine: chuniun! A māgi nāre, a gōchí gōn kí àtá, a tōwē. A kōbi Nikañ kine: búh! Kine: ẓ, Oloalo, kwofí rach! ere dāp a nāgt? Kine: rēdē? Kine: ẓ, ẓ chók á gí fāré ànèn: ka nì kyere wot Nikañ, dāp e nì tō kifa Ólólá. A bzt tēro, a kōbi Nikañ kine: é! Oloalo jēi ẓ chōgé tō yì wōn eni. Ka Oloalo kine: dādē (dē ere), ẓ nyén, ba tūmí.

A wēkē jame kwēr yi Nikañ, a nì kyere wot. Ka e ko kine: wot nì kyel kí aṙjō nītānō, nì chām a wār, nì lāna war, ẓ chāmō. Ka gōl ákyēlō gē kele bāne Nikañ, nì chama chwai; ka gōl ákyēlō chama rīnō, gōl ákyēl chama bāne. A rūmí, mōk àn a tūm.

Ka Nikañ nì ka wi kyē, ka jē mōkō nì yōt gē tādō, jal eni kì nemēn. Ka Nikañ bēnō, ka gē nì reña nam. Ka Nikañ nì dādē, ka Dāk dwai, ká é bānō; ka kwách. Ka Nikañ e kēdō, ka nāre wēkí Dāk, chōl key maye Dāk. A yēi Dāk, a kēdō, ka jōk eni yōdē. Ka gē reña nam, ka Dāk kēla nam kì yēi; ka gē gēnō wok, ka gē rīna nam, ka nān eni māgé, ka gō kiti yi yēi. Ka e bēnō, ka ómēn lúgá bānē. Ka gē bēdō kì pach. E nūwōlé kì wādē. A kwali rēi gēn, gē kì nemēn. A dōn wādē.

A kēt dōge nam. A kēt Nikañ bē chék, ka jal mōkō nì chōtí rēn kì nam; nīnē chwōla ga Ochwā. A kēdō, ena Nikañ, a kóné jōch, jōch Ochamdor, a yierí gōn, a kiti Odop, a kiti mōn ópūn, kiti dōk odop, a māgé, a bēna wok, a dāp. A bēn nemēn bānē. A bēda pach; a nì chāmō rōch, rōche Nikañ, a nì chām mōn adāf. A wēri Nikañ, a kōbi Nikañ kine: kyau kējō wiy Tor, jōk kùn chāmē kí jōp. A nì chāmí jōp. A kēt nemēn, a kōbi: tōtē yán kì rīnō! Ka e wēdō kì nemēn, ka gē nākō. Ka gē nūlī nam, ka gēlō, ka gō mōge nam, ka gē kēti nam.

Ka jōk mōkō nì ká bē māi, gē bia kì Olam, ka Nikañ nì dādē, ka Dāk e kēdō. Ka gē romō kì gin; ka gē māgé. Nikañ ko: wēki yan, ka Dāk é bānō, kine: bānā! Ka gē kālī Dāk, ka gē kēta fach, ka gē wēkí dōk dōnō; ka gē wēkí tōn alōdō, gō nì gútē dēan. Kāl dēan kì Bachōdō, gō nì lógō mō gēn.

Ka jōk mōkō bēda, ga kwar bwoñō, ka gē nì kēdō, ka nì na bān; ka gē nì wēkí gyēnō, tyēne a yōt péñ, ka nì kāl Nikañ kì Akuruwar; gē nì maki gyēnō, gō nì gach kì fēn kí yey dōk. Chōtē, mōk eni á tūm.

Jōk mōkō ba yīt, gē nì kēti gē yi nam, yi nam Abúdōk; gē nì chamí nūwōle par. Nam eni chwōlā Nēwēk. Ka Abúdōk e bēnō, ka e pēchō kine: wíné jō kún? Kine: wó bá yīt. Ka Abúdōk kudō. Ka gē chāmō kì rīnō; ka lwāñō nì pēka wiy rīnō, ka jōk eni e bānō; e nōñō. A kōbi Abúdōk kine: wu rē a bān wān? Kine: wó bēkē. Kine: yi nō? Yi lwāñō. Kine: wí cháká nūwōnō! Kine: wō fa nī chāmō gin kwōmē da lwāñō. A kiti gen pach yi Abúdōk. A kōbi Abúdōk kine: wí chók, wuna kwāre nūwōn! A bēdē, ena bān Abúdōk, a wēkí kál.

Nyikang used to go to the river-bank. And some people also used to come there, they were fishing in a boat, and suddenly the boat used to sink to the bottom. Nyikang saw it, but he did not know what to do (with these people),

therefore he went home, and said (to his son), "Dak, there are certain people, I do not know what to do with them." Dak went, but he too could not manage them. So Dak came home saying, "I do not know what to do with these people." But Nyikang said, "My, why did you let the people go?" He answered, "Well, the boat went down to the bottom!" Dak returned and found the people again fishing in a boat. Dak turned himself into an egret and sat down in the middle of the river. The people came and were driven to the side of Dak; so he caught them and brought them into a (his) village (settled them).

These people now lived in a village. And Nyikang was building a house. They asked, "Nyikang, are these your houses? Our houses (the houses of our father) are not thus." Nyikang replied, "Eh, how then are (your) houses built?" They replied, "Our houses are built with human beings." But Nyikang protested, saying: "I have no human beings (for that purpose)!" They replied, "Why, you have a lot of people here with you everywhere!" But Nyikang said, "No, there are none!" The man (the chief of these water-people) went; — his name was Oloalo. — (But he came again) saying: "Bring a man!" But Nyikang refused. The man went and brought his own son; then he mixed mud, he marked the place where the house was to be built, he prepared the mud and dug out the foundations of the house. He said, "Bring mud!" And it was brought. He said, "Stop now!" He seized his son and struck him with a club, until he died. When Nyikang saw this, he said, "Ah, Oloalo, you are doing a wicked thing! how can you kill that man!?" Oloalo replied, "Why?" Nyikang said, "Well, it now will remain a custom of your village, always when a house of Nyikang will be built, a man will die because of Oloalo." The people remained there. Nyikang said, "Ah, Oloalo, your people will always die in building this house!" Oloalo replied, "Never mind, they are many, they will not be used up."

Nyikang gave him certain goods belonging to himself, with which to build the house (of Nyikang). And he said, "The house shall be built with a black heifer, which shall be eaten in the night; during the night it shall be eaten." One family — they are followers of Nyikang — eat the broth, and one family eat the meat, one family eat the meat on the skin. It is finished; this report is at an end.

Nyikang used to go to the river junction (of Sobat and White Nile), there he used to find some people who were cooking, a man with his sister. When Nyikang came near, they ran away into the river. Nyikang did not know what to do, and he called Dak. But Dak refused. He begged him. Then Nyikang went, and gave his daughter to Dak, as an indemnity for the mother of Dak. Now Dak consented, he went and found the people. They ran into the river, but Dak also drove a boat into the river and he drove them out onto the bank. They attempted to escape into the river again, but he seized the girl; he put

her into his boat and came home. But her brother followed her, and they both remained in the village. (Dak married the girl), and she bore a son. After some time they stole away, the man and his sister. Her son was left in the village. [One day Nyikang went to fish with a hook. And a man (below the water) always used to break the fish-hook in the river, the name of this man was Oshwa. He, that is, Nyikang, now went to dig out the joch-plant, the joch of Ochamdor, he twisted it into a rope and tied the fish-hook to it, he fastened a piece of bread to the point of the hook, and so he caught the man in the river, he came out — it was a man! His sister came after him. They remained in the village, they used to eat calves, the calves of Nyikang, and they used to eat the corn which was cooked for making beer. At last Nyikang became angry, and said, "Row this man to the place of Witor, a place where he may eat buffaloes." (He was rowed thither, and) ate buffaloes. His sister also went there and she used to say, "Give me some meat!" He became angry with his sister, and they fought. And (while fighting) they rolled into the river, they tumbled down a steep slope, and so went into the river again.

Some people used to go fishing, to a place called Olam. Nyikang got into difficulties with them, and Dak went. He met them, and they were caught by him. Nyikang said, "Give them to me!" But Dak refused, saying, "They are my slaves." Dak took them along with him and brought them into his village. He gave them big cattle, and the spear Alodo with which to kill the cows. — When people bring cattle to Fashoda it is their (these people's) property.

There were some people, descendants of the white men; they became slaves. They used to give fowls. They were people found in the country before Nyikang was brought from Akuruwar. They used to catch hens, and to offer them to Nyikang as a tax, in the middle of Dok. — That is all, this report is finished.

Some people were fishermen, they used to go to the river, to the river of Abudok, they used to eat the calves of hippos. The name of this river was Nyewek. When Abudok came, he asked them, "From which place are you people?" They replied, "We are fishermen." Abudok was silent. And while they were eating meat, flies settled on the meat; but these people would not suffer it, they were proud. Abudok said, "Why do you refuse that meat?" They replied, "We are afraid." He asked, "Of what?" They answered, "Of the flies." He said, "You are proud, are you not?" They replied, "We do not eat anything on whose back there are flies." These people were taken home by Abudok. And Abudok said, "Ah, you will continue thus! You are the descendants of pride." They stayed there, they became adherents of Abudok, he gave them a settlement.

53. The Man who sacrificed Himself.

Ken a bɛn Níkān, a kɛtɪ Atulfi kɪ wate bānɛ, a ywoda nam ɛ ríqò yì tìk. Ka Níkān e jádò yǒ. Ka jal ma óbògò e fɛcho kine: Níkān, yí rɛ chún? Yì jatì kɪ yǒ? Ye ko: àwó, yá jatì yò. Ka e ko: kɛn ya rūmì kɪ cham, yá ɥ bí, ka ya chwòp kɛ tòn, ka rémá mólá nám, tìk ɥ chòt. Ka Níkān chwòbì jal ɛni, ka reme mola nam, ka tìk e chòdò. Ka Níkān yitì kɪ yò.¹

When Nyikang came, he went to the Khor Atulfi with his followers; he found the river was shut up by the sudd, so that Nyikang did not find a passage. And a certain man who was an albino,² asked thus, "Nyikang, why do you stop? Is it because you do not find a passage?" He replied, "Yes, I do not see a way where to pass." The man said, "When I have finished eating, I shall come, I will be killed with a spear, my blood will flow into the river, and the sudd will break away." And Nyikang speared the man, his blood flowed into the river, and the sudd broke away. Thus Nyikang found a passage.

54. Nyikang and the River-people.

A kɛta Níkān wak, a mání, a yòde yɛt, rina wòk yì lyɛk, a kòbì kine: jòk, wei kátá (kétá) yì yɛt wun! jòk ɛni ko: kɪpanò? Kine yau. A káté, che yɛt ní tóna pen, ka gò ní dɛdɛ yì Níkān. A bɛn, a mágé gin, a kàle gɛ pach, a lámé gin, a logo bānɛ, a wei gɛ tòn, gò ní lám ɛn. A loge tyen lám, a wei gɛ Níbòdò; ka ní bòtì Níkān. Chwòl gá kwar Wan, kwāre yɛt lyɛk.

Nyikang went into the bush capturing; he saw (at a distance on the river) a boat, he ran from the high grass to a place where the grass was burned, then he called, "People, let me get into your boat!" The people asked, "Why?" He replied, "Just let me go in." When he got into it, the boat went to the bottom (was about to sink, this being caused by the witchcraft of the people in the boat); but Nyikang pushed it up again; then he came and caught them. He brought them into a village; he taught them to pray; they became his slaves (his subjects); he gave them the spear and taught them to pray. So they became the people of prayer. He let them reside at Nyibodo; they keep the (religious) things belonging to Nyikang. They are called the descendants of Wang, the descendants of the boat of the grassless plain.

55. The Lost Cow.

Kwajul e kwayi dok, dok Níkān, ka ɛn akyɛl e wán, ka e kɛdò kal dɔ Dímò. Ka e bɛnɔ: ɛn agɔn? Kine: ɛn tɔk! Ka Níkān wɛrò, ka e ko: yap ɛn! Ka

¹ Vide 51.

e kedò kun de chan, ka ye kedò, ka ye kedò, ka mákì wun; a kedò, a wiñi fòtè Dìmq. Ka dean ywodè e wiñi fach, ka fèkì tá ryek; a fyechè: yì kàla kun á? Kàle fòtè Nìkan bɛ yafè dean. Ka dukì mól a kɛtì kale dɔk, ka de Nìkan, ka gò kòlè én. Ka e bɛn, wapo fòtè Chól. Ka dean kòlè kal dɔk. Ka fyech Nìkan kine: dean a kòlè yin? Ka e ko: dean á wapi fach. Chwoł ena Kwajul, bāne Nìkan.

Kwajul herded cattle, the cattle of Nyikang; and one cow disappeared, she went into the cattle-yard of Dìmq. When Kwajul came home, Nyikang asked, "Where is the cow?" He replied, "The cow is away." Nyikang became angry, he said, "Search for the cow!" So he went westwards ("to the place of the sun"), he walked and walked, till he had been on his way a year; he arrived in the country of Dìmq. There he found the cow, she had gone into the village, and was lying within the yard. They asked him, "Where do you come from?" He replied, "I come from the country of Nyikang, to search for a cow." The next morning he went into the cattle yard, and drove the cow of Nyikang away. And he came and approached the Shilluk country. He drove the cow into the cattle pen. Nyikang asked, "Have you brought the cow?" He replied, "The cow is here in the village." Therefore he was called Kwajul, the servant of Nyikang.¹

56. The Liar.

Ojulo bɛda ga māt, ka nì wɛla kɛn, ka nì bɛno, ka nì tɔdò; ka nì wɛla fòpɛ, ka nì bɛn, ka nì tɔdò. A kòbì Nìkan, a fyechi kine: Ojulo, yì re chòk kifa tɔdò? Ko: á, māt, tɔdì ya! bɛnɛ gín nì yónɛ yá. Ka Nìkan e nɛto, e ko: jal, yì ɲ chòk, yina twot. A chōgi anan, a tuòt, a ñeau tɔdò kɪ jach; a wǎkì gò én.

Ojulo was a friend (of Nyikang). When he went somewhere and came back, he used to tell all kinds of stories (lies) to Nyikang. Whenever he came to a country, he brought home a lot of stories. One day Nyikang asked, "Ojulo, why do you always lie so much?" Ojulo replied, "Ah, friend, let me lie! That is what makes me feel well." And Nyikang laughed, he said, "Man, you will always continue in this, you are a liar indeed!" And so he continued, he used to tell stories, he bought the story-telling with the shoulder of game, which he gave to Nyikang.²

57. Nyikang's Quarrel with Duwat.

Nìkàn wɛn Okwá, omɛn Duwat, fòtè Shólò fà Tùrò, yɛna kách ákyèl. Ká Nìkàn e wɛrò kɪ Duwat, Nìkàn wáde Dák, Duwat wáde Dìmq. Ka Dák e náko kɪ Dìmq kɪ bán rɔch Nìkàn, chama byel, byel Duwat; Dìmq fwòt rɔch. Nìkàn wɛrò kɪ Duwat. — Nìkàn e kedò, e ko: Duwat, dɛn! yá kɛdò! Ka Nìkàn e kedò,

¹ Compare with this story No. 51.

² By giving the shoulder of the game he had killed, he "bought" from Nyikang the privilege to tell lies. (This is meant as a joke).

é chato. Ka Duwat rena ban Niekani kine: Niekani, shùn! Niekani é ban. Kine: lùt! Niekano lùt. Ka táktáti lùni kine: Niekani, kwàn táktáti bɛ kwon jèi! Bɛn Niekani fote Shólò, fa (fach) Niekani ki wádɛ Dák ki Shal, wate aryau. — Wa (Wat) Niekani akyel ɛ yigi nan ni mai kí rech.

Nyikang, his father is Okwa, and his brother is Duwat. The country of the Shilluks was (at that time) Turo; there they lived in one place. And Nyikang became angry with Duwat: Nyikang had a son whose name was Dák, and the son of Duwat was Dimo. And Dak quarrelled with Dimo behind (or: on account of) the calves of Nyikang; they (the calves) ate the dura, the dura of Duwat, and Dimo beat the calves. Therefore Nyikang became angry with Duwat. Nyikang went away. He said, "Duwat, stay here! I go." And Nyikang went away walking. Duwat ran after Nyikang, saying: "Nyikang, stop!" But Nyikang refused. Again he called, "Look!" And Nyikang looked behind, and Duwat threw a digging stick towards him, saying: "Take this stick to bury your people with!"¹ Nyikang came into the Shilluk country, (and it became) the home of Nyikang and his son Dak and Shal; he had (these) two sons. — One son of Nyikang became a man who used to fish.

58. The Fish Ocholo.

Jal mɛko nini chwola Ocholo, bɛda wat ban Nikan. Ken lwoke Nikan nam, ka ni lógí rɛjo, ka ni dwaño kine: búh! Ka Nikan ní ndn, ka e bia pach, ka e tɛdɔ kí kák, ka wiɛ kíti kí apɛr, ka kɛta nam; ka e dwaño, kine: búh, ka ni kɛle Nikan, ka rɛjo, ka gɔ ni báje. Jal e bɛda jwɔk. Ní chika dwaño, ka gɔ ni báje. Ka Nikan e pidɔ, ka bia pach, ka jal eni yódi gɔ bɛn pach, dɛ twāro wéré dɔk.

Dukí ka Nikan dogi gat. Ka jal eni e lógi kɛte, e chika dwaño, kine: búh! Ka ni kɛle yi Nikan, ka bach, ka e gító bɔro, ka Nikan bia pach. Ka Dák chwɔle, ka e ko: Dáti, na ɔān, da rɛjo maduon kí yey nam kā; ya ɔálí ɔàlè, ka ni kɛlé en, ní ɔàlò. Dák e ko: ɛ, a rech ānɔ kí nam tɛn? Ko: ɛ, ɛ tɛte yin yau! Rɛjo ma chwakɛ duon chāro; ka ni kɛle en, ní bàjò bàjó, dɛ ya ɔalí en, na ɔān.

A kɛt Dák, ka gɛ ka (kɛt) nam; ka e dwañ, kine: búh! Ka e kɛlé en, ka e bájo; ka e bia pach, ka e ko: ya ɔálí en! Ka Nikan ko: ɛ, áwɛn, yi nùtí ɔálí en! Ka bɔl kák ɔáde, ka e kɛdɔ, ka e dwañ kine: búh! Ka e kɛle (o kɛle) wiɛ pí gòn, ka kák pɛte re. Ka jal eni dwoɔta mal, ka e ko: hɛ, Dáti, kwofi rach, yi ba wen. Ka kɛta pache gòn, e logɔ ban, a gɛre fáre, a chān nini Alɛnɔ, a gɛra tok dɔk.

A certain man whose name was Ocholo (that is "Shilluk") was a slave of Nyikang. When one day he accompanied Nyikang to the river, he became a fish and he lifted his head above the water, saying, "buh!"² Nyikang did not know what to do; he went home, made a fish-spear (a harpoon), and tied a fish-line

¹ Vide page 159.

² a much used exclamation of surprise.

to its end. He went to the river again, the fish lifted his head above the water, saying, "buh!" Then Nyikang stabbed the fish, but he missed him; — this man was a *jwok*.¹ He once more lifted his head out, and Nyikang tried to stab him, but again missed him. At last Nyikang was tired, and he went home. When he came home, he found this same man gathering cow dung.

The next day Nyikang returned to the river bank; this man also returned; he lifted up his head out of the water, crying, "buh!" Nyikang stabbed him, but he missed him, so he went on till the afternoon, then Nyikang went home. He called Dak, saying, "Dak, son of man, there is a big fish in the river, I have failed to catch it, I tried to stab it, but I failed." Dak replied, "Well, what fish can there be in that small river?" Nyikang said, "Well, you just go and see it, it is a fish with a very strong voice. I stabbed it, but I always missed it. I do not know what to do with it, son of man."

Dak went, he went to the river. The fish lifted up its head, saying, "Buh!" He stabbed it, but missed it. He came home, saying, "I do not know how to stab it!" But Nyikang replied, "Oh, my cousin, you have not yet tried properly." Dak made his spear handle straight, and went again. The fish lifted up its head, saying, "Buh!" In this moment Dak threw the spear at the place where the splashing of the water was, and the spear fell on the fish (hit it). Then the man (the fish) arose, and said, "Ah, Dak, your talk is bad, you are a cunning one!" He (the fish-man) went home, he became a subject (of Nyikang), he (Nyikang) built him a village, and called its name Alengo, he built it beside the brook Dok.

59. Nyikang and the Sorcerers.

Nikan ka e m̄n̄o, ka e k̄ēdo f̄ōte m̄zko, ka e ko: ẓ, wa k̄ōb̄i ādi? J̄e b̄ēd̄i ḡé ajw̄ok, ka Nikan a d̄ali, ka e ko: b̄uh, ɥ j̄ē t̄ich adi? Ko: ẓ! Ka e lōgo ȳōm̄o, ka Nikan lōgo d̄dīn̄o, ka pēn n̄ime, ka j̄ē ɛ̄ni b̄ēn̄o, ka ḡe m̄áḡé. Ka ḡe k̄ā̄t̄e pach, ka ḡe ḡē̄t̄e p̄ā ḡin (ḡen).

B̄r ga kwa w̄ōm̄ān, ḡr Twol̄ān. Ka w̄ēk̄é dēan, de nam, oḡéḡò.

When Nyikang was capturing (men), he went to a certain country, and he said, "Ah, what shall we say?" Because these people were witch-doctors, and Nyikang got into difficulties (trying to capture them). Again he said, "Why, what shall I do with these people? Ah, I have found out!" And he turned into a wind, and then he turned into a cloud-shadow, and covered the earth (so that it was dark and the wizards could not see anything); so he caught them. He brought them, and built them a village.

These are the descendants of the woman, they live at Twolang. Nyikang gave them a cow, a cow of the river, an ogego.

¹ *jwok* = "God".

60. A War against Turtles.

Riṭ m̄kō chwōlā Mōi, omyen Nīkañ. Ka e jékò; ka kēṭa bē māñō fōṭe jure m̄kō, chwōla Bzlo. Ka gō māñ, ka gō nāgí.

Ka pōṭe m̄kō chwōla Otōñ, ka Otōñ māñ. Ka e logō pūk. Ka fēñe gòlè. Cha ḡāñō pēkà pēñ, ko gō nī kájí; ka leñ nēkè pūk. A bēñō pach a dwai Dāk; a kōbī Dāk kīne: a gin āñò? Jal eni ko: leñ m̄kō, ya ḡálí én (rén), ḡe ná niemēi ḡāñ, leñ kēch, ḡāñ nī kájé kájò. Kéṭá gòn, e ko: e bēṭ āñò? Kīne: é, kúchē yán. A ko Dāk kīne: é, faṭe gin lweñ au? E ko: ñot aṭēñ! A tyēñ gēñ, a ṭṭḡi bēṭ, a tiñ leñ. Ka Dāk e ko: wa kēṭa mal! Ka kēṭa mal, ka tēro kōpe bēne bēne kīne: kōk pēñ! Ka tēro chāṭo kōka pēñ. Ka kwòkè Dāk, ka gō ṙàlè wòk, ka leñ é nēk, duōgō pach.

Ka chīka leñ m̄kō tiñō, tiñ fōṭe Bzlo, ka leñ e kēḡo, ka leñ kēṭo war ka o m̄dò bēne bēne; poñ eni e logō m̄dò. Ka nī ḡēme yī ḡāñ, ka ḡāñ nī ṭḡ. Ka Dāk chīkī leñ tiñō kēṭe, ka Dāk e kōbō kīne: kōde ṙéḡḡ! Ka ṙéḡi kōt, ka leñ fēka fēñ kī bute fāñ eni, ka e logō m̄dò kēṭe, ka e bēñō, ka Dāk e ko: chwōñ mach! Ka ṙéḡe chwōñ mach, ka om̄ido bēñō, ka nī gōcha mach yī Dāk. Ka ṙḡḡḡ m̄dò, ka leñ nēk yī Dāk, ka mak bēne.

A bēñ tēro pach, a kōbī Mōi, omya Nīkañ, a kōbī kīne: Dāḡí kwan lāu! A kwan lāu yī Dāk. Yina rāmé ñēñò; a nāji kwop bēñ, a jéké. A tiñe leñ, a māñi jur m̄kō, a māḡé gòn, a logō bāñé.

A gera wot é tōk, a kōbī Nīkañ kīne: Dāḡí, wot a gēr yī tōk, ḡe yī jēt kī kwārò. A kōbī kīne: ḡḡḡ (ḡe grē)? woda u gērè yan yau kī lāñò. A nī gērē kwāre lāñō.

A certain king called Moi, a brother of Nyikang, ruled the Shilluk country. He went out to conquer some people called Belo (near Chai = Roseires). He conquered the tribe, and destroyed it.

Again there was another country, a country called Oton, he went to conquer this too. But the people of Oton turned into turtles, they buried themselves in the ground. And when the people of Moi sat down, they bit them; thus the turtles were victorious. Moi went home, and called for Dak. Dak asked, "What is the matter?" Moi said, "I have been defeated, I do not know what to do with them, you son of the sister of man! It was a very hard war indeed, my men were awfully bitten in the rear." He asked, "How so?" Moi answered, "Eh, I do not know." Dak replied, "Ah, is not that a simple matter?" He said "Cut sticks!" He sharpened the sticks, he made them like fish spears. Then he raised an army. Dak said, "Let me go ahead!" He went ahead, and he told all the people in the army, "Prick the ground!" So all the people, while they were walking, pricked the ground; thus Dak had the whole ground pricked, and the turtles came out, and the enemy was defeated, and they returned home.

Again he raised an army, he raised it against the country of Belo. The army

went; it came to fighting during the night, the air was full of fireflies. It was the country of the fireflies. They fell upon the men, and the men died. When Dak fought against these people, he told his warriors, "Make grass torches!" They made grass torches; when the army came near the village and sat down there, the fireflies came; Dak said, "Light the torches!" They set fire to the torches, and when the fireflies came, Dak had the grass torches thrown at them; thus the enemy was destroyed by Dak, he caught them all.

When the people (the warriors) came home, Moi, the brother of Nyikang, said, "Dak, take the royal cloth (become our king)! You are a man of many thoughts, you know all matters!" Dak took the cloth, and he ruled.

He raised an army to wage war against a certain tribe, he destroyed them, and they became his slaves.

While Dak was absent, a house was built (by Nyikang and Moi); and when he returned, Nyikang told him, "Dak, we have been building a house (for you) during your absence, but there are not sufficient poles." Dak replied, "But what does that matter? I shall build my house with nabag poles." So it became a custom for the people to build with nabag poles.

61. Praising Nyikang.

Ka kwāye ka e chwou, ka tūn len tyek, ka e kēdō, ka e kētō. Ka len nāggé. A bēn tēro, a māge dōk, a kāl dōk, a gēr pen. A wumē gēro, a chip jō kūrō, mōk chip Mwomo, mōk chip Tūn.

Our grandfather,¹ he roared, and he surrounded the enemies on all sides, and he went, and fought. He killed the enemies; then the (Shilluk) people came, they caught the cattle (of the enemy), they brought the cattle. They built houses in the country; when they had finished building, he appointed watchmen (men who had to watch the boundaries of the Shilluk country against their enemies), some on the northern boundary at Mwomo, and some on the southern boundary at Tonga.

¹ i. e. Nyikang.

VIII. PRAYERS AND RELIGIOUS CEREMONIES.

62. A Prayer to God.

Mālá yín, yina jwók, de gò kwàchè yín kɪ wár. A kòr jè kɪdɪ chán bèn. Ka chātɪ kɪ kɛlé lúm, chātá ré, a nɛnɛ kɪ wɔt, nɛndá ré. Dé gò mālá yín kɪ gín cham a ní wékè jē, kɪ pik a ní māt, kɪ wèl a kòrè yín. Bùn an fódé wɔt, yina jwók; yina lók kwa Nikānɔ; fanɛ wún a chātɪ kɪ jwók; yina lók kwá, kɪ nāri Dák. A yigɛ ryak, ryak fa mɔ́jé yín? Nami à chúnɛ éná dɛàn, fā tɛ, rɛmɛ fa kɛtɛ yi; yina jwók, de gò ní lāmɛ mɛn? faɛ yín, yina jwók, kɪ ɛna yik Nikān, kɪ nāri Dák? Dé wèl fa mógɛ chɛ? Fanɛ yín ɔ tɪnɪ mál.

Chōtɪ, ká dɛan chwóp, ká wàl kwán, ka lɛn re nane a re da jwók, kɪ pí wete rɛ. Ka yít dɛàn nɔl, twoy tyɛlɔ, ka bàt yán nɔl, ka xál ànàndàn; fa bɛl yí jè. Ká chwàl mógɛpó, ka kɔn fɛt, mók jwók.

"I implore thee, thou God, I pray to thee during the night. How are all people kept by thee all days! And thou walkest in the midst of the (high) grass, I walk with thee; when I sleep in the house, I sleep with thee. To thee I pray for food, and thou givest it to the people; and water to drink; and the soul is kept (alive) by thee. There is no one above thee, thou God. Thou becamest the grandfather of Nyikango; it is thou (Nyikango) who walkest with God; thou becamest the grandfather (of man), and thy son Dak. If a famine comes, is it not given by thee? So as this cow stands here, is it not thus: if she dies, does her blood not go to thee? Thou God, to whom shall we pray, is it not to thee? Thou God, and thou who becamest Nyikango, and thy son Dak! But the soul (of man), is it not thine own? It is thou who liftest up (the sick)."

That is all; and the cow is speared; and the contents of her stomach are taken out, and are thrown on the body of the man who is sick ("is with God"); and water is poured on his body. And one ear of the cow is cut off, (it is cut into strips, these are tied together and the whole) is tied round the leg (of the sick one). And the right foreleg (of the cow) is cut off, and it is cooked at once; the people are not allowed to taste of it. They make a little broth out of it; that is poured on the ground: it is the thing (property) of God.¹

63. A Prayer for Rain and the Ceremonies connected with it.

Tyɛn a mán ní bɛnɔ, ka gɛ bɛn bɛn bɛn, kɛtá bɛ góp kɪ kúdjó, ka gɛ bɛnɔ, ka riɛ e wár, ka gɛ mwɔnɔ, ka gé gwɛdò kɪ bur kwāro, kɪ bur lɔjɔ, kɪ bur tar, kɪ chílɔ. Ka rúm gɛ gwɛt, ka gɛ chɛnɔ, ka byɛl e gút, ka dɛan kál, ka dɛan chwóp,

¹ This is said to be the only prayer to jwók. It is prayed on any occasion when a trial, as sickness, famine, war, falls on the people. The prayer is said by "old people", by the chief, or some other respected person of the village. The Shilluks were taught it by Nyikang.

ka tom kâl wôk, ka Chôlô (Chôlô) b̄nô b̄ne b̄ne, kâ t̄rô chônô, ka wēni kî wâr, ka t̄rô chônô, ka rîf a kwach:

Ya kwache kî mâtîrô, má kâla d̄oga. Pen e r̄ên jûr, Lén-dârô ch̄e d̄e w̄lô. Yá k̄éá yî m̄âyé b̄nda na N̄idwai, Akolô, nan N̄ikāng.

The women come, all of them go to scratch the ground for mud, then they come and besmear the temple of the "king", they prepare the mud, and make stripes on the temple with red ashes, and with black ashes, and with white ashes, and with soot. When they have finished this drawing, then they dance. After this dura is pounded, a cow is brought, the cow is speared; they bring out the little drum of Nyikango, and all the Shilluks come, and the people dance, and when the night comes, they continue dancing, and (while dancing) they pray to the "king":¹

"I beg for some little things (food), to put into my mouth. The earth has been spoiled by the people; Lenydaro² is travelling (on the earth). I go to our grandfather, the chief of the daughter of Nyidwai, to Akolo, the children of Nyikango."

64. A Religious Ceremony.

The people went, the tom (the small drum belonging to Nyikang) was beaten, they danced to the tom; and the people were beaten by the king;³ it was a very strong drum. When it was finished, the people put the drum on the ground; then they told stories about Nyikang. After that, the people went into the house of the women (or the slaves) (of the king). The spear of Nyikang was brought out, and the people bowed their heads. A sheep was brought, it was killed; the spear of Nyikang was washed with water; the people ran to the river bank. They beat the tom vigorously, then the people came back to dance. After that they scattered. The next day they beat the tom again, the people came again to dance, and after four days they dispersed.

65. How the Cattle is brought across the River.

When the chief of a village wants to talk about the cattle, he assembles the people, and addresses them, "Ye people, the grass is finished now, what shall we do concerning the cattle?" The people reply, "Ah, that is your business!" He says, "Well, bring the wizard!" The sorcerer comes, and a goat, a spear, and a hoe are given to him. And he says, "Milk the cows!" And the cows are milked, early in the morning. Then he says, "Loosen the cattle!" They take the ambach boats, and the cows come (are tied) behind the ambach boats. The sorcerer ties grass together, and he ties it a second time on the side of the river

¹ the "king" is Nyikang or any other ancient king, to whom the temple is dedicated.

² "the army of Daro", perhaps a mythical allusion.

³ that is, they turned into a state of trance, being possessed by the spirit of the deceased king.

bank. Then the milk is poured into the river, and a club is stuck into the ground in the river. The sorcerer goes into the river, and says, "Bring the cattle!" Now the ambach boats are thrown into the river, and the sorcerer lies down in the middle of the river. The cattle swim (behind the boats). The sorcerer sings a song of the crocodile; the crocodiles belong to his family (to the family, the clan of the sorcerer).

When they have arrived on the other side, an enclosure is erected, and the cows are tied to their pegs. Then another sorcerer is called, and he performs his witchery on account of thieves (to keep off thieves). The cattle are seized, a cow-house is built, and that is all, the people settle in this place, a place with grass.

66. Preparation for War.

Lén kén é chágí, ajwōgō ní de dwáí, ká dḡk gón, ka e bḡnḡ, ka dyek gwách, ka tḡn gwách, ka yai bḡnḡ, ká àkèt kèt. Ka tḡn mèn pén, ka tḡn akyel mèn pén; ka akèt twóchè ré. Ka yai e bḡnḡ, ka kela tḡ ákèt; akète ya mál, e twójo broól tḡn. Nànd māk yí akèt, ka ní chip wái, ka nāne a ní mak ní chip wái. Ka jē chāto kí dḡch. Ka tin, ka yai kófí: fḡke fén. Ka onwók kwán, ka táyè fén, ka yeje kák, ka wiye nól, ka wái kál wók, ka ní lén kele jè. Ka wich onwók ka kwán yí ajwḡgḡ, ka ní lén fḡn eni kí ním yāi. U' yík wiche onwók u nḡnḡ kundo fḡn eni, ka yé kine: fḡn eni de chyètḡ, kwof ajwḡgḡ. U' yík wiche onwók u nḡnḡ kun adi lén, ye kine: lén rach! Ka ajwḡgḡ e tḡdḡ kḡtḡ, ka yech kál, ka kót, ka mḡkḡ chiki kótḡ, ka ajwḡgḡ kḡdḡ, ka onwḡn mḡkḡ kál, ka nḡk, ka wiye chiki (chḡki) wètḡ, ká lḡt yí ajwḡn eni, ka e ko: dḡch! Dwai tḡrḡ bḡnḡ! Ka tḡrḡ bḡnḡ. Ka wái kwáné, ka gḡ lḡné ré tḡrḡ. Ka e kḡdḡ. Ka wich onyḡwók ka u kwóní fén. Ka pi tḡn, ká gḡ lḡné ré tḡrḡ.

When a hostile army comes near, the sorcerer is sent for, and cows are loosened (are given to him), and when he comes, goats and spears are collected (and given him). Then the people come; a rope is made, and a spear is stuck into the ground; the rope is fastened to its top; now the people come, and pass below the rope. The rope is above, it is tied to the point of the spear. The man who is touched by the rope (in passing below it), is placed separately. (All these do not go into the war, because they would be killed). Thus the people walk (below the rope) a long time, till all have passed. Presently the sorcerer says to the people, "Sit down!" A he-goat is brought, and is thrown on the ground. It is cut up, and its head is cut off; the contents of its stomach are taken out, and are thrown among the people; the head of the he-goat is taken by the sorcerer, and thrown towards the hostile country, in the face of the assembled people. If the head of the he-goat points in the direction of the country of the

enemy, it is said: "The country (of the enemy) will be defeated;" that is the talk of the sorcerer. But if the head of the he-goat points towards their own army, they say, "It is a bad war!" In this case the sorcerer makes his witchery once more, grass is brought, and is tied on a rope, and after that it is tied again; then the sorcerer goes to bring another he-goat, it is killed, and its head is again thrown, and when the sorcerer sees (that it is in the right direction now), he says, "All right! Let all the people come!" The people come, the contents of the stomach are taken, and are thrown on the bodies of the people. Then the sorcerer goes. The head of the he-goat is buried in the ground; and water is put on the fire, and sprinkled on the people.

Now the army goes to fight. And people are killed, the army is defeated. The people come and bury their dead. Then they remain (in arms). Another sorcerer is sent for; cattle are given to him. And he works (his witchery), he is a most powerful sorcerer. When he has finished his doings, the army goes to fight again. Now they defeat the enemies and kill many people; after that they come and return home; they are satisfied. The people go to the king, a royal ambassador is called (and sent to the chief of the enemies), the people make amends for the men they have killed, they pay twenty cows; they go to loosen them, then they return home, and sit down.¹

¹ After a war (among different Shilluk tribes) each army makes amends to the hostile tribe for the people that have been killed; these amends consist in a number of cattle.

IX. STORIES ABOUT SORCERERS.

67. The Cruel King.

Ka riŋ m̄kq Nwo-Bābō, ka e jāgō, k̄ch, e nāgō jē, nian a qachō ká gò nāgē. Ka e ko: gēr wot! Ka ɾot (wot) gēr. Ka ɾot dōgē m̄l, ka riŋ e k̄ta wot k̄ nian a qachō mājūr. Ka rān gni ko: tuk dō wot! Ka Chólò bānò. Ka n̄i wurō: Chól a bān! Ka e k̄.

Ka riŋ m̄kq rōn, chwola Nāfō, k̄ch. Ka jāk dwai; ka e f̄chō kine: ere (ɾédé) ówá á n̄gí? Jāgō ko: ē, k̄chē wōn! Ka jāk n̄gē.

A certain king called Ngwo-Babo, reigned; he was very, very cruel; he killed people, even women he killed. One day he said, "Build a house!" And a house was built. When the door of the house was plastered (when it was finished), he went into it together with a young girl. (Then the door was walled up).¹ The king said, "Open the door!" But the Shilluks refused. The king began to sing, but the Shilluks refused; so he died.

And another king was elected, whose name was Nyato, he was very cruel. He caused all the chiefs to come, and asked them, "Why did you kill my cousin?" They replied, "Ah, we do not know." He killed all the chiefs.

68. King Nyadwai trying the Sorcerers.

Rōn Nādwai, e jagi; a kwōn̄i fēn, a kiŋi yēn fēn, a k̄l̄i n̄r, a t̄l̄l̄. A chóní ájwòk, ájwōgō b̄nē, a pyechi gin, kine: wate j̄k, yá d̄alē yī ginē wū (rū) fēn. Ka ájwōgō m̄kq n̄i b̄nō, ka n̄i l̄n̄o, ko: gwátá pach. Nādwai ko: p̄k p̄n! Ka m̄n n̄i b̄nō, ka n̄i l̄n̄o, ka n̄i ko: gwátá pach. A b̄n jal Ájwōgō, a b̄n jal Ádōkōn, ka riŋ ko: à! A b̄n jal N̄ín̄r̄, a kōb̄i kine: ē, k̄l̄ pi! Ka pi k̄l̄; ka e l̄gō, l̄ḡi chinē k̄ pi, ka byēl kwōn̄é, ká è niāmò. Nādwai ko: n̄gē ájwòk! Ku gē n̄k.

Then Nyadwai was elected, and he reigned. One day he had a hole dug into the ground, he ordered wood to be put into it, and to set it on fire (and to cover the whole with earth). Then he ordered beans to be brought and to be cooked. He assembled all the witch doctors, and asked them, "You children of chiefs, I do not know what this humming in the earth is!" (meaning the noise caused by the boiling of the beans). One of the witch doctors came, he listened and then said, "That is something bewitching (or cursing) the village." Nyadwai replied, "Sit down there!" Another came listening; he too said, "It is something bewitching the village." Then came the man (the doctor) of Ajwogo, after him

¹ In this way the Shilluk kings are buried. The king wanted to try his people, whether they were faithful to him.

the man of Adokong,¹ and the king said, "Ah!" Then came the man of Ningaro, he said: "Well, bring water!" And water was brought. He washed himself, he washed his hands (as a preparation for eating food); then he took the beans out and ate them. Nyadwai said, "Kill all the other witch-doctors!"² And they were killed.

In the time of the reigning of king Yo, some Dinka man whose name was Lengyang, came into the Shilluk country, and lived there. He was a sorcerer. Towards the end of his reigning Yo ordered the sorcerer to be brought, and he killed him (on account of his sorcery). On that a war arose with the Dinkas, and they fought at Tonga; Tonga was destroyed. Then the king said, "The whole army shall go!" And the Dinkas ran away.

69. The Vision of the Sorcerer.

There was a certain man whose name was Wet Kwa Oket, he was also called Agweratyep, a very strong man; he was a sorcerer. One day he had a vision, and he said, "The white people come!" And the white people came, the country was destroyed by them. And he died, and was mourned; but before he died, he said, "Ah, the chieftainship shall be taken over by Ajalong after my death. But the man who kills me by his witchcraft, he too shall die after me." And he was mourned, and his steer fell under the dom palm.³ And the man who had bewitched him, was struck by lightning, and died; for he had been cursed by the sorcerer. And all the people believed in him, saying, "Agweratyep is a strong man indeed!" The medicine men were afraid, and so the village lived in a peaceful condition.²

70. Agok.

Jwok chwola Agok, mānī tōn jal yaɣ. Jal mēkō bēda ajwōgō, ka deaŋ ywōbō, ka deaŋ ye tayı fēn. Ka jē reŋa kal, ka jē ko: ē, Agōk, deaŋ a tōu. Kīne: e neke yi nō? Kīne: kūjā. Chōn jē! Ka jē chōn; ka e ko: natē, faɣe yin a ywōp deaŋ? Kīne: yan! Kīne: kīpaŋō? Kīne: yā pānī yīn! Kīne: hē, yi ba pyēlō, wat tyau, nīnī lōch! yi re chōk yī yōbō kī dō tēro? Yā faŋe yīn au, mā kēch. Kīne, ē, de wā tūm! Kēt, chōl! A chōlī kī dōk adēk.

Ka jal eni e kēdō, ka bē gōte yi pwoḍō. Ka jal eni tūk yi Agok, kīne: natē, kēt jal yaɣ chīnē! Kā è bēdō, chwola gōn a lāk. Ka mwōl ka e kēdō, ka gin eni ywoode yi fwoḍō. Gō gōl fēn, ka bia pach. Ka e kōbō kīne: giche mēkō e gōl yi fwoḍō yi jal yaɣ. E ko: dāpōndō pyējī yān? Yi cha kōpō kōpō kīne: kēt, jal yaɣ a yip pwoḍō! Kīne: kēt! Kīne: yi re bān? Kīne: chwola ga lāke yau! Kīne: ā, chōn tērō! A chōn tērō, a pēché kīne: jal yāt, yin neka nō jē? A tyek

¹ They did not know the cause either, except the last, who found out the cause of the humming.

² The "medicine men" are the "bad sorcerers", who try to kill people by their witchery. They are called here "jo yeg" "men of medicine", as opposed to the *ajwōgō*, who is supposed to work for good.

³ vide Introduction.

There was a jwok¹ who was called Agok; he was manifested by a certain wizard. A certain man was a wizard. He bewitched cows, so that the cows fell down. And the people ran to the house (of Agok) saying, "Ah, Agok, a cow has died." He asked, "By whom has it been killed?" The man said, "I do not know." Agok ordered, "Assemble the people." And the people assembled. Agok asked (the wizard), "Man, is it not you who bewitch the cattle?" The wizard answered, "Yes, it is I." Agok asked, "Why?" The wizard replied, "Because I want to try you (whether you are able to find out who did it)." Agok said, "Ha, you are a cursed one! You cursed black-eyed one! Why are you always bewitching the cattle of the people?" He answered, "Only to try you whether you really are strong." Agok said, "Well, we have met. Now go and make amends!" He made amends with three cows.

Then the man went away and planted (a charm) in a field. The proprietor of the field was (while sleeping) wakened by Agok² with the words, "Man, go, there is a wizard in your field." But the man did not go, he thought he was dreaming. The next morning, when he went to the field, he found the charm which the wizard had put into the earth. He came home saying, "Something has been planted into my field by a wizard." Agok said to him, "Why do you ask me about this matter? I have told you already saying, 'Go, the wizard has planted a charm into your field. Therefore go!' Why did you refuse?" He replied, "I thought I was only dreaming." Agok gave order, "Assemble the people!" When all the people were assembled, Agok asked, "You wizard, why have you (tried to) kill people? you are going to kill the whole village" („you surround the village with killing"). He answered, "It is not I." But Agok replied, "You cursed one, I will surely kill you!" And he killed him. When the witch doctors saw that, they all repented, and they were much afraid. Then the people scattered.

And Agok was called king by the people. The people listened to his words (were obedient to him). They used to say, "If any man becomes sick, he goes to Agok, that he may be helped." He gives him (that is, the one who wants help gives to Agok) cattle, two cows, one cow is speared (sacrificed), and one he keeps alive, it becomes the cow of jwok.

¹ "god".

² It is not meant that Agok went to wake him, but he wakened him in a vision.

X. CREATION.

71. The Creation of Men.

Dean fanɛ wàñɛ,¹ a nwólà kɛ̀nò. Wiye fanɛ jwɔk. Wá nwɔle jwɔk gen áryàù, mɛ̀n à lɔ̀jò, mār yì máyɛ, mɛ̀n à tàr, o chét. Kɛ̀n bɛ̀n jwɔk, e nɔ̀tɛ̀ mɛ̀n à tàr, mɛ̀n a lɔ̀jò, nì kàn. A kōbì jwɔk kine: é̀rɛ̀ kánt? Kine: bó̀gòn!² A kōbì jwɔk kine: é̀! wólé yin ká kàne yau! Yan mārà mɛ̀n à tàr, tyɛ̀n à lɔ̀jò, ɥ jákè mɛ̀n à tàr. A kálì wɔk, gna mɛ̀n à lɔ̀jò. A kōbì jwɔk: é̀rɛ̀ (rédè) kálì? Kine: é̀, cháká ká ká le yau. A wèkè wanɔ̀ bwónò, a wèkè twoch bwónò, a wèkè gǒjì, a wèkè jam bɛ̀n, a mārɛ̀ yì jwɔk. A ják tyɛ̀n a lɔ̀jò yì obwón anan.

The cow is our grandmother, she bore a gourd. Our father is God. We were two of us born by God, (a black one and a white one). The black one was beloved by his mother; but the white one was hated. When God came, she showed him the white one, but the black one she hid. God asked, "Why do you hide him?" She said, "For nothing." Then God said, "Well, do but hide him, I like the white one." The black people shall be ruled by the white people. On that she brought the black one out too. God asked, "Why do you bring him out?" She said: "Oh, I just brought him out (without any special reason)."

To the white one were given the book, and the gun, and the sword, and all kinds of goods, he is loved by God. So now the black people are governed by the white.³

71 a. On Totemism.

Wudɔ̀ kɛ̀ àgàk kɛ̀ Dɛ̀n kák kɛ̀ yey kɛ̀nò, gɛ̀n a chwèk. Ka Dɛ̀n bia pach, ka wudɔ̀ kɛ̀ta fāl, ka agak e fārò, ka a nwólè wón yì Dɛ̀n. A bɛ̀n Akwɔ̀e kɛ̀ rei Dìwòt, a bɛ̀ne fòtɛ̀ Chɔ̀l, a yɛ̀n jɛ̀ rìt. Ka nɛ̀n wɔ̀n, ka mōkɔ̀ kɛ̀tɛ̀ Fɛ̀nikān Odurōjò, a dɛ̀nà kɛ̀ Fɛ̀nidwai, fanɛ̀ dɛ̀nè wón. Kwá fa Jotān, wāt Nābìl, ka bɛ̀ne fòtɛ̀ Chɔ̀l, ena a nwɔ̀m Atɔ̀n, e nì rìt, gna Adefālɔ̀ anan.

Wudɔ̀ kɛ̀ àgàk wāt wɔ̀n, fa chām yì wón kɛ̀ fa dwālɔ̀.

The ostrich and the crow and Dɛ̀n⁴ were split⁵ out of the gourd, all three are three-twin children. Dɛ̀n went into a certain village, the ostrich went into the bush, and the crow flew up. We were born by Dɛ̀n. Akwɔ̀e (the son of Dɛ̀n) came in the time of Duwāt (a brother of Níkānò), he came into the Shilluk country to the people of the king (that is to Fashoda). And when we became many, some went to Fɛ̀nikān Odurōjò, but some remained at Fɛ̀nidwai.

Thus we separated from each other. Our grandfather was *Joniā*, a son of *Ŋābil*, he came into the Shilluk country; it is he who married *Atōn*. He was king. That is the beginning of (the village of) *Adefālō*. — The ostrich and the crow are of our family. They are not eaten by us on account of the *dwālō*-sickness.

¹ *wāñē* "our grandmother". Here, as is sometimes the case, the pronoun of the third person sing. has the meaning of the first person pl.

² There is not, viz. a reason.

³ With the exception of the first sentence this report is recent, because it relates to *white and black men*.

⁴ These three are the "parents" not of the whole Shilluk people, but only of the tribe *Fenikā*, which lives at the mouth of the Sobat. Each tribe has its own "parents", which generally are animals.

⁵ This means: the cow (see page 156) brought forth a gourd, the gourd split, and out of it went forth the ostrich, etc.

XI. ANIMAL STORIES.

72. Hare and Hyena.

Afoajò é' wèlò kí jwòk, è bédò kí tǎ yát, jwòk é nènò, ká afoajò
Hare he travels with jwòk, he stays in under tree, jwòk he sleeps, and hare
é bédò mál. Ká jè bènò, gé gír; afoajò ko: ǵwòtí mál, len'
he stays upright. And people come, they many; hare says: rise up, war
á bì. Jwòk è kò kǐné: bédì yau. Ká len' é bènò, kámá mak
has come. Jwòk he says thus: stay just. And war it comes, begins to seize
afoajò kí jwòk. Jwòk è ko: afoajò, mak tyǎlá, ká tyǎlè māk, ká
hare and jwòk. Jwòk says: hare, seize feet my, and feet his seized, and
jwòk é wǎnò. Ká len' é kédò, ká jwòk è ko: afoajò, kǎt! Ka afoajò
jwòk he disappears. And war it goes, and jwòk says: hare, go! And hare
kédò, afoajò kǎtí yí ótṵwǎ, kō: ótṵwǎ! kǐné: é? kǐné: wá fá wǎlì?
goes, hare went to hyena, says: hyena! thus: eh? thus: we not shall travel?
é kò: àwó! Ká gé kédò. Ká gé kǎtí tǎ yát, ká len' é bènò,
he says: yes! And they go. And they went below tree, and war it comes,
afoajò é nènò, ótṵwǎ bédò mál, ótṵwǎ e ko: afoajò, len' é bì! e ko:
hare he sleeps, hyena stays up, hyena he says: hare, war he came! he says:
bédì yáú! Ká len' é wǎnò, afoajò ko: mak tyǎlá! ka afoajò
stay just! And war he approaches, hare says: seize my feet, and hare
ní gǎchà wǐjè fén; fén tǎk, ka afoajò rǎn, ká
continually struck his head ground; ground was hard, and hare ran, and
ótṵwǎ māk, ka ótṵwǎ pwót, ka pwót kí dǎch. Ká
hyena was caught, and hyena was beaten, and was beaten thoroughly. And
wé, ka wékò ǵeǎn kí wát. Ka afoajò bènò, kǐné: ótṵwǎ! kǐné:
got free, and was given cow and bull. And hare comes, thus: hare! thus:
é? kǐné: jwòk é kò neya; kǐné é? kǐné: wǎkí yán wát. È kò:
eh? thus: jwòk he says thus; thus: eh? thus: give me ox. He says:
kǐfónò? kǐné: yá pwót tyáú. Ka wáde wǎkí; ká gé kédò. Ká gé
why? thus: I was beaten too. And ox gave; and they go. And they
kánò lwòl, mǎn nǐyét ǵeǎn; ka afoajò kǎlǎ lwòl, afoajò e
bring calabashes, which milk cow; and hare brought cal. his, hare he
ko: yǎnà nǐyédò. Ka lwòl kǎlǎ, ká gò tǎyǎ, ka lwòl kǎlǎ,
says: I it, milks. And cal. his brings he, and it pierces he, and cal. brings he,
ka lwòl ótṵwǎ chíp mál, ka lwòl afoajò yǎn fén, ká nǐ
and cal. of hyena was put above, and cal. of hare was below, and continu-
nǐyédò, ká chák nǐ kǎtǎ fén, yech lwòl afoajò, ka lwòl ótṵwǎ
ally milked and milk cont. went below, middle of cal. of hare, cal. of hyena

Remarks referring to XI. vide on page 198.

ní fànd yì óbói. Óbói chàmi⁸ yì oṭwoṇ, afoajo ní mātà chak. Afoajo filled with foam. Foam was eaten by hyena, hare drank milk. Hare chuwé. Ka afoajo e ko: nèk wà narōjo! ka narōjo nèk, ka oṭwoṇ became fat. Hare he said: kill we calf, calf was killed, hyena e ko: amēn y dōt? he said: who will milk?

Afoajo e ko: yán! kine: dōch! Afoajo ko: y bēn óbói, ka deaṇ Hare he says: I! thus: allright! Hare says: if comes foam, then cow a nē; óbói bōgōn, deaṇ nētí; ka chak ní dōt yì has let down the milk; foam not, cow not yet; and milk was sucked by afoajo bēn, afoajo chuwé mēdō. Chak bōgōn, mēn ní māt yì oṭwoṇ, hare all, hare his liver sweet. Milk not which was drunk by hyena, oṭwoṇ gwālo. Juok e bēnō, kō: yí rē gwāl yín?⁹ Oṭwoṇ ko: hyena was thin. Juok he comes, says: you why thin you? Hyena says: chak ní mātē yì afoajo bēn. Juok e ko: kwān wínō ànān, māk afoajo! milk is drunk by hyena all. Juok says: take rope now, seize hare! wunō kāl ká māk afoajo, afoajo cha gōnī, ká gōn, rope was brought and seized hare, hare wanted release, and was released, ka oṭwoṇ e bēn, ka óbói chàmi é wānī, ka afoajo tēl, and hyena he came and foam wanted to disappear, and hare was tugged, ka afoajo é pādō, kine: búh!¹⁰ yá rē nāgé yán kifa chak? and hare fell, thus: búh! I why kills he me because of milk? oṭwoṇ ní kudō. Duki¹¹ ko: yá ká bē kwāi. Ká e kēdō. hyena was silent. To-morrow said: I go for herding. And he goes.

Ka túní deaṇ chwāchí¹² é n kī lābō. Ka é rīnō yie, Horns of cow is formed by him with mud. And he ran to him, ko: oṭwoṇ! kine: kāl tán àmāl, deaṇ a chán. Ka oṭwoṇ e says: hyena! thus: spear waterbuck in front, cow is behind. And hyena he bēn, ka deaṇ kāl ká é kō: búh! Yá kō: kāl tán came, and cow speared, and (hare) says: búh! I said: spear waterbuck a chán, wu chwak ānō kī deaṇ, a nāgí, yu¹³ cham qnō? Ka ye ko: behind, you do what with cow, killed you, you eat what? And he said: kē dōté māk! Kine: māk āgōn? Ká è kō: a chinē. Ka oṭwoṇ e go fetch fire! Thus: fire where? And he says: it is yonder. And hyena he kēdō, ka māk ywōdē é bōgōn, ka e dúdōk, ka rīnō ywōdē gō goes, and fire found he it was not, and he returned, and meat finds he it kāl yì afoajo; ka afoajo e ko: yí rē dúdōk? oṭwoṇ e ko: was carried by hare; and hare he says: you why return? Hyena he says: māk bōgōn; kine: deaṇ á kāl yì juok; ka wīch kwōn fēn; ká fire is not; thus: cow was carried by juok; and head was buried ground; and è ko: kāl mēn mē wōk! Afoajo mē a kwōn yì é n, ka oṭwoṇ mē yik he says: pull which his out! Hare his was dug by him, and hyena his was

matk, ka afoajo mē kál wók, ka oṣwón mē á dālì, ka oṣwón kátá¹⁴
 hard, and hare his pulled out, and hyena his was difficult, and hyena went
 gólè, ka afoajo kátá gólè, ka oṣwón wora wādè, kine: kèt, dwai
 home his, hare went home his, hyena sent son his, thus: go, bring
 mach gól afoajo. Ka ná ngl fēn e bēno, eko: yá kwàtjá mach, ka afoajo
 fire home of hare. And the little child comes, says: I beg fire, hare
 ko: bi dwani; ka afoajo eko: yí kú līt mál, jifétò & dēm
 says: come, get; and hare says: you not look upward, pepper will fall
 wani, ka ná ngl fēn lídá mál, ka kētí yí wíyè; e ko:
 your eye, and little child looked upwards, and went to his father; he says:
 rinò gir kí wot afoajo. Ka oṣwón é kópà loṣ ka wādè e kópà loṣ.
 meat much in house of hare. And hyena he took club and his son took club.
 Ka gē bēno, ka afoajo kēdò tá pyèndò, ka kofa wādè ko: pwoiti
 And they come, and hare goes under skin, and told his son, said: beat
 yán! Ka é ywòni, e ko: faṣ kí yan kētá; wak oṣwón. Ka oṣwón é
 me! And he cried, he said: not with me alone me; also hyena. And hyena he
 rēn, rēn pāl, ka oṣwón yē bwógò, afoajo chuné mēdò.
 ran, ran bush, and hyena he fears, hare his liver sweet.

The hare travelled with jwok. They rested under a tree; jwok was sleeping, and the hare remained awake. Then many people came and the hare said, "Arise! a war (an army) has come." "But", said jwok, "never mind." And the war came and was going to seize the hare and jwok. Then jwok said: "Hare, seize my feet!" He seized his feet, and suddenly jwok and the hare disappeared. The war passed by, and jwok said, "Hare, go!" The hare went; he went to a hyena and said to her, "Hyena!" "Eh!" said the hyena. "Shall we not travel together?" asked the hare. "Surely," replied the hyena. And they went. They went under a tree, and a war came; the hare was asleep, but the hyena was awake. "Hare", the hyena said, "war has come". "Never mind", replied the hare. When the war came, the hare said to the hyena, "Seize my feet!" The hare beat his head on the ground (wanting to disappear as jwok had done), but the ground was hard. The hare, seeing this, ran away, but the hyena was caught and was beaten pitifully. At last he got free; and they gave him a cow and a bull. Then the hare came, saying, "Hyena!" "Eh!" he replied. Said the hare, "Jwok has said thus". . . . "Eh!" replied the hyena. The hare went on, "You must give me the bull." "Why?" said the hyena. "Because", replied the hare, "I also was beaten." He gave him the bull, and they went their way. Then they brought calabashes, such as are used for milking cows. The hare brought his calabash and said, "I will milk." And he brought another calabash (the hyena's), and pierced it, and he placed the hyena's calabash above, so that his own was below. When he milked, the milk ran down into his own calabash, and the

calabash of the hyena became full of foam. The foam was eaten by the hyena, and the hare drank the milk. So the hare became fat. One day he said to the hyena, "Let us kill the calf!" And the calf was butchered. Then the hyena said, "Who shall suck now?" "I," answered the hare. "All right," said the hyena. "When the foam comes," replied the hare, "the cow has let down the milk; as long as there is no foam, it has not." (When the natives want to milk a cow, they let the calf suck the udder first, as without this the cow will not let down her milk. The hare wants to take the place of the calf, so that he may suck all the milk, leaving to the hyena only the small quantity of foam which comes out when the milk is finished.) So the hare sucked all the milk and was much pleased. But there was no milk left for the hyena, and he became thin. One day, jwok came and said, "Why are you so thin?" "The hare always drinks all the milk," said the hyena. Jwok said, "Take a rope and bind the hare." A rope was brought, and he bound the hare. The hare struggled to release himself, and he succeeded (but the loose rope was still round his neck. He ran to the cow and began sucking again). Then the hyena came, and when the foam was disappearing, he pulled the hare away by force, so that the hare fell on his back. "Oho," he said, "on account of a little milk he is going to kill me?" The hyena remained silent. The next morning, the hare said, "I am going to herd the cow." So he went. He formed cow-horns of mud (and placed them in the grass, so that they looked like the horns of a living cow). Then he ran to the hyena and said (pointing to the real cow), "Hyena, spear the waterbuck there in front! the cow is behind!" The hyena came and speared the cow; then said the hare, "Oho! (what have you done)! Did I not tell you to spear the waterbuck behind? What have you done with the cow? You have killed it! What will you eat now?" Then he said, "Go and fetch fire (that we may cook the meat)." "Where is fire?" asked the hyena. "Over there," answered the hare. The hyena went, but he saw there was no fire, so he returned. He saw that meanwhile all the meat had been carried away by the hare. "Why do you come back?" said the hare. "Because there is no fire," answered the hyena. Said the hare: "The meat has been carried away by jwok; but the head he has buried in the ground (as our portion)." And he said: "Let each pull out his part!" The hare pulled his part out, but the hyena's part was hard (would not come out). The hare got his part, but the hyena did not succeed in pulling his out. So he went home; the hare, too, went home. After some time, the hyena sent his son to the hare saying, "Go and bring fire from the home of the hare." The little child came and said, "Please give me fire!" The hare said, "Come and get it. But do not look up, lest pepper fall into your eye" (this was to prevent the child from seeing the meat of the cow which he had stolen and

brought home). The child looked upward and saw the meat. Then he went home to his father and said, "There is plenty of meat in the house of the hare." When the hyena heard that, he took a club and said to his child, "Take also a club!" When they came, the hare went under his sleeping-skin and said to his son, "Beat me!" And he cried, "It was not I alone, the hyena too!"¹⁵ When the hyena heard that, he ran away into the bush. The hyena was much afraid; the hare was very pleased.

73. The Monkey and the Lion.

Aywóm yà fāl; ká nù é bēnò kì yìé bē māt kì pì, ka fāḍò yey bur. Ka lai bēnò bē māt kì pì; ká nù yót kì pēt kì yéy búr, ka lai é rēn. Ka aywóm bēnò, ká nù tìé é, ka é rēn. Ka nù ko: kálá wók! aywóm ko: yí dúḍḍ! e ko: é, ya y (yò y) kál wók i¹⁶ yín. E ko: kál yíbbt, y¹⁷ mákè yán tin, ká yí pāṛ māl, ka ya pāṛ māl bānì, ká wá bíé wók. E kò dó (dè yí y) chāmí yan! E ko: é, yí fā chāmè yán, yín wotò¹⁸ di chōn, yí fa chāmè yán. Ka aywóm yìéḅ kìé pēt, ká mák yí nù; ka aywóm pāṛa māl, ka gē bia wók. Ká nù e ko: yá dá kēch. E ko: búttè¹⁹ chan áḍḍk, ya ngtí chām. E ko: yí kámá chāmí yán, gik aywóm. E ko: nē; kine: wá kēḍḍ yí ógwók, ógwók jānò duḡn. Ka aywóm e ko: ógwók gí!²⁰ Ye kudò,²¹ é chawotò: ógwók gí! Kine: ha! Kine: bi! Kine: áññ? Kine: bi! wa da kwóp! Kine: á gèn áññ? Aywóm ko: nù kálá wók, ka a kálé wók, dē chē (= chaka) chāmè yán, dē bēḍ áḍḍ ànàn? Ógwók e ko: é, fá dúḡn? Kwách wa jwók ànàn y chām. Ka ógwók chīng tīné māl, kì aywóm kì nù, ká ógwók é lāmò, kwáché jwók, nēná māl. Ka ógwók e ko: yina jwók, līnì kì kwófá, fa yín a chawách nù é duḡn kifa y chām wōn? Ká nù chyen ákyèl tīna māl, chyen ákyèl mātí aywóm; ka ógwók è ko: faṭ kì kīnau, kwoppa fa līn yí jwók, tīn chini māl bēn, ká nù chīng tīne mal. Ka nēká bútt aywóm, ka ógwók e lāmò, kine: Dē fyech yín ye rēn káḍt; wá jàṭ. Aywóm kine: yán yá rēn kine, ka rēnā māl wiy yaṭ. Ógwók è kò: áwó, kīnāu. Ógwók rēnā wot. Ká nù è dōḡn kētt. Nù ko: ka dē nājá nau! ógwók dē mákè yán kine. Ka aywóm mákè yán kine; ka ógwók chāmè yán kì tyēl amalò, ka áywóm chāmè yán kì chān. — A tām.

The monkey was in the bush. And a lion came to him to drink water; and he fell into the well. Then some animal came to drink water; when it found the lion in the well, it ran away. The monkey came and saw the lion and ran away. The lion said, "Come to me." The monkey came, and the lion said to him, "Pull me out!" The monkey said, "You are heavy." He answered, "No, I want to be pulled out by you!" He said again, "Stretch down your tail, that I may seize it at once. Then you jump up, and I will jump after you; so we shall get out." The monkey said, "But then you will eat me!" He answered, "No, I will not eat you, you will live (stay) forever; you will not be eaten by me." So the monkey put his tail down, and it was seized by the lion. The monkey jumped up, and

the lion too jumped up, and they got out. Now the lion said, "I am hungry; I remained three days without eating anything." The monkey replied, "You are going to eat me!" Talk of the monkey. The lion replied, "Yes". "Let us go to the fox, the fox is a great judge, replied the monkey." (They went, and when they had arrived) the monkey called, "Fox!" He was silent. He called again, "Fox!" He answered, "Ha?" He said, "Come!" The fox said, "What is the matter?" He answered, "We have something (to propound)." The fox asked, "What? The monkey answered, "This lion I pulled out, and when he was pulled out, he wanted to eat me; but how is that now?" The fox said, "Is he not great?"²² (Then he said,) "Let us pray to God, (and after that) he may eat (you)." And the fox raised his hands up (praying). And the monkey and the lion and the fox, they all prayed; he (the fox) begged God, he looked upwards and said, "O God, hear my words! is it not thou who madest the lion to be big, that he might eat us?" And the lion lifted one paw up, and with one paw he seized the monkey.²³ Then the fox said, "Not so! or my prayer will not be heard by God; lift both your paws up!" The lion lifted both his paws up. And he moved towards the side of the lion. The fox prayed, saying, "We ask thee, how shall he run? (we pray thee, teach the monkey how to run) we do not know it." Then the monkey said, "As for me, I run thus." And he ran away along the top of a tree. The fox said, "Very well, just so!" and he ran home. So the lion as left alone. He said, "If I had but known about that, I would have caught the fox thus, and the monkey I would have caught thus, and the fox I would have eaten first, and after that I would have eaten the monkey." It is finished.

74. The Dog and the Fox.

The dog went into the bush; there he met the fox. And the dog said, "Friend, what are you doing in the bush? Go home (into the village)!" He said, "What shall we do in the village?" The dog said, "My master is accustomed to give one calf (whenever I come to him)." And he went with him. The dog went into the home, the fox remained outside the enclosure. The dog took some food, and he was beaten (by the people) with a club. He cried and ran into the bush. The fox asked him, "Why do you cry?" He answered, "O, I am (only) being educated (that's why I was beaten)." But the fox refused (to live with him), he ran away and ran into the bush, and he remained in the bush.

75. The Hare and the Hyena.

The hare went into the bush to make an ambach-boat. one for spearing fish. He sat down in it, pulled the fish out and roasted them. The hyena came and

said, "To-day I have found you"²⁴ ("you have been found by me"). The hare said, "Sit down, taste the food, my (elder) brother!" And he gave him fins of the fish. He asked him, "From where have you brought them?" The hare answered, "I have brought them from the river;" then he said to the hyena, "Put one of your members into this hole (then you will get fish)." The hyena went and put one of his members into the hole, and he was bitten, and he cried. He lay down (being sick from his wound). When he had recovered, he went into the bush and found the hare. He said to him, "I have found you (at last)!" The hare said, "Keep still, keep still!" He climbed a Nabag-tree, and threw Nabag-fruit down; the hyena remained under the Nabag-tree and ate the fruit; the hare went away and left the hyena eating.²⁵

76. The Lion and the Fox.

Nù bēnò, ye da nyén, bié yi bēdò, e ko: bēdò, ɬaɬ tòná agàk! ká ógwòk é bēnò, ye da nyén, bié yi bēdò, e ko: tòná agàk ɬaɬ gén! Ká bēdò kò: nù tòné nùti yá,²⁶ ká ógwòk è kò: nù fàtè²⁷ wát bānà? Kìne: wát bānà kidi? E ko: kudi au, u bēn nù tìn kōpi kine: ógwòk è kò: yí fà wát bānà? Ká nù bēnò, kine: bēdò!²⁸ Kìne: ɛɛ tóna chògí, fa ɬàtè yín?²⁹ Kìne: ógwòk fan en a kál tòné, yí ɬaɬ mēti. Ya kine: nù kú wér? (ógwòk) kine: é, fá wér, fa wát bānà? Ká nù kò: mók dòn? Kìne: nì. Nù kò: yá dɔwá ɛn, u yik kwofi (ɛ)ne fa fyɛt, yí chámè chámò,³⁰ kófó bēdò. Ká bēdò kò kine: dōch, kɛɛ dɔwá. Ka nù kɛdò, ka ogwòge yót, é búddò kí yó, e ko: chɛ (= chaka) da juwòk; dɛ é chùdò. Ká nù ko: yí rè chùdì (chùrì)? nìne dá lén; yé kò: edì? E ko: áwɛn? Kìne: dɔwá; kine kɛ mèn? Kìne wú kú (= wú kɛ wú) bēdò. Kìne: dwoɬ! yú kwánè yán. Ká dwoɬá mál, ká nù kò: yètté kwómá. Ká è ko: pām má fát,³¹ ɛ gwòk è dì? Kìne: kɛtè kwómá! Ká è kò: áchichwél má fát, é gwòk èdì? E ko: kɛtè dógá! Ka e kɛtè dógé, ká è ko: dɛ dɛl má fát, é gwòk èdì? E ko: kwán! Ka kwán yi ógwòk, ká yéttá mál, kwóm nù. Ká gé bēnò kí nù, ká gé kédò; pach é chànò, ká nù góchè yi ógwòk kí dɛl, ká nù é rɛnò, ka pwóté yi ógwòk, ká gé rínò, rínò yi bēdò, ká bēdò dwoɬá mál, ká ógwòk è ko: bēdò,³² tɛtɛ (tɛtɛ) yán! fàtè wát bānà? bēdò ko: áwò, wát bānà! yi kama dɛr. Ká gé kédò, gé rínò kun a de wot ógwòk, ká wot ogwòk é wànò. Ka ogwòk fárá fén, ka rɛnà wot, ká mákè³³ nù kɛ yiebé, ka wiy yiebé é chòdò, ká nù kò: kɛt, yí rúm kɛ tɔtò kɛ nɛjɛ. Ká é bēdò. Ká nù kɛtá fàré. Ká é kànò kɛ láì, ká láì fál, ká tɛrò dwoá é bēnò. Ká tɛrò bēnò kɛ ogwòk, ogwòk gír bēnò kɛ ogwòk ɛni, ɛn á pwót nù, nùt tɔyá. Ká gé kédò yi pwódò, ká óchòyò ywót é gír, ka ógwòk a fwót nù, e ko ne, tɔjò kɛ óchòyò kɛ yiebé,³⁴ ka mɛnò yiebé ní twóch ke ri óchòyò, ká ogwòk ɛni, mɛ twóchè ɛn é lánò, ká e ko: rɛnè tɛrò fá (= fach) nù. Ká gé rɛnò, ka yiebé³⁵ bēdò, ká ógwòk mɛne yiebé ní chòdò, ka yiebé gén é tùmò kí chòtò. Ká gé wànò, ká nù ywót kɛ tɛrò bēnò,

ká nù é pèchò kine: wú bì bèná? Kine é; ka ogwōk nàjè én, e ko: yí bì tỳàù? E ko: é. E ko: wá ɥ yél wa mèn? Ká é.kò: yá chàm ádí? Kine: faɣe yín a pròtì yán? Kine: é! áwòh? Kine: ótyèrò; kine: é! yí chaka tódò! Nù kò: yiebi ngrì nòlè yan? Kine: ágòn én? Kine: ànánó! Kine: dè faɣe yan kèta! Kine: dá wú kí mèn? Ogwōk e ko: faɣe wá bèná? Kine: àrá, bí lèt! Ka nù bènò, ká gɛ lèt, mèn yiebé chòdò, ká mèn yiebé chòdò, ká gɛ bèn yiepe gèn chòdò, ká nù wije mum, ye ko: bọfu. Ká gɛ wáyé. Ká rínò wékè tètò, ká chàm yí tètò. Chòtì, ká tètò é dáníò, ká nù ònò kí fàrè.

A lion came with some iron to the smith and said, "Smith, make me these spears!" The fox too came, bringing iron to the smith, and said to him, "These spears, make them." The smith said, "The spear of the lion is still with me (unfinished)." The fox said, "Is he not my slave?" He said, "How your slave?" He replied, "You just keep quiet; as soon as the lion comes, tell him, 'The fox has said, you are his slave'." And the lion came and said, "Smith, why have you not yet finished my spear?" He answered, "The fox brought his spear (and said), 'Make it (= mine) first'. I said: 'Will the lion not be angry?' He said: 'No, he will not be angry; for is he not my slave?'" The lion replied, "Is that true?" The smith (said), "Yes." The lion (replied), "I shall bring him, and if your talk turns out to be a lie, I shall surely eat you;" this he said to the smith, and the smith replied, "All right, go, and bring him." So the lion went; he found the fox lying on the road; he pretended to be sick, he groaned. The lion said, "Why are you thus groaning?" — He, the lion, became angry ("his eye had war"). — He said to the fox, "How did you speak (to the smith)?" The fox asked, "When?" He answered, "Yesterday." The fox asked, "To whom?" The lion said, "To the smith. Get up, we will go!" He said, "I am sick." The lion replied, "Get up! I will help you." So he rose, and the lion said, "Climb upon my back!" The fox said, "There is somebody's saddle (there is a saddle, I do not know to whom it belongs), what shall I do with it?" He answered, "Put it on my back!" Then the fox said, "Here is somebody's chain (bridle), what shall I do with it?" The lion said, "Put it into my mouth." Again the fox said, "Here is somebody's whip, what shall I do with it?" The lion answered, "Take it!" So the fox took it, and he climbed on the lion's back. He came with the lion; they went along. When they approached the village, the fox beat the lion with the whip, and the lion ran. Again he whipped the lion, and they ran galloping to the house of the smith. The smith looked up ("arose"), and the fox cried, "Smith, is he not my slave?" The smith answered, "Surely, your slave is he, you have told the truth." They went on and ran to the place where the house of the fox was. When the house of the fox came near, he jumped down and ran into the house. But the lion caught him by his

tail, and the end of the tail broke off. The lion said, "Go, I have given you a sufficient mark."³⁶ He, the fox, sat down.

The lion went into his village, he brought game and cooked the game, and he brought (invited) all the people (that is, the animals).³⁷ The people came, and the foxes, many foxes came, and the fox who had beaten the lion was also present. (On the way to the lion's village) they came into a field and found plenty of melons, and the fox who had beaten the lion, said (to his companions), they should tie melons to their tails. So each one tied melons to his tail. And this particular fox tied the melons very loosely to his tail. Then he said, "People, run to the village of the lion!" And they ran. (While thus running) the melon slipped off his tail, but the tails of the other's broke off, all of them. When they approached, they found all the people with the lion. The lion asked, "Have you all come?" They replied, "Yes." And the lion recognized the fox and asked him, "You too have come?" He replied, "Yes." The lion, "By whom shall we be reconciled (how can we, being enemies, eat at the same table)?" The fox asked, "What is the matter ("what have I become")?" The lion said, "Is it not you who beat me?" The fox said, "What? you do lie!" The lion said, "Did I not cut off your tail?" The fox replied, "Where is it?" The lion said, "Here it is" (showing the cut-off tail of the fox). The fox replied, "But that is not I alone (i. e. the case with me only). The lion, "Who beside you ("you and who")?" The fox, "Is it not all of us? why, come and look!" The lion came and looked at them, this one's tail was cut off, and that one's tail was cut off, all their tails were cut off. The lion did not know what to say ("his head was giddy"), and he said, "You have escaped!" He let them go, and the people were given meat, and the people ate. That is all. — The people scattered, and the lion was left in his village.

77. The Starling and the Centipede.

Ówàńń bēdā (bērd) rī; ye da ɔean, ɔē ywóp. Ka wínq bēnq bēne bēne, ka ówàńń ko: yínq tēro, ɔea ywóp, ɔē kwóp nán á ywóbé! Ká tārò māmú; é kò: búh! ɛrɛ (ɛdɛ) tēro á māmú? Ka tēro ko: ywóp kúchì wón. Ka ólyáú é kò: yá-ké-yán (yán?)—tēn néná³⁸ nāt, ywóp de kwóp yì yán! Ka rī e ko: tótu olyau kí nī; ká mēn ní bānò. Ótòlè Kòt e ko: yì kwán níná, ú gé tādò ywóp, ú rúmé, ká gé wéke yán. Ka olyau nínq kwáné, ká tādò kún, ka chígì tādò³⁹ kún, ká tādò mál, ká tādò yì tēro, ka tādò yì túlò, e ko: túlò! Kíne: é? Kíne: ɛrɛ ɔe rī a ywóbé? E ko: áwón? ya fa ywóp! Kíne yì re (ra) faɛ kí ywóp? Kíne: náyó kúchì yín? ɛná ywóp. Kíne: ná ámén? Kíne: náyó bē; ɛná ní nēné rējò. E ko: faɛ ɛn a chílò yín? Chōfí, ka tēro fārà kwómé, ká pwót yì tārò, ká é kɛtí é rīnò. Ka yoma wiy

yaɛ. Á nĩ chĩgĩ e búdũ wiy yaɛ. Ká olyau é dúdũgò. Ká ótòl Kòt é ko: wēki yan nĩnd! E ko: é, gĩ gwògĩ nò? Ku owānò ko: wēki nĩn olyau u gò nĩ tōnē ywòp. Chòtĩ, ótòl Kòt é kēdũ nĩn bógìn. Ka rĩt é ko: yũ (yĩ u) chòtĩ kĩ dũch; é bógìn u chāmē yĩn. Chòtĩ, a nĩ tũwòt e kēte, e bogin chame, a gyet yĩ rĩt.

The heron was king. He had a cow which was bewitched. And all the birds came, and the heron said to them, "Ye people, my cow is bewitched, tell me who has bewitched it." And the people were perplexed. He asked, "Dear me! why are the people so perplexed?" They said, "We do not know the wizard." Then the starling said, "O my goodness, if only I had my eyes, I would name the wizard." The king said, "Give the starling eyes!" But each one refused. At last the centipede Kòt said, "Take my eyes, when the wizard has been found and the matter is finished, then give them back to me." The starling took the eyes, he looked in this direction and again looked in that direction; he looked upwards and looked at the people; and he looked at the owl saying, "Owl!" The owl replied, "Eh?" He said, "Why do you bewitch the cow of the king?" He said, "When? I am not a wizard." The starling replied, "Why should you not be a wizard? Do you not know your uncle? He is a wizard." The owl asked, "Who is my uncle?" He said, "The fish-spear is that uncle; it is he who sees the fish (in the water).⁴⁰ Does he not resemble you?" — That is all, and all the people (= the birds) jumped on his (the owl's) back, and he was beaten by the people; and he went away running. He fled to a tree. There he is accustomed to stay, on the top of trees.

When the starling returned, centipede Kòt said, "Give me my eyes!" But he said, "No, what for?" And the heron said, "Give (= leave) the eyes to the starling, that he may always make manifest the wizards." — That is all, centipede Kòt went away without eyes. And the king said to him, "Walk in peace! There is nobody who will eat you." That is all; he (the centipede) is accustomed to die of himself (not killed by other people, or through violence); nobody eats him. He is blessed by the king.

78. The Hare and Tapero.

Afoajò a keta mal bē ywótó bál; gò kĩ nān Tāpērò. Ka afoajò bũl chón, ká bũl chón kĩ mal. Ka Tāpērò e dñnò wòk, é pá dwái yĩ nan a dāchò. Ka afoajò dwái yĩ nan a dāchò; ka gē chñnò bũl, ka Tāpērò dñnò wòk, é fa dwái yĩ nan a dāchò; ka afoajò dwái à éñ; ka bũl dñn, ka afoajò é chwòtò kine: nān Tāpērò, wa fa kē? Tāpērò è kùdò, chunē rach kĩa dwái afoajò. Ka Tāpērò bia fén, afoajò á dñnò màl. Ka afoajò é lònò bēn, ka tyele mak kĩ akét, e ko: yá kété fén, yá dñgò fòtò wón. E ko: u yik yá ú wĩtò fén u jāk akét, ya wĩtĩ fòtò wón. Akét chò nwojò kĩ jàgò; é nũtĩ kĩ wĩtò fén, ka afoajò dñmò, ka e kēdò.

The hare went up (into the air) to find a drum; he and his uncle Tapero. And the hare danced to the drum, he danced up in the air. But Tapero remained outside (the ring of the dancers), he was not selected (for dancing) by a girl.⁴¹ But the hare was selected by the girls, and he danced with them. Again Tapero remained outside, he was not selected by a girl, but the hare was again selected, and danced. At last the dancers scattered. Then the hare called, "Uncle Tapero, shall we not go?" Tapero remained silent, he was angry because the hare had been selected. Tapero went down, but the hare remained above. Some time after the hare also came; he fastened his foot with a rope, and said (to Tapero?), "I am going down, I will return to our country." Again he said, "As soon as I come down to the ground and (I) pull the rope, I shall arrive in my country (at once)." But he pulled the rope too early, before he had reached the ground. So the hare fell down and was dashed to pieces.⁴²

79. Who is King?

Afoajo nômô dachô, gé kî ôtwôn; dachô mârô ôtwôn, dē afoajo chêt yi dachô. Ká gé wêlô, ka gé ko kîne: nêni wot dyêk; ka gé nêno, ka dyen⁴³ nêk yi afoajo, ka ôtwôn e nêno, ká wai ka gé wóólé⁴⁴ ôtwôn; ka wou è wuô, ka afoajo ket, ka ôtwôn dênô, e nêno. Ka nâl xên bêng, ka e ko: yá nê! Ka ôtwôn dwoô mal, ka litê rē, ka wai litê rē, ka e ko: afoajo á kâl kên? Ka grê bêng, ká è kò: dyek á châm ge mên?⁴⁵ Kîne: dyek ba cham yi ôtwôn? Ka dèl è kâl, ka ôtwôn pwoô, ká nômô tânô.

Ka ôtwôn e kédô, ka afoajo yôte yi ên (rên), é bùdô rech, ka e ko: wíá teau,⁴⁶ yi yôte yán! Ka e ko kîne: dên ní bélé gígé môtí, ka ókòk wéki ôtwôn, ka e ko: ówá, chà mèdô! Kîne: gé mayi gé kídí? Kîne: gé ní páda (fára) nam. Ka e ko: ket pā (pār) nám! Ka afoajo pára nam; ka nā pyen deje wá nêtê. Ka ôtwôn e lonô pāre nam, ka nêkè okòk bêng, ka e ywônô. Ka e kedô, ôtwôn, weye gô ywônô.

Ka afoajo kedô é kējé,⁴⁷ ka ywoda lyech, gô kuô kôdô kî tyelē, ká è kò: ówá kôlô kôdô. Ka tyel lyech nyémé wók, ka lyech e kedô, ka è tō; ka afoajo keta yey lyech. Ka lyech, afoajo meje yéjé, ka èjàdô kî kên kâlē,⁴⁸ ká è kò: yí rē ba kwô? U ya kâlá bañ kôx! Ka lyech e kwôdô; ka bia wók.

Ka lyech ya rít, ka doge ní nône (nwape) kwet, ka átét e ko: ere dō (dòk) lyech a nwape kwet kî chānô? Kîne: paŋ dō rít? Ka atet e kédô, ká è tēnô kî átérú, ka kâ (= kedô) chān; ka lyech ká yiē, ka u kélé kî dō gôn, ka lyech pādô, ká kâl e kêtô.

Ka ówânô ko: yá jékò, ya báné rít! Ka rôn (rên), ka tērô ní ká (= keta) nám bē mairi, ká lòt ní mena pén, ka nam ní bēdā tár, ka djē ní mairi kî rech. Ka lot kwál yi ògwál, ka gon wéké kôx; ka kélé yi kôx. Ka okwóm ka pyech⁴⁹ yi ówânô, kîne: lot e kwál yi mên? Kîne: kúchì yán. Ka bônô pyéch, kîne: lot a kwál yi

mén? Kíne: lo! a kwál yi ògwál. Ka okwóm pyech yi owānò kine: de kòbì u chame⁵⁰ kúchì yin? Cham⁵⁰ nùtí òde yin? Ka gòch yi owānò.

Ka tañ kòbò ogwal: wá rārò! Ka tañ ko: ogwál, tyéll chékò, tyéll bàrò. Ka ogwal e ko: wá rārò. Ka gè rēnò, mēn ya kēn, mēn ya kēn. Ogwal gír kī yey péñ bēnè, ka tañ e ko: yoma ògwál. Ká ògwál è kò: yemá tañ. Ka tañ pido, ka e pādò, ka e ẓò yi nùwèch.

Ka ólè! ka é jékò rōn (rōn) rī, ka rōn, ka chip wij ábòbò. Ka ñeñ nēk, ka olet e ko: buli rīnò! Ka rīnò bál, ká è kò: kál rīnò! Ka rīnò chwōnò, ka chéká chwōtò; ka rīnò e chwōnò, ka pārá mál, ka lāu lōn wij ábòbò, ka rīnò gwārē. A chōgē, a chékù gwar.

A kwán lau yi atwák. A rōné, a kúché lāu yi jāgò, à pādí. A kōp tērò kine: wá rōné mēnā? Kíne: rōn náu! A lān nau wār é nētò kīfa kwópé rōnè. Ka ñeñé kwòdò. Ka lēte mwol, ñeñ e kwòdò, ka tērò ko: bñh! édi náu? A bñ (= bēdò) ñeñ náu? nau ko kine: yá lānò wār yá nētò, ká tērò ko: bñh! wéi kī u rōn!⁵¹ a wei, a kē tērò.

A yáp jāgò, ka jāgò ya mátòk. Ka tērò bēnò, gè kòbò kine: wá rōn mēnā? Rōn ágák!⁵² Ka agak rōn, ka e jékò kī jànè dōch. Nī ẓou láì kī pāl. Ka tērò nī chukò, kine: wá chwōl a mēnā? Kíne: chwōl jāgò! A chwōl jāgò, a bēne ēn agak, ka tērò kòbò kine: jāgò, lāi ananò! Kwōn láì! a kēdò búté láì, a kwán wán gòn; ka e dúòdò, ka tērò chām. A chōgí kī jànè dōch; a kōp tērò kine: ágák ban ēn jañe dōch!

A gōy (= gōch) bñl, ká tērò chōnò, ka bñl pwót; ka Tāpērò kī túlò gè bēnò, ka dwāi yi dāchò.

The hare married a woman, he together with the hyena. The woman liked the hyena, but the hare was hated by her. And they travelled; and (the people to whom they came on their journey) said to them, "Sleep in the sheep house!"⁵³ So they slept, and sheep were killed by the hare, while the hyena slept, and he smeared the contents of the stomach on the hyena's mouth. When the day broke, the hare went away, he left the hyena sleeping. (In the morning) a boy came and asked, "May I come in?" Then the hyena arose, he looked at himself and saw the contents of the sheep's stomach on his body, he said, "Where is the hare?" The brother-in-law⁵⁴ came and asked the boy, "Who has eaten the sheep?" He answered, "Have the sheep not been eaten by the hyena?" Then a whip was brought, and the hyena was beaten, and his wife relinquished him (he was divorced from his wife).

And the hyena went away. and he found the hare roasting fish; he said to him, "You cursed hare, I have found you!" The hare said, "Every one is accustomed to eat his food first (before doing anything else)."⁵⁵ He gave the hyena an okok (a certain fish with sharp pricks); the hyena said, "Father, it

seems to be good!" He asked again, "How do they catch it?" He answered, "They are accustomed to jump into the river (and thus catch it). The hyena said, "Go, jump into the river!" So the hare jumped into the river, but he bound a small skin around his waist (so that the thorns of the fish could not wound him). The hyena sprang after him into the river, but he was much bruised by the okok, and he screamed. And he (the hare) went away, he left the hyena screaming.

The hare went away to his place; he found an elephant who was taking a thorn out of his foot. The hare said, "My father is taking out a thorn." (He said to the elephant, "I will help you to take the thorn out", and) he cut the whole foot of the elephant off. Then the elephant went away almost dying from pain; the hare went into the belly of the elephant. The elephant shut the hare up in his belly, and he had difficulty in getting out. He said to the elephant, "Why do you not dung, that I may go out after your dunging?" The elephant dunged, and so the hare got out.

And the elephant was king. His cattle always scattered their dung on the road; and the ichneumon said, "Why do the cattle of the elephant always scatter their dung?" The people answered, "Are they not the cattle of the king?" And the ichneumon went and hewed a stick, and he went from behind to the elephant and stuck him in his trunk (stuck the stick into the trunk of the elephant); the elephant fell down (and died), and his house was destroyed.

Then the heron said, "I want to be king, I shall be king!" And he was elected, and the people went to the river to fish. They put a club into the river, which made the water clear, so the people used to catch fish. But the club was stolen by the frog; he gave it to the rain.³⁶ And the ibis was asked by the heron, "By whom has the club been stolen?" He said, "I do not know." Then the pelican was asked, "By whom has the club been stolen?" He answered, "The club has been stolen by the frog." Then the ibis was asked by the heron, "How could you say you did not know? Had you not seen it?" And he was beaten by the heron.

And to the waterbuck the frog said, "Let us run a race!" The waterbuck said, "Frog, your legs are short, but my legs are long." But the frog said, "(Never mind,) let us run!" And they ran. The one stood here, and the other stood there. But there were many frogs everywhere in the ground. And the waterbuck said, "I have beaten (surpassed) the frog!" But (always) a frog cried, "I have beaten the waterbuck." At last the waterbuck was tired, and he fell down and died on account of his running.

Then the hawk wanted to be king, and he was elected. He placed himself on an ambach-tree, and a cow was killed (on the occasion of the election of a

new king), and the hawk said: "Roast meat!" And meat was roasted. Then he said: "Bring meat!" And the meat came not quickly; so he called again for meat, and yet it did not come. He flew up and left the (royal) clothes on the ambach, he snatched the meat; (from that time) he has always remained in the habit of snatching meat.

The royal clothes were taken by the atwak, but he did not know how to behave in royal clothes, therefore he was driven away. Then the people said, "Whom shall we elect?" It was said, "Let us elect the cat!" (When the cat heard that) she spent a whole night in laughing, because of the plan of electing her. And her jaws swelled from laughing. When the next morning the people saw that her jaw was swollen, they said, "Why! what is the matter with the cat? Why is your jaw thus?" She answered, "I spent a night in laughing." The people replied, "Leave her alone, she is not to be elected." The people went away.

They looked for a king; there was no one who might become king. So the people came saying, "Whom shall we elect? Let us elect the crow!" And the crow was elected. He reigned very well. The game died in the bush. And the people were at a loss, they said, "Whom shall we call?" It was said, "Call the king." The king was called; he came, he, the crow. And the people said, "King, here is a game, taste the game!" He went to the game and took (picked) its eye out. Then he arose, and the people ate. He continued to reign well. And the people said, "The crow, he is a good king."

A drum was beaten. The people danced. And the drum was beaten again, and Tapero and the owl came, and he was selected by a woman for dancing.⁵¹

80. The Hare.

Afoajo a wēlī fōtē rī, ka ywōdā nōr; nōr gīr, ka fēka fēn bē chām. Ká é rām, ka gē chōn kání; ka atēp fañ yī gēn. Ka amālō dwāi, ka atēp kwān, ka gē chip wīch amal, ká gò gēchí, kīne: chātí! Ka amalō (amālō) é bānū, ká gò chígí gēchō.

A kēti afoajo kēti, a dwāi kyēn, a yīj atēp, a kēti kwōm kyēn, à bān chātō. A gēchí gōn; chāmō kēdē a chígá fūdō; a ko: búh! Afoajo kīne: búh! atēp ú gwók ēdī? A dēn kī kyēn, a kēdō afoajo, a dwai dēan, a yēj atēp wīje. A lēnē atēp fēn yī dēan, a kōbō afoajo: yī rē lēnī atēp fēn? Ko: yī rē nāgí jē? yá bēdō! A kēti, a dēn afoajo, a nān afoajo, atēp ú tēch ēdī? A chígí dūgò bē dwātō nū; a ywōdē gē; a kōbī: yina nū! wá fā māt? Kó ū, yīnē mūdā! Afoajo kīne: yā dāl yī gēchē mākō. Ye ko: ū gīn ānō? Nōr a yōtē yān fōtē rī, gē gīr, a chāmā, ká yá yānō, ká gē chōnā. A kōp nū, yī cháká tōtō, wālā a kwālē yīn? Kō: á kwālē yān. Kō: yāch! yá fā kēti! Kō: māt, bī kēdō, kōn yān! Kīne: yá tēp, yī dúōn. A kēti nū, a yōdē gīn ēnī é pāk, a kyédē. A kēdē afoajo tyau.

A dwai ótẁòṛ, ko: yin ótẁòṛ, tẁrò à dwai yán bẁnḁ, dẁ gé báń, dẁ bi, koń yan! yu tẁtẁ kẁ nḁr, mḁk ẁ chámẁ yín. A kẁtẁ ótẁòṛ, à yẁjẁ kwom ótẁòṛ; a kẁlẁ gẁn pach, a wáẁḁ gól gẁn, a tẁn gẁ fẁn. Ká kwomé oṛwoṛ e fẁgḁ. Ká afoajḁ kẁmá kine: kwom oṛwoṛ ẁ gwḁk ẁdĩ? Ka yit̄ yaṭ ká gẁ tók̄ yĩ gẁn, a kẁt̄ kwom kẁn lẁt̄.

Ká é tuyi yáẁ duḁn. Afoajḁ tẁt̄ yáṭ, e bẁr kẁ kwom ótẁòṛ; a nẁḁl̄; ka nẁḁl̄ nĩ tẁt̄ afoajḁ; e ko: búh! ẁ bẁl̄ kẁ t̄nḁ (k̄nḁ)? A kwán̄ t̄k̄ à bẁl̄ gḁn k̄ t̄n̄ eni. Kẁ t̄n̄ enā f̄t̄é d̄i nām, a lóḡ m̄uchḁ.

Ye kẁḁḁ bẁ f̄t̄ k̄ jām, ká nẁḁl̄ och̄ye ká gẁ f̄t̄. A bẁn̄ d̄wḁl̄ m̄kḁ, a k̄b̄b̄ kine: t̄ḁt̄ yan k̄ ḡn chām! A kyét̄ afoajḁ kine: néwḁ, yá ch̄rḁ b̄nḁ ànān. Afoajḁ chāmá t̄t̄i n̄áj̄. A ywḁḁ och̄ye, é n̄nḁ, a d̄woṭ̄ afoajḁ, ká f̄l̄ḁ kwán̄é, ẁ k̄gḁ ḡn; ka f̄l̄ kẁḁḁ yéj̄ och̄ye; ka afoajḁ e n̄nḁ: f̄l̄ḁ é kẁḁḁ k̄n̄ ānḁ? Ka w̄j̄e n̄ḁl̄, ká kẁḁḁ yéj̄ och̄ye, ká ywḁḁ d̄j̄é ḡé ḡr, ḡé n̄nḁ. Ka é f̄ḁḁ. A b̄n̄ w̄k, a ywḁḁ w̄j̄e é tȳt̄ḁ k̄ yúk, a ch̄wḁl̄ ḡn, kine: yine w̄ch b̄i! Ka w̄ch é b̄n̄. A ch̄ḡé ḡn ch̄wḁl̄ k̄t̄é, ká é b̄n̄. Ká ḡḁ ḡḁch̄é k̄ át̄ū; a b̄n̄é w̄ch, a d̄ḁḁ k̄j̄é.

The hare travelled into the town of the king, and he found beans, plenty of beans. And he sat down to eat. When he had finished, he piled them (the rest) up in one place. He filled a bag with them. Then he brought a camel, took the bag and put it on the camel. He beat the camel saying, "Walk on!" But the camel refused. He beat it again saying, "Walk on!" The camel fell down and said, "The bag is too heavy." The camel went away.

The hare too went away; he fetched a horse, lifted the bag and put it on the horse's back. The horse refused to walk; he (the hare) struck it, it tried to go, but it began to fall down saying, "Why!" The hare said, "Why! what shall I do with the bag?" He left the horse. The hare went and fetched a cow; he put the bag on it. But the bag was thrown down by the cow. The hare asked, "Why do you throw down the bag?" The cow replied, "Why do you kill people (by laying such a heavy load on them)? I refuse." He went away. The hare was left; he was perplexed, thinking, "What is to be done with the bag?" He once more turned back to fetch the lion. When he found him, he said to him, "You lion! Are we not friends?" He said, "Yes, you are my friend." Then the hare said, "I am in difficulty with a certain matter." The lion asked, "What is it?" He answered, "I found beans in the town of the king, plenty of beans. I ate some of them, and when I was full, I put the rest into a bag." The lion asked, "Were they given to you, or did you steal them?" He answered, "They were stolen by me." Then the lion said, "Never! I shall not go!" The hare said, "Friend, come, let us go that you may help me!" He said again, "I am small, you are big." So the lion went. He found the bag ("thing") very heavy; he refused and went away. The hare too went.

He fetched a cock; he told him, "You cock! all (kinds of) people were

fetched by me, but they have refused. But now come and help me, and I shall give you part of the beans to eat." The cock went, (the hare) put the bag on the cock, and it carried it home. When they came near the house, it threw it down. The cock's back was bruised (from carrying the bag). The hare said, "What is to be done with the back of the cock?" He crushed leaves of a tree and placed them on the sore place of the cock's back.

And there sprang up a large tree (on the sore place of the cock's back, some seeds having got into the wound by putting the leaves on it). The hare saw the tree was very high on the back of the cock. The tree bore fruit; when the fruit was seen by the hare, he said, "Dear me! by what (how) are they to be thrown down?" He took a stone and threw at them. The stone fell into the middle of a river and became an island.

The hare went to plant some vegetables (on the island), and he planted melon seeds. Then there came a traveller, he said, "Give me something to eat (the traveller saw the melons, which in the meantime had ripened)!" But the hare refused saying, "Cousin, I have come in this very moment (so I am not prepared to give you food)." The hare looked back; he saw there were many melons. The hare arose, he took a knife and split a melon. The knife went into the middle of the melon, the hare was perplexed, he said to himself, "Where has the knife gone?" Suddenly it (the knife) cut his (the hare's) head off. He (the hare) went into the melon and found there many people, who were alive. When he was tired, he came out; he found his head carrying firewood. He called it, "You head, come!" But the head refused. He called it again, but it refused. Then he struck it with the flat hand. The head came and returned to its place.⁵⁸

[The Nubians have the same story; here, as in Shilluk, it forms part of a series of tales; only the part which coincides with the story in Skilluk is given here (translated from Leo Reinisch, *Die Nuba-Sprache*, Erster Teil, p. 282 ss). . . . The young man heaped up the eggs, squashed them, made a wind, and winnowed them, so that the wind blew away the egg-shells, and only the chickens were left. One of the chickens had a wound on its foot. They sent for the doctor, who said, "Take two ardeb of date-seeds, roast them and bind them on the wound, then it will heal. They did so. Now a date-tree grew out of the chicken's foot, it became large and bore fruit. When the fruit were ripe, a boy came and threw a stone at the tree; four fruit fell down. Thereupon the tree became angry, in its anger it fell down and formed an island. The owner of the island sowed sesamum on it; but afterwards he sowed melon-seeds. While they were still sowing, the melon-seeds germinated and grew large. Then a

Turkish soldier came and asked the owner, "Give me one of the melons." The man replied, "They are not yet ripe." The soldier said, "If you don't give me one, I shall cut off your head." Then the man went, cut a melon and gave it to the soldier. This one took his knife and stabbed it into the melon; but the knife escaped into the belly of the melon. Then he drew his sword and stabbed into the melon, but the sword too escaped into the belly of the melon. The Turk became angry, pursued the owner of the melon, cut his head off and threw it away. The trunk of the man crept into the belly of the melon. But the head searched its trunk in vain. At last it went away into a barber's shop. Here he had his hair shaved. In the meantime the man (the trunk) crept out of the melon and went away. When he came to the barber's shop, he found his head, took it, placed it on his neck and went his way.]

81. The Camel and the Donkey.

Jal mēkō e ya da amalō, gē kī adēro, gē nī chōk gē tyēdō kī jam. De bogin nī chāmē gēn, dē gē gwāldō gwāldō. Ka amalō ko: būh! Kīne: adēro! Ka adēro yēi kīne: é! Kīne: wā chà tē! Kīne: àwō, wā chà tē. Amalō ko: kēn y fārē wā, yu (yiu) yēi? Ka adēro ko: àwō! yā yēi. Ka e ko: fār wō!

Ka gē kēdō, gē chātō; ka gē wīja kēch malqulau; ká mūchō lāpē gēn, é yā dī nam, dī lūm gīr; ka gē ko: wā kēdō dī? Ka adēro ko: kījā! Ka amalō ko: wā y kwānī! Ka adēro ko: wā kī mūt? ⁵⁰ Kīne: é! Kīne: wā fa mut, gik amalō. E ko: jwōk dugnī! wā y wījī wōk. Ka gē kēja nam, ka adēro kēja bānē, ka gē kwānō.

Ka gē wījī wōk, ka gē kēja wōk; dē chūne gēn mēdo; mūchō bī dān, ká gē chāmō, ka gē nī butō. Dūki ka gē nī chāmō, ka nī yūdē wōu, ka gē nī bútdō; kīnau chēt kī chānō. Ka adēro chwēyo, ka amalō chwēyo; dē nīzte gēn fa tādēr; ka gē nī māja gat kī pi; ka gē nī bēnō.

Ka adēro kōbō kīne: māt! Kīne: é! e ko: yī cha de gēgē kī kēch madqeh; e ko: wīja mūm; e ko: kēn de būnē yīn, e ko: wā de tēu, gik adēro. Amalō ko: yī fafe dēk? e ko: kwōp nāje yīn? e ko: fa kúchī yīn? gik amalō. Ka gē bēdō chān ākyēldō; adēro ko: māt! — kēn chwōlē amalō. Amalō ko: é! E ko: ya da twōl mōtōpō ⁶⁰ kī wīja, dē bēt ēdī? Amalō ko: būh! twōl mōtōpō ⁶⁰ ga mō nō? ⁶¹ Ká è kūdō. Ka gē nēnō, ká chēká kwōf kīne: māt! Kīne: é! E ko: mōk gēn e twēndō kī wīja. Kīne wījī chaka wīlō! Kúchī yīn, kēn mak wā, ka wā nī pwōt kī lōt? Dē yī chwē, dē da mó kēmī. Ka e ko: arā, yā kūt. Ka e kudō. Dūki ka e ko: ya dāldē chām yī gik gēn, wījā twēndō. Amalō ko: būh! Ko: yīk chwōkī y līndē yāu yī tyēn kēlē nam. E ko: á, wei ywōnā, gik adēro; kī twōl mōtōpō ² yau! Ka amalō ko: é, ywōnī! ya fēt kī yē, tē y bī kīfa wā bēnē, fafe kīfa yā kētdō.

Ka adzro reno, ka è kwodo, ka é ywòndò kí ywòk mágír, ka ní kwodo; ka jè ma chàtí kí yey yei, kine: adzro ywòné kén? Ka gè bia wòk, kine: muchò yejè da jè.⁶² Ka gè yàbò kí kele lám, jè bogon. Ka adzro yót, ka amalò yót, ka gè mak, ka ní fwoót kí lèt, ka amalò ko: yá ko kòp, yá ko: wa u yót; dè ànàndò, yi kòbò ádí? Adzro kudo. Ka gè kál (kél), ka gè mákè kí wúnè yèi, yèi fyéché gén. Ka amalò ka wune chòdè, ka e reno; ka tzo rino bānè, ka jè yémè én. Ka adzro dōnò, gè kí bwoon, ka ní gèché lèt; yèi fèk, ka e tò.

Duní⁶³ chinè ká àmàlò bia gat bè mat, ka adzro yódé, é tò ke yey pi; dè kúddò. Ka e ko: dwoótí mál! gik amalò. Ko: dwoótí, ywóni! Ótyèndò yá kò: yí kú ywòndò! yí kò: dā gín nwèndò wíjì; dè dwoót! Adzro tò. Ka amalò kèti bè mat kí pi, ka amalò dōga kèl tìm.

Somebody had a camel and also a donkey; they used to carry goods every day, but they got nothing to eat, so they were very thin. One day the camel said, "Dear me!" Again he said, "Donkey!" The donkey replied, "Eh?" The camel said, "We are going to die!" "So it is," replied the donkey, "we are going to die." The camel said, "Suppose we run away, would you consent?" The donkey replied, "Yes, I would consent." Then he said, "Let us flee!"

And they went travelling. They arrived in a very distant place; there they saw an island in the middle of a river. There was much grass. And they said, "How shall we get there?" The donkey confessed, "I do not know." But the camel said, "We will swim." The donkey asked, "Shall we not be drowned?" "No", said the camel, "we shall not be drowned;" talk of the camel.⁶⁴ He said again, "God is great! We shall arrive safely." They went into the river, the donkey went behind the camel. And they swam.

When they came to the bank, they got out of the water. They were very glad; there were no men on the island. They ate and then lay down; the next day they grazed again (the whole day), and when the night came, they lay down. Thus they did every day. The donkey and the camel became fat; their bellies became thick. They used to drink water in the river; and from there returned to grazing.

One day the donkey said to the camel, "Friend!" He replied, "Eh?" The donkey said, "You have indeed succeeded in bringing us into a good position; I am quite surprised; if it had not been for you, we should be dead now!" Such was the talk of the donkey. The camel replied, "Are you not a stupid fellow? Do you know anything? Are you not an ignorant one?" So said the camel. One day later the donkey continued, "Friend!" — So he used to call the camel. The camel replied, "Eh?" The donkey said, "I have some thoughts ("little seeds") in my head; how may it be with them?" "Dear me," replied, the camel, "what may be your thoughts!" Then the donkey was silent; and they

went to sleep. But the next morning he began again, "Friend!" The camel said, "Eh?" The donkey said, "These things (thoughts) are still working in my head." "You begin to forget!" warned the camel; "do you not remember, when we were caught (every morning) and were always beaten with a club? But now you have become fat, you want to talk!" The donkey replied: "Well, I will be silent." And he remained silent. On the next morning he continued, "I cannot eat on account of this thing; my head is always wandering." The camel said, "Why, if you talk so loudly, the people who are travelling on the river will hear us." At last the donkey begged, "Let me bray just once; that is what is troubling me." Thus the talk of the donkey. The camel said, "Well, do bray! I am worn out by you. Death will come to all of us, not to me alone." And the donkey ran, snorting and braying exceedingly loud, and he snorted again. Some people who were travelling in a boat, heard him; they said, "Where does that donkey cry?" They went ashore saying, "There must be people on the island." They searched in the grass, but there were no people. At last they found the donkey and the camel. They seized them and beat them with clubs. The camel said, "Did I not tell you, saying: we shall be found? but now, what do you say?" The donkey was silent. They both were driven away and were bound with boat-ropes, in order to pull the boat. The rope of the camel broke, and he ran away. The people pursued him, but he outran them. So the donkey was left with the strangers. He was beaten with clubs; the boat was heavy, he died. Some days later the camel came to the river bank to drink; he found the donkey dead in the water; he was bloated. And he said, "Get up!" talk of the camel. He said again, "Get up and bray! formerly I told you, do not cry! But you said, something is ("working") in my head. Now get up!" But the donkey was dead. So the camel went to drink and then returned into the forest.⁶⁵

¹ The animals, when acting like men, have in the English translations always been treated as persons.

^{1a} In most of the texts the word "*jwək*" is rendered by "God", where, however, it is used in rather a disrespectful sense, "*jwək*" is kept in the translation.

² *leš* is "war", and "the army, host of war".

³ *tyal*, more frequently *tyəl* "foot".

⁴ the future form of the verb, but without the future particle *y*.

⁵ Very frequently the present tense is followed by the imperfect of the same verb, the first introducing the action rather as a state, the second showing the action as going on, as being in progress. "They go, when they were going below a tree. . .

⁶ "he says" or "said" is: "*e ko kine*"; but in fluent speech *ko* "to say" is often omitted and only "*kine*" "thus" is said.

⁷ vocative! see Grammar.

⁸ *chám* was to be expected.

- ⁹ The "yin" lays stress on the subject: why are you so thin (while the hare is fat)?
- ¹⁰ *büh*, an expression used most frequently, cannot be well translated into English; it may mean any degree and shade of surprise, very often, as here, angry surprise.
- ¹¹ *Duk* is not only "to-morrow", but simply "the next day".
- ¹² Instead of "chwäch yi ɛn".
- ¹³ from yi ɛ.
- ¹⁴ *kat*, more frequently *kət*, the stem for "go".
- ¹⁵ The hare wanted the hyena to believe that he, the hare, was being punished for his misdoings, and that the hyena, by coming near, might get a thrashing as well.
- ¹⁶ instead of yi.
- ¹⁷ in order that.
- ¹⁸ more frequently: *wiɛ* to arrive.
- ¹⁹ "beside" = since.
- ²⁰ vocative!
- ²¹ commonly: *kudɔ*; here the *ɔ* is long, as if to express the lengthened waiting for an answer — but all remained silent.
- ²² Is he, being great, not entitled to eat you?
- ²³ To prevent the monkey from secretly running away.
- ²⁴ Alluding to some old affair, for which he intended to take revenge now.
- ²⁵ Twice the hare escapes the threatened revenge of the hyena, and even injures him severely anew, taking advantage of the greediness of the latter.
- The same story is told in Marno, Reisen im Gebiet des Blauen und Weißen Nil, under „Geschichten aus dem Sudan.“
- ²⁶ the lion, his spear is still with me.
- ²⁷ *fa* and *faɛ* are most frequently used in this way, to emphasize a sentence: is it not so? that is: it surely is so.
- ²⁸ vocative! the last vowel with high tone.
- ²⁹ "why remains my spear not cooked (forged) by you?"
- ³⁰ see Grammar.
- ³¹ "a saddle which is not": a saddle of somebody who is not present, somebody's saddle, I do not know whose.
- ³² vocative!
- ³³ instead of: *make yi nu*.
- ³⁴ one would expect: *yiepe wun*.
- ³⁵ one would expect: *yiepe gen*.
- ³⁶ "You are finished with your mark". "Whenever I meet you again, I shall recognise you and take revenge." This story of the lion and the fox is also told in Marno, l. c. The Hottentots have it likewise.
- ³⁷ He expected the fox to come too, and so to find an opportunity for finishing him.
- ³⁸ *yá-kí* . . . an expression of assertion, the literal meaning is not clear; "I with my children?"
- ³⁹ from *hídɔ*!
- ⁴⁰ The fish-spear is a wizard, because "he sees the fish in the water"; he is thrown into the water at hap-hazard, and yet hits the fish.
- ⁴¹ In dancing the girl selects her companion, not the man.
- ⁴² The story seems to have some mythological relation.
- ⁴³ from *dyeɛ*!
- ⁴⁴ "and them (the contents) smeared he".
- ⁴⁵ goats are eaten they (by) whom?
- ⁴⁶ a curse; its literal meaning not clear.
- ⁴⁷ "the hare went, he (to) his place".
- ⁴⁸ "he was in difficulty with a place of his going out."
- ⁴⁹ and the ibis, and (he) was asked.
- ⁵⁰ In many cases like this the meaning of *cham* can hardly be rendered.
- ⁵¹ abstain from electing her! *y* is used here because the act of election lies in the future.
- ⁵² the people ask: "whom shall we elect?" (one among them exclaims), "elect the crow!"
- ⁵³ generally the *lwak*, the "cow house", is the place where strangers pass the night.

⁵⁴ Who that is, or why this designation is chosen, is not clear.

⁵⁵ "First let us eat, and then hold our palaver!"

⁵⁶ The frog is the friend of the rain.

⁵⁷ A number of stories are strung together under this head, most of them reflecting the political and dynastic life of the Shilluks with its intrigues and vicissitudes; some are told not without a certain grotesque humour.

⁵⁸ The mention of horse and camel in the beginning perhaps points to a foreign (Arab) origin of the story, or at least of the first part of it; though, of course, both horses and camels are not unknown to the Shilluks, as many of them have lived in contact with Arabs for a long time, in the north as well as in the west.

⁵⁹ The use of *ky* here is rather strange.

⁶⁰ more frequently: *maʔ*.

⁶¹ *maq asiq*.

⁶² "the island, its interior has people".

⁶³ from of *dyki*.

⁶⁴ This formula is often added after a verbal quotation.

⁶⁵ This story is evidently of Arabic origin.

XII. ADVENTURES BETWEEN MEN AND ANIMALS.

82. The Country of the Dogs.

Jē a kēdō bē dīwar gā pyāro, ka wīta kùn à lāu, ka áryāu é wán. Ká gé máká chañ áryāu¹ wīte gén á múm. Ká gé kēti pach mǎko, ka gē ywoda mǎn kēté gén.² Ka chwoqu e bǝnǝ pāl kī dǝk, génà gwók, ka gé nī kēti yēte kālī, ka jal mǎko e péchǝ kīne: chwoqu ágǝ gén? Gé kùdǝ. Ka chíká fēchǝ kīne: chwoqu ágǝ gén? Ka gwok mǎko ka chunǝ é rǝnǝ, ka pǎrá kwǝmǝ. Ká gǝ nǎgé, ka nǎl ákyǝl e dǝnǝ. Ká máká dwat (dwǝt) abich é bǝdǝ, a pyéeh yī gwok: yī kǎlá kún? Ka e ko: yá kǎlá fǝte Chǝl; yá chàkà wǎnǝ. Ka wéké dǝk gén dǝk, ka kǝl yī gwok kīte kwǝmǝ, ká gwók é rǝnǝ, ka wīta báté fǝte Chǝl, ka gwok e ko: fǝte Chǝl á wǎn, à chínǝ; y³ kǝdǝ pach, ká yī wǎch: yá yénà fǝte gwok, mǎn fá jǝ, chwoqu fa gwók; yī kú kút, y kút, yī tǝ (tǝu). Ka nǎl ént é kúǝ, e fa kǝbǝ; ká é bǝkǝ kī wǎr, ka é tǝko, gwok e bǝnǝ, kīne: nǎl, yī re fa wǎch? Kǝn kú wǎch⁴ dǝkī, yī tǝ! Ka nǎl dǝkī mǝl (mǝǝl) ka e wǎjǝ, kīne: ka wǎnǎ ótyǝn, ya yénà fǝte gwók kī mǎdǝ bǝnǝ, mǎn fa je, dǝ chwoqu fa gwok, ka mǎdǝ nǝkī yī gwok, kǝfa juanǝ kī kwǝp.

Some people went hunting; they were ten. And they arrived at a very distant place. Two of them lost their way, they walked for two days, then they became quite perplexed. They came to a certain village, where they found women only. After some time the men too came from the bush with the cattle, and they were dogs (the husbands of the women were dogs). They went into the enclosure (the homestead surrounded by an enclosure). And one of the men asked, "Where are the men (of your villages)?" They remained silent. He asked again, "Where are the men?" One of the dogs became angry⁵ ("his heart turned bad"). He jumped on the back of the man and killed him. So only one man ("boy") was left. After five months ("he seized five months") he was asked by the dog, "Where did you come from?" He answered, "I came from the Shilluk country; I had lost my way." Then the dog gave him three cows, he was taken by the dog and put on his (the dog's) back, and the dog ran away with him. When they got near the Shilluk country, the dog said, "The Shilluk country is coming near; it is over there. Now when you reach home, tell (your people), 'I was in the country of the dogs, there the women are (real) people, but the men (males) are dogs.' Do not be silent! If you remain silent, you will die!" But the man ("boy") was silent, he did not tell (his story). And during the night he became afraid, he dreamed, the dog came and said, "Boy, why do you not

speak? If you do not speak to-morrow, you will die." And the next morning he spoke saying, "I was lost some time ago, and I lived with my friend in the country of the dogs; there the women are (real) people, but the men are dogs, and my friend was killed on account of his being hasty in speaking (on account of his indiscreet questioning, "Where are the men?" whereby he made the dog angry)."

83. Akwoch.

Jal mākò wātē fa abidēk. Ka nal àkyèl dōch. Ká fèrè lɛnè yì nù, ká nù mǎgò kɛ bɛi, ká nù māgò kɛ lwan, ká gɛ kɛtē yéj ádálò, ka bɛi kɛtē yey ádálò. Ka e bɛnò, ká è kò: yá nàwò! Kine: yì nàwò nò? Kine: é, níné fà nɛ kwóp. Ka nɛ wéi kɛlɛ; ka bié yì jál éni, kine: yá nàwò! Kine: yì nàwò nò? Kine: níné fà nɛ kwóp. Ká è kò: lɛdè éni! Ka wèkè, ka dɔk ádálò yizbè, ka bɛi ríná wók, kine: wɔtɔtɔ; ka dɔk ádál akyɛlò ká gò yizbè, ká lwan ríná wók, kine: wɔtɔtɔ. Ká è kò: búh! bɛr gá lwan, gɛ kɛ bɛi, e ko: yá fà kámá neau; — jal éni fa rɛt —. Ká nù kò: búh, fā dwók key gen? Ka jal éni ko: gɛ ywóda gɛn kɛ kɛt? Ká nù kò: fa chɔl? E ko: chɔl kɛ éni? Nù ko: fa chɔl kɛ dɛn? Ka wát bán dwai, ka chɔl, ka nù¹ bánò, ka na bán dwai, ka chɔl, ka nù² bánò. Ká jam bɛn dwai, ká gɛ báné, ka wát jal éni chɔl, ká nù bánò. Ka rɛt e ko: yì dwátá nò? ká è kò: yá dwátá Akwóch, — wát jal éni; ka jál éni é ywónò. Ká nù chuné mǎdò kɛfá nál éni, ká gò wéki, ká gɛ kɛdò kɛ gɛn. Nù wǎdɛ bógòn, ka Akwóch yigi wǎdɛ, ka nù chuné mǎdò.

Ka nù nɛ kɛta pɛl, ka lai nɛ mǎkè éni, ka gò nɛ kálé pach. Ka mɛ nal éni ka nɛ tál, ká gò nɛ wéki, ka nal éni nɛ chám. Ka nal éni yiga machwé, nù, chuné mǎdò. Ka gɛ nɛ wéki kɛ nal éni, nɛ kɛdò fa (= pach) wáté nù. Ká nájè yì nù bɛne bɛne bɛne, dɛ chuné gɛn mǎdò.

Ka chán àn chwòlù dɔrò; ye ko: mǎyó! Kine: é! Kine wéki yá dɔrò! Kine: é gwòge nò? Kine: y nòda tɔt. Ka wéki, ka yaɗ maduɗi nòtè éni. Ka nòtè éni, ka e bɛnò; ka dɛn éni ko: yì kɛta kɛt? Kine: ya kɛtè bɛ nòt. Nù ko: lɔtɛ rúm? Kine: nùtí. Ka dɛkɛ è dɔgò bɛ nòt kɛ búl. Ká gò tyén, ka e rúm, ká kálé éni, dɛ nù chuné mǎdò. Ká è ko: mǎ, kòmt pyén! Ka pyén kál, ká gò kwòjɛ búl, ka búl é rúm, ka Akwóch e kòbò kine: má! Kine: kɛt chwòl tyén wún! Nù kɛdò, ka kope tyén gɛn, ka e ko: búl a kwách yì wǎdà, dɛ bi tɛrɔ dɛkɛ! Ká è dɔgò, ka búl kɛt yì chán; bur maduɗi á kwón yì nal éni, ka yaɗ kɛt yéjé. Ka mach (may) kɛt yey yaɗ, ka gò lɛnè yey bur, ka yɛr é rɔpò kɛ yey bur. Ká búr rik yì nál éni. Dɛ mach lyélò kɛ pén. Ká búl gòch, ká nù e bɛnò bɛne bɛne, ka nɛ (yá) kine: nól, yì fa dɔn? Kine: kɛfánò a dɔn? yá fà nòl kɛ wáná. Kine: chwòr, yì fa dɔn? Kine: yá chwòrò kɛ yìfá? Kine: dɛ mún, yì fa dɔn? à dé mèn yàn, ya mèn kɛ níná? Tɛrɔ bɛnò bɛne, bu nan a dɔn kɛ pach.

Ka tɛrɔ bié bɛ búl, ka nal éni yɛta wiy yaɗ, yaɗ maduɗi. Ka búl fɔwòtè éni, ká

tèrò bié bẹ chón, ka nú e chónò. Ká ní dèmá yèy búr, ka ge tum kí fafe yey bur. Ka dāp eni dōnò. Ká kélè chán dèmá yèy búr. Ka nôt è dōnò. Ka nāl eni bia wok kí wiy ya, ka nôt ní chor yey bur. Ka nú fō bēne. Ka e kedo, bān nú mākè yí nāl eni kí dō (dók) nú; ká dēp a bụ tūn ká ní nēk, ká dēp a tūnē nut, ní kélè én. Ka wat bān mēn a yiebe nut, ka ní nēkè én, ka wat bān yiebe bogon, ní wēl én. Ká gé tūm, ka gō dōnò nú ákyèl. Ka e rēnò, rēnò wák. Ka ge kedo kí jámé ke dōge, ka keti fōtē gén, ká è gērò kí fārè kí wāi.

Wen e ko: é á jāl kēn? a dōke gír kí bānī gír! Kuche wiye, dē én, wiye nādje. Ká gé bēdò, ka pen e yígi kēch, ka wen byel bogon kí ye, ka nāl eni byel núté ye, ka nēmēn ní bēn, ká è kò: ní fōtē ow ak, ka ge ní fōtē kí byel. Ka keti yí wen, e ko: wó fōtē byél. Wen e ko: yí mēn? Kine: yí jal e kune chiné. Ka dūki wōnē kedo, kedo yí nāl eni, ka ge fōtē byél, ka nāl eni ko: wiye wún nát? Kine é, nát; kine ka kōf ún kine: jal e wēl yí chwólé, ka wōne bēnò, ka wiye gen kōfē gén, ka wiye gén ye bēnò, ka bia yí wānē chánò. Ka nāl eni ko: yí rē bēdò wānī chánò? Kine: wānā chán yika kāl wādā yí nú. Kine: de wādi kēn ywódi, é nājé yín? Kine: nē! Kine: wādi nīne mēn? Ka jal eni ko: nīnē Akwoch. Ká è ko: Akwoch nājé yín? nāl eni ko: fafe yan Akwoch? Ka mākè yí wiye, ka wiye ywōnò, ká è kànò kí nūwāt, ka wije lyel, ka fōtē kí tānò kwach. Ka fōtē dōk, ka wiye dōga fārē. E ko: bié kede kach ákyèl. E ko: é, ya y bēdò kēn. Ká gé bēdò, nāl eni ya fārē, ká gé ní wēl kí reyi gen.

A certain man had three sons. One child was pretty, and his fame reached the lion. So the lion caught flies, and he caught mosquitoes too, he put them into a gourd and came saying, "I am selling!" The people asked, "What do you sell?" He answered, "Its name is not to be told." So they let him go. He came to this man (the man the story treats of) and said, "I am selling." He asked, "What do you sell?" The lion replied, "Its name is not to be told." And he said, "Look at it!" He gave him the gourd, and he opened it; the mosquitoes flew out with a loud buzzing; he opened the other gourd too, and the flies flew out with a loud buzzing. The man said, "Why, they are but flies and mosquitoes! I do not want to buy them." — This man was a king. The lion said, "Why, will you not (put them back in) their place?" The man replied, "Where should I find them?" The lion said, "Then will you not make compensation?" The man asked, "What shall I give for compensation?" The lion answered, "A man." So a slave was brought (and was offered) as compensation. But the lion refused him. Then a slave woman was brought and offered as compensation, but the lion refused her too. He brought all his goods, but they all were refused. (At last) a son of the man was brought, but the lion refused him. The man said, "What then do you want?" He replied, "I want Akwoch;" — he was the son of this man (Akwoch is the name of the pretty

boy whose fame had reached the lion). And this man wept. But the lion was glad because of this boy. He gave him the boy, and he went away with him. The lion had no child, and Akwoch became his child. The lion was very glad.

The lion used to go into the bush, to hunt game; and he used to bring it home. The portion of the boy he used to cook, and then give it to him. The boy used to eat it, and he became fat; the lion was much pleased. And they (the other people i. e. the other lions) used to walk with the boy and used to go into the village of the son of the lion (i. e. the village where the lion and his "son" lived). So all the lions knew him, and they all were much pleased.

One day the boy asked for an ax; he said, "Mother!"¹⁰ She said, "Eh?" The boy said, "Give me an ax!" She asked, "What for?" He said, "I will cut a club." She gave it to him; and he cut a large tree. When he had cut it, he came. (The next day) this woman asked him, "Where are you going?" He replied, "I am going to cut." The lion asked, "Is the club finished?" He answered, "Not yet." The next day he went again to cut a drum. He carved it; and when it was finished, he brought it; but the lion was much pleased. And he (the boy) said, "Mother, bring me a skin (to fasten on the drum)." And a skin was brought, and he stretched it on the drum. When the drum was finished, he said, "Mother!" he said again: "Go and call your people" (i. e. the people of all the villages around, belonging to the lion's family). The lion went, and he told all his people, "A drum has been made by my son, now all people shall come to-morrow." Then he returned.

The drum was placed in the sun (to dry). Then a big hole was dug by the boy, and he put a tree into it; he put a fire into the (hollow) tree and threw the tree into the hole. The tree caught fire in the hole. The hole was covered by the boy, but the fire was burning in the ground. Then the drum was beaten, and all the lions came; and the people said, "Cripple, will you not stay at home?" The cripple replied, "Why should I stay at home? My eyes are not crippled!" Then they said to the blind one, "Will you not stay at home?" He replied, "Are my ears blind?" They asked the deaf one, "Will you not stay at home?" He replied, "Though I am deaf, My eyes are not deaf."¹¹ So all people came, there was no one left at home. The people came for the drum. Then this boy climbed upon a tree, a big tree, and he beat the drum. The people (= the lions) came to dance, and the lions danced. And (while dancing and not heeding the hole) they fell into the hole; they all fell into the hole. And this man (viz. the lion who was the boy's father, or his wife) was left; and he too was fetched and fell into the hole. Then the cripples¹² were left, and the boy came down from the tree and pushed them into the hole. So all the lions died (were burned in the hole).

Then the boy caught the slaves of the lion and his cattle. The cattle without horns he killed, and the cattle which had horns, he took with him. And the slaves which had tails, he killed, but the slaves, which had no tails, he let go.¹³ When he had finished them all, there was one lion left; that one ran into the bush. Then he went away with all his goods and his cattle, and he went into his native village, there he built his home in a place by itself.

The father (= his father, who at the same time is the father of the children whom he addresses) said, "To whom does this man belong? he has so many cattle, and so many slaves!" His father did not know him, but he (the stranger) knew his father. They remained some time, then it came to pass that a famine came, and the father had no more dura with him, but this boy (the stranger) still had dura. And his brothers (who did not know him) used to come to him, and he used to say (to his servants), "Give these boys dura." And dura was given to them. Then they returned to their father, saying, "We were given dura." He asked, "By whom?" They said, "By the man who is over there." On some other day these boys went again to this man, and they received dura. And the man asked, "Is your father still alive?" They said, "Yes, he is alive." Then he said, "Tell him, 'the stranger ('traveller') calls you'." The boys came, and told their father; and their father came, he came with a sorrowful face. The man (stranger) asked him, "Why is your face so sorrowful?" He said, "My eye is so sorrowful because my son has been carried away by a lion." The man replied, "If you met your son now, would you know him?" He said, "Yes." The man asked, "What is the name of your son?" He answered, "His name is Akwoch." Then he asked, "Would you know Akwoch now?" He said, "Yes, I would know him." The man replied, "No, you would not know him." Then he said again, "Am I not Akwoch?" And his father seized (embraced) him, and his father wept. And he brought a razor and shaved his head, and he gave him a leopard skin;¹⁴ and he gave him cows. Then his father returned to his village. And he said, "Come, let us go (= live) in one place." But he replied, "No, I will stay here. And they remained, the boy in his village, and the father in his village, and they used to visit each other.¹⁵

84. The Girl and the Dog.

Nāne ǵāchò fá bwogch, ka kẹta fāl, e ywóda gwok; ká é kò kịne: yina jwók! e ko: ẓòtì yán ke nāra! ụ nwoomí gwok. Ka ẓòtẹ nāre yi jwók, ka nāre é dđnđ. Ka nāre kẹtá fāl, ka gwok ywóde, gwok bẹda nàbón. Ká gwók è ko: kẹtí yi mǎyi, gwok e ko, ye ǵāp ụ wékè yán ko-wén? Ka nān ẓep e bẹnd, ko: mǎyó! Ka men yeyo. Ko: yá ywóta gwok fāl, dẹ gwók è ko ne: kẹtí mǎyi, kòpt kịne: gwok e ko:

dān ɛ *wékè yán ko-wén?* *Ká máyè ywòń, ka kōpa wíyè; ka wiye e ko: kẹl muy (muj) gwok!* *Ka nān fẹn kẹl muy gwok.*

Ka gwok e yót, é búdd. Ka nān fẹn wéke. Ka ge dúodo, ka gwok é kedd kị nān fẹn, ka ge kedd kị gwok, ka ge kẹta fén; gwok bẹdd jwok, ka kẹta wot gwok, ya gir bẹnè, ka gwok e ko: ní chám kị re yan, ka yi nị kẹte gol! Ka gol ye ko: kẹti yeje! E ko: bān àgàk. Ka gwón éní é kedd, ka nān eni e dōnq. Ka nān eni kẹta gol gwok, gol duon, won eni wot jwok.

Ka nān eni rēna mal, ka e pāro, ka pen e pyēdd. Ka nān éní bia wok, kẹti é rīnd. Ka gwok e liṣo, gwok e bēnq é rīnd; nān eni rēna wot kị nam, wot ma yēna nām, wot maduṣ. Ka gwok e bēnq, ka é bēdd kị tyele wot. Ka tyen won eni gen abtryau, ga yogo choqu, dācho bogon kị kele gen. Gen nị chama lai, nị kẹti bē dwar.

Dān eni á fáné wot, ka jok eni (oni) e bēnq, ká gé kò: amēn a fāl gin cham? *Ka ge nānd, ka ge kẹta bē yáf kị wot, ka nān éní ywót, chune gēn mēdd, e ko: yi yig namēi won. Ka ge bēdd, ka nān eni ko: yá chātè yi gwok. Ka gé kò: ágōn ēn? Kine: ya pēn ɛa wot, ka ge līá pēn, ka gwok līé gēn, ka gwok góch kị toch. Ka gwok e fōu, ka wete fāl.*

Ka maka wun ga ábí ryau, ka nān eni ko: yá dwátá kedd bē līte chā gwok. Dān eni ko: bēt, yí kú kẹ; nān eni ko: yá kedd! Ka ge kedd, ka nān éní é yābo, ká nēkè chōgó kị tyele, ka nān eni fō. Ka nān é ywón, ka nān eni kwán yi gēn kịte nam; nān eni kẹl yi nam. Ka wífé fōtè gēn, ka ywote jō (= jōg) chyek. Ka nān eni kál wok, ka rīt kópè, ka rīt é kànd dāchō maduṣ, ka nān eni lwok kị pi, ka chōgo yót yi dān éní, ka kál wok, ka nān eni dwoṣa mal, é chārò; ka rīt kópè: dān a chēr! Ka rīt e bēnq, ka pyech yi rīt, e ko: yi kálá kén? Kine ya kála wot ma yēnà nām. Ka e ko: yi dwái yi ánd? E ko: yá wékè gwòk yi wiya, dē gwok é chātí yán, ya kẹtá wót kị nam. Ka rān eni ká é ywón: nārè! Ka mēn e bēnq, ká é ywón, ka dok kál, dok gēdè; ka kẹte wot. Chōtè, á fūm.

A woman was without child. She went into the bush and found a dog. She said, "O jwok! give me a ("my") child! (If you give me one) it shall marry the dog." And a child was given to her by jwok, and the her child grew up. And the child went into the bush; it found the dog; — this dog was a white one. The dog said, "Go to your mother and tell her, the dog says, 'When will the woman be given to me?'" The little girl came saying, "Mother!" The mother answered. The girl said, "I found the dog in the bush, and he said thus, 'Go to your mother and say to her thus, the dog says: when will the woman be given to me?'" Her mother wept; she told the (girl's) father; the father said, "Bring her to the dog." They found the dog lying. The girl was given to him.

And they (the dog and the girl) rose up, the dog went with the girl, they

went into the ground; — the dog was jwɔk; they went into the house of the dog; there were many trees there everywhere. And the dog said, "You shall always eat with me; and you shall go into this enclosure." The people of the enclosure said to the girl, "Go to the center." The dog said to the girl, "These are slaves." Then the dog went away, the girl was left. So the girl had gone into the enclosure of the dog, a big enclosure; this house was the house of jwɔk.

One day the girl ran up, she jumped up, and the ground split. The girl came out; she went away running. The dog saw her, he came running; the girl ran into a house in the river, this house was (in?) the river; it was a big house. And the dog came; he remained at the foot of the house (below the threshold). The people of this house were seven; they were males, there was no woman among them. They lived on meat, they used to go hunting.

The girl hid herself in the house; and the people came (home and found their food cooked), they said, "Who has cooked the food?" They were astonished. They went searching the house; the girl was found, they were very glad. They said, "You have become our sister." So they remained. The girl told them, "I am chased by a dog." They said, "Where is he?" She said, "He is in the ground below the house." They looked into the ground and found the dog. They shot him with a gun. The dog died, and they threw him into the bush.

And seven years passed, then the girl said: "I want to go and see the bones of the dog." The boys (i. e. the men in whose house she lived) said, "Stay, do not go!" The girl said, "I will go!" And they (all) went; the girl searched, and she was hurt at her foot by a bone; the girl died. The boys wept. Then the girl was taken by them and put into the river; she was carried away by the river and came to her native country. There fishermen found her; they pulled her out of the water and told the king (what had happened). The king brought an old woman, she washed the girl with water; and the bone was found (in the body of the dead girl) by the woman. She pulled it (the bone) out, and then the girl rose up, she sneezed (became alive again). The king was told, "The girl has sneezed." The king came, he asked the girl, "Where do you come from?" The girl said, "I come from the house which is in the river." The king asked, "What brought you there?" She answered, "I was given away to a dog by my father; but the dog chased me, so I went into the house in the river." And the king wept, She was his daughter! Her mother too came, and she wept. Then cows were brought, they were sacrificed. They went home. — That is all, it is finished.

85. Anyimo and the Lion.

Nan nīnē Animō e dōch, kī omēn Akwōt, kī wiyē; maye gen bogon. Dō (dōk) gēn gīr, dyege gen gīr. Ká nū e līnō, ká nū e yīgī dān, ka nū bēnō, ka bia yī nāl eni, ka ryēch, ka kīfī wōt. Ka Animō kōfī omēn kīne: tōtī kī fīk luōgō chīnē! Ka nan eni lītē yī nū, ká nū chūnī mēdō. Ka nū nāchō kīne: yā kēdō! Ka tōtē kī byēl, ka nāl eni ko: Animō, wōk mādā! Kīne: y wīfī kā chīnē, ka yī dúdōk! Ka ge kēdō. Ka omia Animō e dōnō bē twar kī wēr. Ka nāl eni (nū) kēdō, ge chāfī kī Animō. Ka nāl eni ko: Animō, a kēn ānō en? Kīne: kēn nī kwai kī rōch. Ka ge kēfī, ge chāfō. Ka fīm maduon yōt, ka nū ko: a kēn ānō en? Kīne: kēn nī kwai kī dōk. Ka ge kēdō ge chāfō, kēdō kēn malqulau, kīne: a kēn ānō en? Animō ko: kēn eni kīchē yān. Kīne: byh! ena fañō a fyēn yan?

Ka ge wīfī (wōfī) būte tugo, tugo mābār; ka nū rēnō, e rēnā kēle lām, ka Animō ko ne: tūnō¹⁶ kwai dān, butī kī fēn, ya yēfā wīfī! Ka tugo butō, ka kēfā wiy tugo. Ka e ko: tūn kwai dān, kīne: dūōtī māl. Ka tugo dūōfā mal. Ka nū bēnō, e rīnō, ka Animō yōtē yī en, e tōk. Ka nū nānō, ka e ko: Animō e kēfā kēn? Ka yōmō nūōchē en; ka līdā māl, ká gō līdī mal; e ko: pōe! yī fa tōu tīn? e ko: yī nāgā nāgō! nan eni ko: dē grē (dērē)? Ká nū gūdō kī fēn; ka tugo ka nī bēnē a kama fūdō. Ka Animō ko kīne: tūn kwai dān, yī ku fāt! Dōk kējī! Ka tugo nī dōgī kējē, ka nū nī gūdō kēte.

Ka dōk lītē yī nan eni, ka e ko: nīwā kī nīmīa, yana Animō, a chāmī yī nū en. Ka yan eni ē līnō, a kēfā pach. Ká gé kō: nan mēkō ē chūōtō, kīne: yana chāmī nū en. Ka ge ko: ā, wū chāgā tōdō. Ka nan dōnō wūr, ka ge bēnō, ge kwai kī dōk, ka ge tōtē yī nān eni; kīne: nēwā kī nīmīa, yana chām yī nū en! Ka ge bia pach, ka Akwōt kōfē kīne: nān mēkō e kōbī kīne: yana Animō, ā chām yī nū en, dē pēr kī Animō. Ka lēn tīn, ka tēro bēnō. Animō kama tō yī rōdō. Ka lēn lēpē en, ká ē ko: nīwā kī nīmīa, yana chām yī nū en! Ka tēro bēnō gé rēnō; ka yōt nū ē yā fēn, ē gūdō; lēn fa nēnē en, ka kēl, ka nū rīnō wōk; ka nī kēl, ka nū eni fūdō, ká ē tō. Ka nān eni ko: tūn kwai dān, butī, ya bia wōk! Ka ē butō, ka bia wōk. Ka wiyē ē kānō dōk, dōk ānwēn, mōk chūōp kī fā tugo; ká chāk kāl kī gīn cham kī pi, ka dōk chūōp kī fā tugo. Ka Animō tōtē yī pi, ka ē mādō; ka tōtē yī mōgō, ká ē chāmō. Wēn chūnē mēdō kī omēn. Ka kāl pach; ka nūōm ka dōk kōl pyar-ānwēn, wiyē chūnē mēdō.

There was a girl, her name was Animō; she was pretty; she lived with her brother Akwōt, and her father; her mother was no longer alive. They had many cows and many sheep. The lion heard of her, and the lion turned himself into a man; he came to this boy (Akwōt). He was received as their guest. When he came into the house, Animō was asked by her brother, "Give me water to wash his hands." So the lion saw the girl; she pleased him very much. After

some time he took leave, saying, "I am going." They gave him dura, and the boy told his sister, "Accompany my friend a little way, when you have come to that place there, then return." So they went. The brother of *Animo* remained at home, he was sweeping the cow-dung. The boy (viz. the lion) went away with *Animo*. While they were walking, the lion asked, "*Animo*, what place is this?" She answered, "It is a place for herding the calves of the people of *Akwot*." They went on and came into a great forest. Again the lion asked, "What place is this?" She answered, "A place for herding cattle." They went on walking and came to a very distant place. The lion asked, "What place is this?" She said, "I do not know this place; dear me, why are you always asking me?" They came to a deleib-palm, a very tall one. The lion ran away, he ran into the grass. Then *Animo* said, "Thou palm of the grandfather of men, lie down, that I may climb upon thee." The palm lay down, she climbed on it, and then said, "Palm of the grandfather of men, rise up!" The deleib-palm rose up. When the lion came running, he found that *Animo* was no more there. He was perplexed and said, "Where has *Animo* gone?" But her smell came into his nose, he looked up and saw her up in the tree. He said, "Póe! you will surely die in a moment!" Again he said, "I will kill you at once!" The girl asked, "Well, how?" The lion scratched the ground (round the deleib-palm), and the palm was beginning to fall down. Then the girl cried, "Palm of the grandfather of men, do not fall! return to thy place!" And the palm returned to its place. The lion began scratching again.

And the girl saw cows, and she cried, "My brother and my father, I am *Animo*, the lion is going to eat me!" The men heard it, they went home saying, "There is a girl crying, 'A lion is going to eat me.'" But the people said, "Nonsense, you are telling stories." Then the old men were sent for, they came herding their cattle (they drove their cattle near the place where the cry sounded); they were seen by the girl, and she cried again, "My father and my brother, I am going to be eaten by the lion!" They went home and told *Akwot*, "There is a girl crying, 'I am *Animo*, the lion is going to eat me.'" Her voice was like that of *Animo*. So an armed body was gathered, and they went. *Animo* was almost dying with thirst. When she saw the people, she cried, "My father and my brother, the lion is going to eat me!" The people came running; they found the lion scratching the ground; he did not see the people; he was stabbed; he ran away, but he was stabbed again, fell down and died. The girl said, "Palm of the grandfather of men, lie down, that I may get out." The tree lay down, and she came out. And her father brought four cows, they all were to be speared under the deleib-palm (as a sacrifice). And milk, food and water were brought, and the cows were speared under the deleib-

palm. They gave *Anim* water to drink, they gave her milk too to drink; then they gave her food to eat. Her father and brother were very glad. She was brought home. She was married for forty cows,¹⁷ so her father was much pleased.

86. An Adventure in the Forest.

E jal en ye keti yey fim, bē gwen kī lān, ka aṣṣp aryau ká gī pānē, ka hwol ka go pān. Ka lyech e bēnō, ka dwoṣi yey ṣṣp, ká gū kōnṣi chwāke, ka dwoṣi riṣ ṣṣm akyēlo, ka go kōnṣi chwāke; ka nwople nīn aryau ka ge dōnō kī ʔa hwol, ka hwol dwogṣe fēn, ka nwopl nīn eni é ywōnṣi kī yey hwol, kīne: kṛ, kṛ, kṛ, kṛ. Ka jal é līṣ, ka lyech līṣe ʔn, ka e búḡḡ, ka e reṣ, ka nī pāra kwom yaṣ, ka nī fyēt yi kwōṣ; kúché ʔn, á bwōk kī mēn duṣn, ka nī kēlṣe kele kwōṣ, ka lānṣe nī fyēt yi kwōṣ.

Ka wapa pach maduṣn, ka ḡachō máduṣn, máyū, ká gū yōḡṣe (ywōḡṣe); ka e ko: wānṣ, ʔōṣi ya fi! Kīne: yi bia kēn? Kīne: é, yá kú fyech, ʔōṣi yan kī fi mṣṣé! Ka ʔōṣe fi mṣṣé. Ka lṣṣi yi gwok, gwok mānṣṣṣ; ka e ko: mā! Kīne: wat bēn á nwōl? Ka gwok lṣṣi yiṣ, ka gwok é nārṣ; ka e ko: bṣh! Kīne: fārṣ? Kīne: ʔ ḡṣṣé yán, yik yin ʔa káché yán! Ka ḡāṣ duṣn e ko: búh! wāḡṣ, yi bia kēn? Kīne: kút, mā, yá chyētṣ¹⁸ lyēch, lyech maduṣn; fúkṣe pṣr kī mānṣe ḡṣk. Ka ḡachō ko: bót! yi bia kēn á bṣṣi yi pṣr kī wuo! Ka e ko: wuṣ nṣṣe yán; ʔṣṣ kī ʔna, atēnṣe da yṣṣ? Ka e ko: é, kṣṣ!

Ka e kṣṣ. Ka ge rúḡmṣe pṣr; ka pṣr e reṣṣ, ka e reṣṣ, ka fṣṣi yi kwōṣ, chwōle ʔn ʔna nam; ka é kwōnṣi kī yey kúḡṣ. Ka tṣṣṣ bēnṣ, ka māk; ka kṣl pāch, ka fyewṣe e fūḡṣ kī yey wārṣ, ká è ʔṣ.

A certain man went into a forest to gather Nabag-fruits. He filled two bags and one gourd. (While he was gathering the fruit) an elephant came, he lifted up one bag and put it into his mouth, then he lifted up the other bag and put it also into his mouth; at last the contents of the gourd as well. But two seeds were left in the gourd; they kept rattling, *kṛ kṛ kṛ kṛ*. When the man heard this, he looked up and saw the elephant. He was frightened and ran away, he jumped upon a tree. The thorns of the tree pricked him, but he did not heed it on account of his great fear. He got right into the thorns, his cloth was torn by the thorns. Suddenly he came near a great house. There he met a big old woman; he addressed her, "My mother, give me water!" She asked, "Where do you come from?" He replied, "No, do not ask me, give me water first!" So she gave him water first. Then he was seen by a dog, a dog with young ones. (He saw the young dogs, but not the old one, the mother). He asked the woman, "Are they all your children?" Then he saw the old dog, he was growling. He exclaimed, "Oh dear! shall I run away?" The dog replied, "If you beat me, I shall bite you." After that the big woman asked, "Why, my son, where

do you come from?" He answered, "Be silent, I am chased by an elephant, a big elephant. This pot is quite as large as his testicles."¹⁰ The woman replied, "Well, you do come just from the same place where my father has come from." The man said, "I know your father; is he not the one who has a neck on his necklace?"¹¹ The woman said, "Now, go on!"

He went away and met with a hippopotamus. The hippo was running (towards him), so he too ran, he came to a place with white sand, thinking it was a river. He tried to swim in the sand. Then people came, they seized him and brought him home. But in the night his heart beat so violently (from excitement), that he died.

87. The Boy and the Hyena.

Nál mēkq gē kī ówēn gē wēlò; ka wou é yúqò. Ka nál àkyèlò e ko: bwh! e ko: mach u yòtè kēn? Ka ówēn e ko: kújà! Ka nál eni ko: ya fa yéfi (yáfi) mäch? Kīne: u yānò? gi²⁰ nál àkyèlò. Kīne: yí fa dēn kī būte jam? Kīne: búh! u chāmè yán yí ówōŋ! Kīne: é, yí fa chām yí ówōŋ. Kīne: yá bēdò. Ka nál eni ko: dē yí re fa kē bē yaf kī mach? Ká è kò: u chāmè yán yí ówōŋ. Ka kwof eni wēl. Ka e ko: dē wá búti! E ko: é, u chāmè yán yí ówōŋ; ka nál eni ko: grē, buti kī fén; ya buta kī kwòmà. Ka e ko: dē u tēyí fén yí ówōŋ, kī ya chāmè én! Ka e ko: grē, bi, buti mál kī kwòmà, u kwán yán yí ówōŋ, ka yí wēl yí én. Ka nál eni ko: á! yí gwók èdì? Yè kiúò. Kīne: dē yí fá kēfí mál? Kīne: wiy yāf? Kīne: àwó. Ka yēta mal. Ka nál eni à tēk, ká èbúú kī fén.

Ka ówōŋ e bēnq bēne bēne bēne; ka ówōŋ e chātò kī řa yaf. Nál à tēk e nēnò, ka ní nūwách yí ówōŋ, é nēnò. Nál à mál nēna fén chēt, dē bōkq bōkq; ká é dēmò mál yí wārò, dēmò kwom ówōŋ, ka ówōŋ mākè én kī yitē, ká è kò: bóí! yá kó kōp kīne: yu (yiu) mākè yán! Ka ówōŋ é ywòndò; ka ówōŋ ní kwòqò, ka ní dyabò. Ka ówōŋ e renq bēnè, ka kēta kēch malaualau, ka ówōŋ e řò kī yey warq; nál eni bēdò kī kwòmè, ka ní ko: bóí, yá kó kōp kīne: yiu mākè yán! É kòbì kēte.

Dukí mwoł ka owen dwořa mal, ka řřdā mál, nál eni tōk! Ka e ywōnq, kīne: ówò chām yí ówōŋ! Ka e dūóqò, ká é chātò yey ówōŋ, ówōŋ chetē gřr, ka e kēta kēn malaualau, ka nál eni yòtè én, é kòbì kēte. Dē bēdò kwom ówōŋ, dē mēfí yitē ówōŋ, ówōŋ řò kī yey wārò. Ka ówēn è kò kīne: kwót! Kīne: é wēl yán! Yá kó kōp, ya ko: yí u mágà! Kīne: wu kóbí kī amēn? gik owen. Kwop ówēn fu řínè én, ka mākè yí ówēn kī chyēnè; chyēnē tēk kī rei yitē ówōŋ, ka yitē ówōŋ nól kī yí ówēn. Ka tīn mál. Ka e dwoqò, ka gē bēnq kī owen, kīne: nál, wēti yitē ówōŋ! Kwof owen fa řínè én; ka ní ko: bóí, ya kó kòbì: yí u mágà. Ka gē wapa pach, ka tēřq bēnq bēnè, ka tēřq nēři bēnè, ka kwété gōt kī rei yitē ówōŋ; ka yitē ówōŋ wēti.

A boy went travelling with his uncle. When the sun went down, the one said, "Why, where shall we find fire (for the night)?" The nephew said, "I do not know." The first said, "Shall I not go to look for fire?" "What shall I do in the meantime?" was the reply of the other one. His uncle said, "You stay here with our goods." "No," said the nephew, "I would be eaten by the hyena." He replied, "No, you will not be eaten by the hyena." But he said, "I refuse to stay here." Then his uncle asked, "Why will you not go to fetch fire?" But he replied again, "No, I would be eaten by the hyena." So they left this matter. His uncle asked, "Shall we not lie down now?" He replied, "No, I would be eaten by the hyena." His uncle said, "Well, you lie down below, and I will lie upon you." He replied, "But suppose you are rolled down in the night from upon me by the hyena? Then I shall be eaten by her." His uncle said, "Well, then you lie upon me, so I shall be taken by the hyena, and you will be spared by her." The boy said, "Ah! what are you going to do?" Then he was silent. Again his uncle asked, "Will you not go up?" He said, "On a tree?" The uncle replied, "Yes, on a tree." So he climbed on a tree, and the brave boy (the uncle) lay down on the ground.

In the night came all the hyenas; they walked below that tree. The brave boy slept. A hyena came and sniffed at him, but he was asleep (and so she left him undisturbed). But the boy on the tree was awake, he was looking down staringly, he was awfully afraid, and at once he fell down, and fell on the back of the hyena. He caught the hyena by her ears and said, "Ha! did I not say I would catch you?" The hyena cried, and she dinged, she dinged very much. She ran away with the boy to a very distant place. There the hyena died during that night.²¹ The boy was still on her back, and he still continued saying, "Did I not say I would catch you?" He said these words continually.

The next morning his uncle arose. He looked up, the boy was not there! He began to cry, saying, "My nephew has been eaten by the hyena." He arose and followed the way of the hyena. The dung of the hyena was on the whole way. He went to a very distant place. There he found the boy, he was still talking (the same words). He was still on the back of the hyena, holding fast her ears. But the hyena had died in the night. His uncle said, "Rise up!" But he said, "No, leave me alone! I did say, 'I would catch you (the hyena).'" He asked, "To whom did you say so?" He did not listen to the words of his uncle. Then his uncle caught his hands; the hands were tight around the ears of the hyena, so that the uncle had to cut off the ears of the hyena. Then he lifted him up, he arose, and they came. The uncle said, "Boy, throw away the ears of the hyena!" But he did not listen to his uncle's talk, he only kept repeating, "Well, I did say I would catch you." When they came near their home, all

the people came; they all laughed. They loosened his fingers from about the ears of the hyena and threw the ears away.

88. Nyajak.

Day²² mēko yeje da dān, ka e nwoglo, ka bül gōch kī pach málhwi, de tēro ywotō bul; fān eni fā fān nu. Ka dān a chet nwol; tēro ko: é, yi re kōbi? yi tēn! E ko: é, ya kēdō. Dān eni bēda jwok. Ka e kēdō kī tēro. Ka kot é mōkō, ka ge nēno gól nū. Nu bēda dān; ka kī wār owone é nēnō, dān a chet nwol e nēno, nāje én, ena nu. Ka nu chama yefa wot, ka nan eni ko: yin amén á? Ka nu ko: Nájak! Ka dān tēn ko: é! e ko: yi nūti nēno? Kine: ya nūti nēno. Kine: yi da kēch? Kine: awó! Kine: yi fa nēkē kī onwok?²³ Kine: awó! Ka onwok nēkē yi nu, ka tēl yi nu, ka wēke Nájak, ka kwóni yi Nájak. Ka nu ko: Nájak! Kine: é? Kine: ka yi chām yau! Ka eko: awó! Ka yi nēn yau! Kine: awó! Ka nu kēdō, ka kálá bēdō, ka e duogo, chama yepa wot. Ka Nájak ko: yín amén á? Ka e ko: Nájak, yi nūti nēno? Kine: nē! Kine: yi da kēch? Kine: awó! Ka e ko: yi fa nēke wat? Ka e ko: awó. Ka wat nēk, ka tēle én, ka wēkī Nájak; ka nu ko: chām yà! Kine: awó! Ka yi nēni ya! Kine: awó! Ka nu dōgo, ka e duogo, yefa wot, ka Nájak ko: yin amén á? Kine: Nájak, yi nūti nēno? Kine: awó! E ko: yi dwata nō? Rei da kēch? Kine: awó! Nu ko: nēke yin ke dyel? Nájak ko: é, ya ky nēkē dyel; ya da rōdō. Kine: de kán kī ándō? Kine: é, káni kī dōnō. Ka rēna gat kī dōnō, ka ní kēpe kī pí, ka pí ní rāra péh, ka chwē ní dōna yeje, kī nwol rech; ka ge ní mūti yi nu, ka ní chika tōmō, ka pí ní rāra péh. Ka ní fēka fēn bē mūt kī chwē, kī nwol rech.

Ka Nájak wō gén tūké én, ka ge dwoṭi mal, kine: ándō? Nájak ko: nu fa kama wā chām? Ka e ko: chāmun kī riñō anan! Nu nāje Nájak fa chet bēno. Ka wō gen kōfē én kine: rēniun! Ka wōman e rēniñ, rēna fōtē gén. Ka Nájak e dōnō. Ka nu kōrē e būdō,²⁴ ka e bēno, ká é chwōtō kine: Nájak! E kudō. Kine: Nájak! e kudō. Ka nu ko: adī? Nájak a nēni. Ka bia wot, ka e ko: Nájak! E kudō. Ka maoh kōt, ka wōman yōtē én ge tēk. E ko: búh! Natyau Nájak! Wate gen a kōlè én! Ka Nájak ko: á, faṭe yan én? Ka fāra kwom Nájak, ka Nájak e wāñō. Kine: natyau Nájak, e kēta kēn? Ka Nájak ko: faṭe yan én? Ka nu ní fāra kwomē, ka fa mākē én, Nájak ní wāñō. Ka nu kōrē būdō. Ka Nájak e kēdō, e kúchē yi nu.

Ka wone wīṭa pach, ka nu eni bēno, ka yigī yaṭ madōch, maduñ, én olam: chune gen mēdō kī én. Ka Nájak kō: wu ky ní kēṭ ṭa yaṭ, yañ eni fa nu! Kine: é, Nájak e chaka fyēt. Nájak ko: ó, ya rum kī kwop.²⁵ Ka nwoglo wōṭaño ní kēṭa wiy yaṭ, ka nu e fāro kī wōṭaño. Nájak ko: á, kwofa a līnē wún chē, ka jē wīṭe ge mām, ka e kēdō. Nájak kēṭi yi nu, ka yigē dān maduñ yū yū yū. De e kwomō kī kēmō; ka nu ko: ena nate nō a yō én? E ko: nan kwache fi! Ka tōtē kī fi; ka e

māḍo, ka e diūḡò, ká è dḡḡò, ka e loḡi yējo. Ka nu keta gat bē dwato (dweto) ji men tāle nan eni. Ka kōl yi Najak, ka ge reṇo, ka ge waṇa fach.

Ka nu bēṇo, ka e ko: bḡh! nan tēṇ ge keta ge ken? Ko: faṣe natyau Najak a kel gen? Ka e bēṇ nu bia pach Najak, ka e yiḡi nān madōch, bē wājo ki omia Najak. Ka nu ko: omia Najak aḡṇ? Kine: chwōl! Ka omia Najak chwōl, ka ge wājo. Ka Najak e bēṇo, e ko: bḡh! e ko: omia, yi re rach kinau? Kúchē yin ena nu? Ka nal eni ko: kēt, yi rach ki fyet. Ka Najak ko: mōgi, ya rum ke kwof. Ka Najak e kudō. Ka nal eni è nēṇò, ka waṇ gōl yi nu.

Chōṭi, ka nu keta fāre, ka duki omen ywode en, é ywōṇò. Najak ko: yi re? Ko: waṇ a gōl. Ka Najak ko: yá chá de kōbō kine: men eni (ani) fanḡ nu; de anan yi kōbī adī? E kudō. Ka Najak e kēḍo, ka yiḡi dāṇ duḡṇ, ka e bēṇ, é chātṭ keta fay nu; ka wīṭa (wyṭa) fach, ka e ko: wēl a dā kāl en! Kine: kālī jwōk! Ka e bēṇo, ka e ko: bḡh: onīmia, yi nūti bēḍo ken? Ka nu ko: yin amen? Ka e ko: ya faṣe nīmiau, a kēlè yōmō kāke duḡṇ? Ka e ko: ḡ, wija chaka wilō, ka nu ywōṇò, chunḡ mēḍo. Ka ge wājo, ge ki Najak; kúchē nu; e ko, chōḡo nē nīmēṇ. Ka Najak tīḍa mal, ka waṇ omen lḡḡe en ki mal, ka Najak e ko: nēmia! Kine: é? Kine: āṇḡ a yom fḡt ki wot? Nu ko kine: faṣe waṇ omia Najak? Najak e ko: á yōtē e yā ken? E ko: ky dwai àn, ka ria yiga nan a ḡachō. Ka nu ko: a gōla wāṇḡ. Najak e ko: ena kāl en, ka de gre a fa kiṭi wōk? Ka kiṭe wōk; nu ko: de ky gwārē agak? Kine: é, fa gwār, ú kōr yi wā. Ka Nikaṇ e fḡchō ko: de kwōn u tḡlè aḡṇ? Nu kine: a wōl en! Kine: á, dōch.

Ka nu ko: nīmia, ya keta gat bē dweto pi. Ka Najak e ko: kēt! Ka nu e ko: kō kōḡ, kor waṇ omia Najak, kifa ḡ gwārē aḡāk! wei ḡ tḡd wā ki gin cham. Ka Najak e dōṇḡ kī tēḍot, ka nu keta gat, ka Najak waṇ omen kwōṇē en; ka rei ge agak, ka e fārō, ka dōḡo fōṭe gēṇ. Ka omen yōtē en, ka waṇ omen kiṭe, ka omen e dōṇḡ.

Ka nu bēṇi ki gat, ka waṇe yōḍe gō tḡk, ka dāṇ eni yōt e tḡk. Ka nu ywōṇò, kine: bḡh! yēṇa natyau Najak! E ko: Najak, kōra bḡṭ ki yē; ya fa dōk kēte! Chōṭi, ka Najak wei yi nu. Ka Najak e dōṇ ge ki omēṇ. Nu e chōḡo, fa chīki dwōṇ.

A woman was with child, and she bore a child (which was named Nyajak). One day the drum was beaten in a village far away. The people went to dance to the drum, this village (where the drum was being beaten) was the village of a lion. And the child which had just been born (too wanted to go to dance). The people asked her (the child, a girl), "How, why are you saying, you also want to go? You are still so small!" She said, "Never mind, I will go." This child was a *jwōk*. It went with the people. When they arrived there, it began to rain, so they went into ("slept in") the house of the lion. This lion was a man.²⁶ During the night the other girls (who had come with Nyajak) slept, but

the child which had just been born, was awake; she knew that the man was a lion. The lion wanted to open the hut (where the girls slept), but this child (Nyajak) asked (from within), "Who is there?" The lion replied, "Nyajak!" The child answered, "Eh?" The lion went on, "Are you still awake?" Nyajak said, "I am not yet asleep." The lion questioned, "Are you hungry?" "Yes, I am." The lion went on, "Would you not like to have a ram killed?" Nyajak answered, "Yes I would." So the lion killed a ram; he cooked it and gave it Nyajak; Nyajak took it. Then the lion said, "Nyajak!" She replied, "Eh?" "Do eat!" enjoined the lion. She answered, "All right!" The lion added, "And then sleep!" Nyajak replied, "All right!" The lion went away and waited some time. Then he returned, trying to open the house. But Nyajak again asked, "Who are you?" The lion replied, "Nyajak, are you still awake?" Nyajak said, "Yes, I am." The lion asked, "Are you hungry?" Nyajak replied, "Yes, I am." "Would you not like to have an ox killed?" asked the lion. Nyajak said, "Yes, I would." So an ox was killed and was cooked by him and given to Nyajak. The lion said, "Do but eat!" Nyajak replied, "All right!" The lion turned away. After some time he came back and tried to open the hut. Nyajak asked, "Who are you?" The lion said, "Nyajak, are you still awake?" Nyajak said, "Yes, I am." The lion inquired, "What do you want? Are you hungry?" Nyajak replied, "Yes, I am." The lion said, "Have a goat killed!" Nyajak replied, "No, I won't have a goat killed, I am thirsty." The lion asked, "In what shall I bring water?" Nyajak said, "Why, bring it in a basket!" The lion ran to the river-bank with a basket, he dipped it into the water, but the water streamed down on the ground, only leeches and small fish remained in the basket. He thrust them out and dipped the basket again, but the water flowed out on the ground, and the lion sat down a second time to pick out the leeches and the small fish.

In the meantime Nyajak awakened the other girls, and they arose asking, "What is the matter?" Nyajak said, "Is not the lion going to eat us?" Then she said to them, "Eat this meat (the sheep and ox which the lion had killed for Nyajak)!" Nyajak knew the lion would not come back quickly. When they had eaten, Nyajak said to the girls, "Run away!" They ran away home to their country. Nyajak alone remained. At last the lion was tired (of dipping water with a basket), and he came calling, "Nyajak, are you asleep?" He came into the hut saying, "Nyajak!" She remained silent. The lion lighted a fire, and he found that the girls had gone. He said, "This cursed Nyajak has led her comrades away." Nyajak replied, "Why, am I not here?" The lion sprang at Nyajak, but she disappeared. The lion cried, "This cursed Nyajak, where has she gone?" Nyajak replied, "Am I not here?" The lion sprang again at her,

but did not catch her, Nyajak had disappeared. At last the lion was tired, and Nyajak went away; but the lion did not know it.

The girls arrived home. And the lion came to them; he had turned himself into a beautiful big tree, an olam (a sycomore fig); the girls liked him very much." But Nyajak said, "Do not go under that tree! This tree is a lion!" They replied, "Why, Nyajak begins to lie!" Nyajak said, "All right, I shall say no more." The girls climbed on the tree; suddenly the lion seized them and fled away with them. Then Nyajak said, "Well, what did I say just now ("my talk has been heard by you exactly")?" The people were much perplexed; they went away. But Nyajak went to the lion, she turned into a very, very old man, she went limping on a crutch. When the lion saw her, he said, "What kind of man is this old person?" Nyajak replied, "A man begging for water." And he gave her water; then she went back. But presently she came back again, she had turned into a rat. The lion had just gone to the river-side to fetch water in order to cook the girls whom he had caught. Nyajak drove the children away and brought them home.

When the lion came back, he asked, "Why, where have the little children gone? Is it not this cursed Nyajak who has taken them away?" And the lion came into the village of Nyajak, he had turned into a very fine girl, he came to converse with the brother of Nyajak. The lion asked, "Where is the brother of Nyajak? Call him!" The brother of Nyajak was called, and they conversed together. But when Nyajak came, she exclaimed, "Oh dear, brother, how can you do such a wicked thing? Do you not know this is a lion?" The boy said, "Go away, you are a great liar ("you are bad with lying")." Nyajak replied, "It is your own affair, I shall say no more." And Nyajak remained silent. But while the boy slept, his eye was taken out by the lion.

That is all, and the lion went home to his village. But the next morning Nyajak found her brother weeping. She asked, "Why?" The boy answered, "My eye has been taken out!" Nyajak said, "Did I not tell you this man is a lion? what do you say now?" He was silent. Nyajak went away, she turned herself into an old woman, she went walking. When she arrived at the home of the lion, she cried, "Here is a traveller at the gate!" The lion replied, "Welcome!" She came in and exclaimed, "Oh, my brother, are you still here?" The lion replied, "Who are you?" Nyajak said, "Am I not your sister who had been carried away by the wind a long time ago?" The lion said, "Ah, my! I had almost forgotten!" The lion wept, he was very glad. And they talked together. The lion did not know that it was Nyajak, he believed her to be his sister. And Nyajak looked up and saw the eye of her brother. She said, "My brother!" The lion replied, "Eh?" She asked, "What is it makes such a bad

smell in the house?" The lion answered, "It is the eye of the brother of Nyajak." Nyajak asked, "Where did you find that?" He answered, "I brought it, I had turned myself into a girl, and so I took out his eye." Nyajak said, "As you have brought it, will you not take it down (and show it to me)?" The lion took it down, saying "But mind, lest it be taken by the crow!" Nyajak said, "No, it will not be taken, we shall watch it." Then Nyajak asked, "But where is flour for cooking?" The lion answered, "It is just being pounded." Nyajak said, "Ah, that is good."

After some time the lion said, "Sister, I am going to the river-side to fetch water." Nyajak said, "Go!" The lion said, "Take heed, watch the eye of the brother of Nyajak, lest it be taken by the crow; we will cook it together with our meal." So Nyajak was left in the house, while the lion went to the river. But in the meantime Nyajak took the eye of her brother and then turned herself into a crow; she flew up and returned into her native country. She found her brother, put his eye into its place, and so her brother was cured.

When the lion came back from the river, he found that the eye had gone, and he saw that the woman was also gone. He began crying, "Alas, you cursed Nyajak!" Then he said, "My heart is tired with this Nyajak, I shall never return to her." That is all. And Nyajak was left alone by the lion, she lived with her brother. The lion remained in his place, he never returned anymore.

89. Ajang.

Dachq m̀z̀kq ẁad̀e ch̀wòl̀a Ajani. Rach k̀i óròk, r̀ok g̀ir, d̀e t̀arq b̀en ch̀uǹe gen rach k̀i ɛn; fa ǹi furq bye! ǹi ch̀aká kwál. M̀aye yeje f̀et, e ko: nál ɛni gwòk̀e yán kidi? Ka e k̀edq, é ch̀at̀ò k̀i nál ɛni, é k̀edq k̀i g̀on, k̀edq kúndó gat. K̀en ɛni láwà ch̀arò k̀i pach, ka g̀e b̀edq k̀i t̀àne nàm. Ka máyè ywònd̀, e ko: búh! Ya kòba kidi k̀i ẁad̀a? A f̀ad̀e yeja! ɛɛ bỳne nan, m̀en bì gq ẁèkè ɛn!

Ka jal m̀z̀kq e b̀enò, ká è kò: d̀ān, yí r̀e ywònd̀? Kine: yeja f̀et yí ẁad̀a, wada ǹi kwala jámé t̀arò; d̀e yan ya k̀al ɛn, ɔ d̀e nan gq ẁèkè ɛn. Ka jal ɛni ko: ɔ ẁèkè yán, ɔ f̀etè yán! Ka d̀achò kúndò. E ko: yí kú b̀òk̀i, ɔ f̀etè yán, ɔ ǹi t̀òtè k̀i jámé, ɔ fwóné yán k̀i gwòk. E ko: k̀en far dwai, e ko: ǹi bi, ka yi ch̀wòt̀i kine: wiy nam! E ko: ya ɔ bi wòk. E ko: ɔ jám, jámé ẁad̀a, g̀e ǹi ẁèkà yín. Ka e ko: d̀òch yau! Ka jal ɛni k̀etá nàm, g̀e lwòtò k̀i ná nál ɛní, ka k̀etá nam. Ka g̀e r̀ònd̀.

Chòt̀i, ka d̀ān ɛni k̀etá pach; ka ná far dwai, ka d̀ān ɛni e b̀enò, ká é ch̀wòtò: wiy nam! Ka jal ɛni yei, ka e b̀enò, g̀e k̀i ná nál f̀en; nál ɛní ch̀wè ch̀arò; maye ch̀uǹe m̀edò. Ka g̀e maɣa k̀i maye, ka maye k̀etá pach; ka jal ɛni d̀ògá nàm.

D̀e d̀ān a dachq ch̀uǹe m̀edq k̀i ná nál f̀en. Ka nál f̀en é d̀ònd̀, maye ǹi t̀òtè k̀i jám k̀i ch̀an, ka nál ɛni e didq k̀i d̀òch k̀i gwòk jal ɛni; gwòk jal ɛni b̀enè a kwóné nál ɛní.

Ka nal eni t̃apè yì ná gól jál éntí, ɥ ge képè gén. Ka ge képò kɪ ná eni. Ka d̃ān eni e ko: wá fa f̃ār? E ko: é, wá fa f̃ār! K̃ine: d̃e anan, yì ɥ (yɥ) g̃ók òd̃i? K̃ine: é, kúchè yán! Ka nal eni wije m̃amò kɪ yì ỹò, m̃en k̃étí wók.

Jal eni ket̃ b̃z w̃l̃ò. D̃e d̃ok g̃ir kɪ ye, wate bañ g̃ir kɪ ye, dyek g̃ir kɪ ye, jam̃ b̃z̃n kɪ ye. Ka e ko: d̃e ya k̃eḁa k̃id̃i? D̃ān eni ko: kwañ l̃ot̃ jál éntí, ka yì ket̃, yì ɥ yite kɪ ỹò. E ko: ɥ b̃z̃né, ỹí ká ñàk, ɥ t̃w̃é, ka yì bì wá b̃z̃d̃ò. Ka nal eni e k̃eḁo, ka maye ywood̃e, ka fyech yì maye k̃ine: yì re b̃z̃n? K̃ine: yá bì, chuna rach kɪ jal eni yá r̃úm kɪ gwók. Ká è g̃èd̃ò kɪ f̃ar̃é, ka t̃z̃ro ñi bia ye, ka t̃z̃ro bia (bié) b̃z̃ neau kɪ fɪ kɪ ye, f̃ig̃é à ỹiñ ye, e m̃èd̃ò. Ka t̃z̃ro t̃òd̃ò k̃ine Ajañ ya f̃al̃ kun a chiñé. Ka jal eni e b̃z̃ño, ka e ỹog̃o ob̃ir̃ò, ka e k̃it̃i fɪ, ka w̃èk̃è nal éntí, e kuche yì d̃ān eni. Ka nal eni e ko: m̃aỹó! K̃ine: é! K̃ine: fuñ àn ku k̃h̃l! Ka fuñ eni w̃et̃ kɪ yì m̃en. Ka nal eni d̃woḁḁ ch̃am̃á k̃eḁa wok, ka reyì ge e ỹig̃ó d̃ān, ka r̃éḁá b̃añ nal eni. Ka nal eni e ỹig̃o ch̃òr, ká è f̃ar̃ò; ka jal eni e ỹig̃o ch̃òr, ka f̃ara b̃āñé. Ka ge k̃eḁo, gé r̃iñò. Ka reyì geñ ñi m̃áké, ka ge ñi f̃ūḁḁ kɪ nal eni. Ka nal eni yik̃ ag̃àk, ka jal eni yik̃ ag̃àk, ka ge k̃eḁo kɪ g̃òn, ka nal eni d̃ēḁá nam, ka d̃ān eni t̃oñé a m̃eñ f̃éñ yì ná gól gén, ka jal eni d̃ēḁá kuḁm̃ t̃oñ; ka yeḁe t̃oỹt̃ yì t̃oñ, ka jal eni é t̃ò, ka r̃ep̃ kɪ mach. Ka nal eni k̃eḁa b̃z̃ dwai maye kɪ jam̃é, ka ná gól jal eni yig̃i ch̃ég̃é, ka b̃āñé jal eni yig̃i m̃óg̃é kɪ jam̃ b̃z̃ñ.

A woman had a son whose name was Ajang; he was very wicked and did many evil things. All people were dissatisfied with him. Whenever they planted dura and it began to ripen, he used to steal it. His mother was tired with him, she said, "What shall I do with this boy?" She went away with her son and came with him to some river. The place was very far away from their home. They sat down on the river-bank, the mother began to cry, saying, "Alas, what shall I say concerning my boy? My heart is tired with him. Why, if only a crocodile would come, I would give him the boy!"

Then a man came, he asked, "Woman, why are you crying?" She answered, "My heart is weary with my son; he has a habit of stealing other peoples' property; so I have brought him here (thinking), perhaps there might be a crocodile to whom I could give my son." The man replied, "Give him to me, I will educate him." The woman remained silent. The man said, "Do not be afraid, he will be educated by me, I will give him goods, I shall teach him to work, and each month you may come to the river and call me, 'Father of the river!' Then I shall come out and give you the goods belonging to your son." The woman replied, "All right!" So the man went into the river with the boy. They waded into the water, went towards the middle, and dived there.

That is all, and the woman went home. When one month had passed, she came and called, "Father of the river!" The man at once replied to her call and he came out with the boy. The boy was very fat; so the mother was

well pleased. They greeted the mother, and then she went home, and the man with the boy returned to the river.

The mother was very much pleased with her son; by and by he grew up, and each time (when she went to the river) the mother used to receive some goods; the boy was very diligent in learning the crafts of the man; he mastered all the crafts of the man.

But the wife of this man (of the father of the river) tried to persuade the boy to run away with her. She asked him, "Shall we not run away?" Again she asked, "What would you do here any longer?" The boy replied, "Why, I do not know." He was much perplexed, not knowing a way which might lead them out. — The man had gone on a journey. But he had plenty of cows, many goats, and all kinds of goods. — Now the boy asked, "But how shall I get out?" The woman replied, "Take the club of the man and go, and you will find the way. If he comes, kill him, so that he dies; then come back, and we will live together." The boy went; he found his mother and was asked by her, "Why do you come?" He answered, "I am very much dissatisfied with that man, I have stopped working with him."

The boy built a village, in which he lived; and the people used to come to him to buy water from him, because the water he had was sweet. But the people told the man (the father of the river), "Ajang is in the bush yonder." So the man came, he turned himself into a pot which he filled with water. The mother of Ajang gave him the pot, she did not know the pot was a man. But the boy warned his mother, "Mother!" She asked, "Eh?" He said, "Do not take this pot!" So every one left the pot alone. The boy arose to go out. Then the pot turned into a man and ran after the boy; the boy now turned into a vulture and flew away; the man also turned into a vulture and followed him flying. So they were flying in the air; the man seized the boy and fell on him. Then the boy turned into a crow, but the man also became a crow, always pursuing him; at last the boy fell into the river (in which the man's wife was still living, waiting for the return of the boy). The wife put her husband's spear into the ground, her husband fell on the spear, his belly was pierced by the spear so that he died; and he was put into the fire ("was seized by fire"). Then the boy went to bring some of the goods to his mother; and the wife of the man became his wife, the slaves and all the property of the man became his.

90. The Snake.

Ka jē mākō é wēlō, wēlō Mānō, ka gē kēdō, ka gē wīō, ka gē wānō yō, ka gē tēna yu nīwel, ka gē fēka fēn, ka gē ko: būh! u pen tīch edī? Ka tūwōl e bēnō, nīwel,

ka jal akyɛlo pāra mal, kine: ʔwoɔl anan! Jal akyɛl ko: á, faʔe ʔwoɔl, bā riʔ! Kine: faʔe ʔwoɔl duɔn? Ka jal ɛni é rɛniá, ka pana gɔdi yaʔ; ka ʔwoɔl e pɛchɔ, kine: jal akyɛl a kɛʔa kɛn? Kine: kúchɛ yán. Kine: dɛ yí rɛ dɛn? Kine: jal e cha e kɔbɔ kine: yina ʔwoɔl, dɛ yá kò: dɛ yi ba riʔ, dɛ e ko: yi ba ʔwoɔl! Kine: é, ka gɔ kɛʔɛ, ka e ʔɔ. Ka ʔwoɔl e kɛɔ, ka jal e bɛnɔ e lépɛ lépɛ, ka kɛʔe kɔnɛ pɛn, ka nyɛna pɛn. Ka ʔwoɔl e bɛnɔ, ka e yɔbɔ, jal ɛni tɔk, ka ʔwoɔl e kɛɔ, ka ʔwoɔl kɛʔe tɔn. Ka ʔwoɔl pāra mal, ka jal ɛni rɛniá pɛn, ka ʔwoɔl e yɔbɔ, yapa jal ɛni, ka e bɛnɔ, ka duɔga pɛn; ka gɔdɛ chɔte pɛn, ka e ʔɔ.

Ka jal ɛni bia wɔk, ka kɛʔa pach. Ka e ko: ʔwoɔl a nɛgá. Jal acha a kɛʔɛ! Ka jɛ ko: é, ɔɔn nɛkɛ yín! Kine: kú kɔpɛ yá kɔpɔ, kine: ʔwoɔl a bia cha, dɛ e rɛn wa. Ka e ko: che gɔn a riʔ! Ka ya ko: ʔwoɔl duɔn! A bɛnɛ, a nɛgɛ ɔɔn, a kɛɔ, a yɔdɔ ɔɔn é ʔɔ. A kwɔnɔ kɛʔɛ, a bɛn ʔwoɔl, a kɛla kɛ tɔn, a ʔwɔ. A kɔbi jɛ: kɛʔe tɛt wa. A kɛt jɛ, a yɔdɛ, é ʔɔ. A kɔbi jɛ kine: é, dɔch, dwai wɔt! A kɛl wɔt, a lámɛ, a chɔɔp gɛn, a gwɛn chɔwɛ, a kɛl kɛ pach. A ywɔk ɔɔn, a dwai chɔt nɔwɛl, a lɔgɔ wɔl.

Some people travelled to *Mɔnɔ*. As they were walking and had reached a certain place, they lost their way. They turned aside at the trace of a snake. At last they sat down, saying, "Why, what shall we do in this country?" Then a snake came, a *nwel*; one of the men at once jumped up, crying, "There's a snake!" The other one said, "Oh no, it is not a snake, it is a king!" His friend said, "Is it not a big snake?" This man ran away, he hid himself behind a tree. The snake said to the one who remained, "Where has the other man gone?" He answered, "I do not know." Again she asked, "But why do you remain?" He answered, "That man said you were a snake, but I said you were a king; he said again you were a snake." The snake only replied, "Eh?" then she bit him, and he died.

When the snake had gone away, the other man came crawling cautiously; he had dug a hole at his place; he made it deep in the earth. The snake came and searched, but the man was not there. While she was going away, she was stabbed by the man; she jumped up, the man ran into his hole. The snake was searching, she searched for the man. At last she came down, in falling her belly was thrown violently on the earth, and she died!

Then the man came out and went home. He told the people, "I have killed a snake! The man who accompanied me, was bitten by her!" The people replied, "Ah, you have killed that man." He answered, "Did I not tell him, 'there is a snake coming, let us run!'" But he said, "No, it is a king!" I said, "No, it is a great snake!" The snake came, she killed the man, I ran away, and when I came back, I found the man dead. After that I dug a hole in the place where I was, and when the snake came, she was stabbed by me with the spear, and she died." The people said, "Let us go and see it!" The people went and

found (him i. e. the man, or, the snake? probably the latter) dead. They said, "Why, all right, bring oxen!" And oxen were brought, they prayed, then the oxen were speared. They picked the bones of the man up, and brought them home. The women wept (mourned). They brought the bones of the snake too, they became a charm.

91. The Crocodile Hunter.

Nān mǎkq rach kǐ make jē; ka oyǐnǒ dwai; ka oyǐnǒ bēnǒ, ka e kānǒ gwok, ka gwok mǎk fēn kǐ bǔte nam. Ka gwok e ywǒnǒ ywǒn, ka nān e lǐnǒ, ka e chǐu, ka e bēn e rǐnǒ, cham é shānǒ, ká è rǐnǒ. Jal ǎni e budǒ kǐ yey lǐm, ka nān pǎra mal, ka kǎl yǐ jal ǎni, ka nān fǎra nam. Ka jē bēn, ka mǎkè yǐ tǎrǒ, ka tǎl yǐ tǎrǒ, chama wǎpè ǎa (ǎa) wok. Ka chǐkè kǎlǒ, ka ǒl shǒte yǐ nān, ka e kǎǒ nān.

Ka jal ǎni e dǐnǒ, chung rach. Ka nān e kǎǒ, ka jal ǎni e kǎǒ, e keau kǐ yǐ. Ka wǐa pach mǎkq, ka e ǎeau kǐ gin cham, ka dǒ gǐ yǐ yǐ, ká é chǎǐ, ka nān yǒt (yǔt) e wǐǐ fǒǐ gǐn; nān bǐda ǎǎ. Ka jal bia wǒk, ka kǐa pach, ka kǐa gǒl nān. Ka e bǎǒ kǐ ǎǎ kǎl, ká é chwǒtǒ kǐne: wǎl a ǎǎ kǎl ǎn! Kǎ chwǒl kǐne: bǐ kǎl! Ka e bǎnǒ, ka fǎka fēn, ka ǒǐ kǐ gin cham, ká è chǎmǒ, ka ǒǐ kǐ mǒgǒ gǐr, ka e mǎǒ, ka e bǔǒ. Ka lǐǎ mal, ka lǎnǒ lǐtè ǎn kǐ mal; ka lǎn akyǎlǒ lǐǐ ǎn kǐ mal. Chǒǐ, ka nǎl ǎni e fǎchǒ kǐne: nān, ka e yǐ. Kǐne: jal gǒl un e kǐa kǎn? Kǐne a kǐ de pach! Kǐne: chwǒl! Ka e dwai. Kǐne: ya chwǒl yǐ mǎn? Kǐne: yǐ chwǒl yǐ wǎl! Ka e bǎnǒ, ka gǐ mǎǐ. Ka e ko: ómyǎ, yǐ bia kǎn? E ko: ya kǎla fǒǐ mǎǐǐǐ; e ko: ya bǐ bǐ yafa lǎnǒ. E ko: ya kǎla nān, nān marach kǐ cham kǐ jē; e ko: ya chaka yaf, kǒ: fǎn ǎn a lǐǎ lǎnǒ kǐ mal, kǐ mǎn akyǎlǒ. E ko: dǐ shwǒla, nān a ǒ; dǐ yǐ kǒbǐ ǎǐ? fa wǎkǐ yan? Ka jal ǎni ko: nān ǎni bǐda ǎǎ. E ko: fǎǐ yan ǎn, ǎna kǎle yǐn? E ko: tǒn fa lǐǐ yǐn kǐ wǎn bǔta? Kǐ mǎn akyǎl a wǎn ywǒǐǐ ǎn! Ka jal ǎni e buǒgǒ, e ǎǎ yǐ kwǒp. E ko: yǐ u dǒk bǐ nǐke nān kǎti? E ko: é, ya fa dǒk. Ka gǐ kwǎnǒ wok, ka gǐ wǎkǐ. E ko: nā nān mǎǐǐ, e ko, kǎn u nǎǐ, e ko: gǒlǐ u tyǎkè yǎn. Ka jal ǎni ko: é, ya fa dǒk kǐ nǐke nān. Ka nān e ko: ara, kǎǐ! Chǒǐ, ka nǎl e kǎǒ. Dǐ é bǒkǒ, e chǒgǒ, fa chǐka nǐke nān.

A crocodile was very bad in catching people (caught very many people). And a crocodile hunter was sent for. The crocodile hunter came; he took a dog and tied it to the ground on the side of the river. The dog began howling at once; the crocodile heard it and came to the surface. It came running, and when it was near enough, it dived again. The hunter was lying amidst the grass. When the crocodile jumped up (to catch the dog), it was stabbed by the man; the crocodile jumped back into the river. But people came, and the crocodile was caught by them and pulled out. When they were near the river

bank, they stabbed it a second time; but then the rope was broken by the crocodile, and it swam away.

The man was left on the river-bank; he was vexed. When the crocodile had gone away, the man also went; he rowed a boat and came to a village, and brought food, then he returned to his boat, and went on rowing. And he found out the crocodile had gone home to its own country. This crocodile was a man. And the man left his boat and went into a certain village. He went into the enclosure of the crocodile (but without knowing that it was the crocodile's). He remained outside the fence and called out, "A traveller is at the gate!" From inside some one called, "Come in!" He came and sat down. Food was given to him, and he ate, much beer was given to him, and he drank. Then he lay down. When he looked up, he saw a harpoon above (sticking in the roof of the hut); and he saw still another harpoon above. The man asked, "Girl!" She answered, and he went on, "Where has the man of your home gone?" (Only the girl was at home). She replied, "He has gone into the village." He said, "Call him." So she sent for him. The man asked, "By whom am I called?" He was answered, "By a traveller." He came, and they saluted each other. The man asked, "Brother, where do you come from?" The crocodile hunter answered, "I come from a very distant country, I have come to search a harpoon, I stabbed a crocodile, a crocodile which was famous for having eaten many people. When I was searching, I saw a harpoon in this place, above there; and I saw another one too. But I thought, the crocodile was dead (and now I find here my two harpoons with which I stabbed the crocodile)! What do you say of that? Will you not give them to me?" The man said, "This crocodile was a man! Is it not I who was stabbed by you? Do you not see the spear-wound in my side, and the other one in my arm-pit here?" When the man heard that, he was afraid; he did not know what to say. The other asked him, "Will you ever again go to hunt crocodiles?" He said, "No, I shall not do it again." Then the man took the harpoons down and gave them to him. But he said, "If you kill even a small crocodile child, I shall finish up your whole family!" But the crocodile hunter said, "No, I shall not kill crocodiles any more." Then the crocodile said, "Well, go!" That is all, the man went away. But he was afraid, he kept to his word, he never killed crocodiles again.

¹ "they seized two days": they passed two days, two days passed.

² "they found women only them": they found only women.

³ if (you) go home.

⁴ if you do not tell; in conditional negative sentences *ky* generally is used.

⁵ Taking the stranger's question for an insult.

⁶ "and the mouth of one calabash, and he opened it".

⁷ *ni* has low tone; here a high tone is added to it representing the *é* "he", which is dropped, but its tone is preserved.

⁸ "he is man where?" of which place is this man? *keñ* originally means place.

⁹ "he was not known to his father, but he, his father was known to him."

¹⁰ Probably the wife of the lion.

¹¹ This is to show that not a single person (lion), not even the cripples, the blind and the deaf, remained at home.

¹² They were left because they could not dance, and so did not fall into the pit.

¹³ Who these slaves are, and why the cattle without horns were killed, is not clear.

¹⁴ The leopard skin is the royal robe.

¹⁵ This story vividly recalls that of Genesis chapter 37, and 42—46.

¹⁶ from *tugo*.

¹⁷ Such was the dowry in "the good old time."

¹⁸ instead of *chyste yi*.

¹⁹ of course he ought to have said, "his testicles are as big as this pot," and, "who has a necklace on his neck." Apparently from excitement and confusion the man misplaces his words.

²⁰ *gik*.

²¹ From exhaustion.

²² from *dachq*.

²³ will you not have killed a ram?

²⁴ and the lion, his breast was tired.

²⁵ I have finished with talking, that is: I shall say no more, (since you will not hear)!

²⁶ Was a man who was able to change himself into a lion, and into a tree; see below.

²⁷ The olam is a tree with a broad, beautiful shady crown.

XIII. ANECDOTES.

92. The Travellers.

Jok akyɛlɔ ɛ wɛlɔ, ka gɛ mākɛ yi kɛch. Mogo nut ki yi gɛn, mɛn ye da atɔp, ɛ fān, ka jal akyɛl chɛgɛ tɛk, bɛda gɔrɔ, jal akyɛl nɛ chām ki rei mɔkɛ. Ka gɛ nɛ fyɛjɔ kɛn: ɔwɔ, yi fa ɔtɛ ki rei mɔki? Kɛn: ɛ, ya kɛ ɔtɛ.¹ Ka jal ɛni e kudɔ. Ka nɛ wei bɛdɔ ki kɛch. Ka nɛ chika fyɛchɔ ɔuki, kɛn: jal ɔwɔ, yi fa ɔtɛ? Ka e ko: Ki rei mɔka wala ki rei mɔki? Kɛn: ɛ, ke rei mɔki. Kɛn: ya kɛ ɔtɛ. Ka nɛ chiki fyɛchɔ kɛn: ɔwɔ, yi fa ɔtɛ? Kɛn: ki rei mɔka wala ki rei mɔki? Kɛn: ɛ, ki rei mɔka. Ko: ɔtɛ yan ki nɔ-mɔfɛn,² ka ɔtɛ ki rei mɔkɛ. Kuche ɛn, gɔn a mɔkɛ. E kɔmɔ ɔtɛ; kɔ ɛ chāmɔ, ka e yānɔ, ka e ɔwɔɔ, ka nɛ wɔjɔ, ka chika fyɛchɔ, kɛn: yi fa ɔtɛ yi mogo? Kɛn: rei mɔka wala rei mɔki? Kɛn rei mɔka. Ka ɔtɛ ki rei mɔkɛ, ka e chāmɔ.

Ka ɔuki ko: wɔ kɛ! Kɛn: ɔwɔ! Jal ɛni ɛ chwɛ; chama nwal atɔbɛ, ka atɔbɛ yɔtɛ ɛn, mogo dɔn e nɔk. Kɛn: ɛ, mɔk a cham yi mɛn? Nal ɛni ko: mɛn an nɛ chāmɛ yɛn ki chāni. Kɛn: ɛ, ɛrɛ mɔka nūti wei yin? Kɛn: ɛ, kɛn de ɔtɛ ki yi kɛch, mɛn ɛni fa re dɔn ki fɛn? yi re cham adi? Kɔ ɛ kudɔ.

Chōtɛ, ka kɛtɛ ɔtɛ gɛn, ka wɛtɛ pach, ka tyɛn gɔlɛ yɔtɛ ɛn, e nwal ki nɔ-wɔdɛ, ka nal akyɛl nɔ-gɔl yɔtɛ gɔn nwalɔ ki nɔ-nāɛ. Tyɛn ɛni chuwɛ gɛn mɔdɔ, ki rei ɛ gɛn yɔka (yɔga) mɔt, kɛn: nɔ-wɔdɛ y dɔnɔ cha mɔkɔ, ki nan nāri ke wei nōmɛ rei gɛn, ki fa wa mɔt.

A dɔnɛ nal fɛn, ka gɛ nwal, ka gɛ bɛdɔ ki gɔl gɛn, ka gɔl gɛn ɛ yigi kyɛl. A chōk.

Two men were travelling together. On their way they became hungry, but they had food with them; each had a bag full of food. But one man was stingy, he was a niggard. But the other man used to eat of his food. And he asked his companion, saying, "Brother, shall I not give you of your food?" He replied, "No, don't give me!" His friend was silent; he left his friend hungering. But the next day he asked him again, "Man, brother, shall I not give you?" He replied, "Of my food or of yours?" The friend answered, "Why, of yours." He replied, "Don't give me!" Again he asked, "Shall I not give you?" He asked, "Of my own or of yours?" He answered, "Well, of mine." Then he said, "Give me a little!" And he gave him of his (of the stingy one's). But the stingy one did not know that it was of his own. He was almost dying of hunger, so he ate. When he had had enough, he rose and began to talk. The next day his friend asked him once more, "Shall I not give you some food?" He replied, "Of mine or of yours?" The friend said, "Of mine." But he again gave him of

¹ "I will not be given"; "may I not be given".

² "a small child", that is: a little bit.

his (the stingy one's), and he ate. The next morning he said, "Let us go!" His friend replied, "All right." He had recovered his strength; he wanted to feel his bag. When he found that there was but a little left in his bag, he asked, "Why, who has eaten my food?" His friend said, "You yourself have eaten of it every day." He replied, "How, did you not leave untouched my food?" The friend said, "If you had died of hunger, for what reason should that food have been left? what should you have done with it?" The man was silent.

That is all, and they went into their country. When they arrived in their village, they found that both their wives had born children, one a girl and one a boy. So they were both very glad, and they became friends. The stingy one said to his friend, "Friend, some day when my son has grown up, then let him marry your daughter, because we are friends."

The girl grew up, and they married, and they lived in both their homes (inhabited the homes of both their parents), and their homes became one. It is finished.

93. A Goat-story.

Dyɛl a kɛlɔ kɛ Tũnɔ kɛ Achete-gwok, ka kɛta Akũrũwár, ka dyɛl é lɔyɔ, ka nɛ tũna fân, ka nɛ nɛnɔ, ka nɛ nwɔlɔ. Ka dykɛ dyɛl nɛ kɛlɔ, nɛ kɛlɔ fân, ka nɛ nwɔlɔ, ka nɛ dwoɔlɔ, ka nɛ kɛta fân, ka nɛ nwɔlɔ. Dykɛ ka nɛ dwoɔlɔ kɛ nwɔlɔ kɛ bânɛ, ka nɛ kɛta fân, ka nɛ nwɔlɔ, ka nɛ nɛnɔ, ka nɛ dwoɔlɔ kɛ nwɔlɔ ke bânɛ, ka gutɛ Tũnɔ Achete-gwok, nwɔlɔ gɛr.

A goat was brought from Tũnɔ Achete-gwok, it was brought to Akũrũwár; there the goat ran away and turned to a certain village, there it stayed (for some time) and brought forth young ones. The next day the goat went away, it went to another village and brought forth young ones again. After that it arose, went to some village and brought forth young ones. The next day it arose, with all its young ones behind it; it went to another village, there it brought forth young ones; it stayed there for some time and then arose with its young ones behind it. At last it arrived again at Tũnɔ Achete-gwok, with plenty of young ones.

94. The Glutton.

Fɛn da kɛch, kɛch maduɔn. Dɛ jal akyɛlɔ ye bu byɛl, dɛ nɛ chama buɔp. Ka byɛl e dũnɔ, ka byɛl e chɛgɔ, ka dake kɛch gen kɛ byɛl, ka nɛ chãm kɛ abwook, kɛ n̄r, kɛ n̄m. Ka byɛl chɛgɔ, ka na gɔlɛ kɔfɛ kɛne: fãdɛ gin cham maduɔn! Ka yi n̄ch kɛ byɛl, ka yi b̄k kɛ abwook, ka yi n̄ch kɛ n̄r, ka yi kyɛt kɛ om̄t, ka yi kyɛt kɛ n̄m, ka yi tɛn kɛ maña máto! Ka gɛ t̄um, ka gik gni kɛl, ko: ch̄p n̄ma k̄a! Ka f̄alɔ f̄aké ɛn, ka e chãmɔ; ka nɛ ch̄kɛ chãmà kɛn, ka nɛ ch̄kà kɛn. Ká è yānɔ, ka e ko:

cham! e kōbē kēte. Yeje bān chām, ko: yi tō tīn! Yeje bān. Ka fālō kwānē ēn, e ko: ótyēn yi nī chama bup, de kōra būx kī yī, ē, chām! Yeje bānē cham; ka yeje chwópē ēn, ka e tō.

There was a famine, a great famine. One man had no more dura, he used to eat mud. When the (new) dura had grown up and it ripened, and the time had come for the people to rub dura-ears in their hands, and they ate the new dura, and maize, and beans, and sesame, and the dura was quite ripe, then this man said to his wife, "Prepare a great meal, boil dura, and cook maize, and boil beans, and roast green dura, and roast sesame, and prepare vegetables too." When all these things were ready, the woman brought them. He said to her, "Put them before me!" Then he sharpened his knife and began to eat. He ate, now from this, now from some other dish. When he was filled, he said, "Eat!" — He said this to himself. — But his belly refused to eat any more, it said, "You will die at once!" His belly refused. Then he took the knife and said, "Formerly you (belly) used to eat mud, and I was tired with you, why, eat!" But his belly refused to eat. He took his knife and stabbed his belly, and he died.

95. Bachet.

Ye¹ jal mā rīf, ye da wat bānē, nīnē Bachet; wēn chunē mēdō. Ka Bachet gētē kī fāre, ká ē bēdō wāi, ēn a jāgō. Ká tērō chūnē gēn yīgē mārāch kī Bachet; ka ge nī biē bē gōn. Ka Bachet nī chwól, ka e bēnō, ē tyētō kī kōt. Ka nī fyēt chē yi rīf kīne: ānō a tyētī? Kīne: wuo! Kīne: ya biē bē gyēr kī kāl. Ká rīf ē kō: wat bānē, wiji nātī wōl kī gyēr kī gōlā? Ka rīf chunē yīga mārāch kī tērō, kīne: wu chaga fyēt. Ka nāl ēnī wēl dōgē fārē, ka kēta fārē.

Ká tērō nī fōtē ēn, ká jāmē tērō nī kápē ēn. Ka tērō nī biē bē gōn. Ka nī chwól, kīne: kōfī Bachet, kú bī ē yā wiy kyēn, ka kú bī ē chātā tyélē. Ka Bachet bēn, e chātō kī wiy kyēn, chā fāch ē chānō, ká yīpā wōk kī wiy kyēn, ka tyél ākyēlō weye wiy kyēn, ká tyél ākyēlō yēnā fēn, ka e bēn ē chātō. Ka rīf e ko: á gīn ānō à gwók kī yīn kīnāu? Ká ē kō: fāte yīn a kōp kīne: yá kú chātā kī wiy kyēn, kīne: yá kú chātā kī fēn? A wéyā tyelā ākyēl kī wiy kyēn, a weya tyelā ākyēl kī fēn. Ka rīf ē nētō, ká ē kō: yī bōt, yī fa nēkē yān; kēf dōk fāri!

Ka Bachet dōgō. Ka dōgō yī kwópē, kē tyēn ēnī biē bē gōn yī rīf. Ka rīf e ko: Bachet y nēkē yān de chān tīn! Kīne kēdun! Ká gē kēdō. Kīne: kānē mēnō kī tōn gyēnō! wu bēnō! Ka mēn nī kānō (kānō). Ka Bachet dwāi, Bachet fa kōpē yī rīf. Ká ē bēnō, e bī tōn gyēnō, má kālē ēn. Ka rīf ē kō: nān kī nwoł kī tōn gyēnō, nāgā nāgō! Dwōtī mal! Ka fān nī dwōtā māl, ka tōn gyēnō nī wēl fēn. Tērō bēnē á dwōtī mal, ka Bachet ē dēnō. Ka rīf e ko: Bachet, yī re fa dwōt? E kudō. Kīne: Bachet, yī re fa dwōt? Ka Bachet dwōtā mal, ka tōn gyēnō bōgōn, mēn dōn

¹ Ye "he" has here rather the sense of "there was".

ki fén. Ka Bachet chyéné ténè, ká é ywòrì, kine: ó, ó, ô! Ka riṣ e fèchò kine! ànò, Bachet, gn a gwókè yí kìnàù? Bachet kine: gyen nì nwòlò gé kètè gén, gè bun óṣwòrì? fa nì nwòl! Ká è kò: ará (èrè), yá fá óṣwòrì? Ka riṣ e tō yí nyèrò, e ko: yí bêt, ket, dōk fāri!

There was a man, a king, he had a slave whose name was Bachet. He liked him much. He built a village for Bachet at a separate place, where Bachet became chief. But the people of the village were dissatisfied with Bachet, and they came to the king to complain. Bachet was called by the king, and he came carrying thorns (such as are used in house-building). The king asked him, "What are you carrying there?" He answered, "My lord, I come to make a fence (for you)." The king replied, "Ah, my slave, you still think of building me a fence?" And the king became angry with the people and said, "You lie!" He let Bachet return, and he went to his village.

And (again) the people were beaten by their chief Bachet, and their property was taken by him. So they went again to complain of him. The king gave order to call him, saying, "Tell Bachet, he must not come on horseback, and he must not come on foot either." And Bachet came riding on horseback, but when he approached the village, he alighted from the horse; he left one foot on the horse, and one foot was on the earth. So he approached walking. The king asked, "What is that? why are you doing thus?" He answered, "Did not you give order, I must not come on horseback, nor on foot either? Therefore I left one foot on the horse, and am walking with the other." The king laughed saying, "You are a clever one! you shall not be killed, go, return to your village."

Bachet returned, but he went on in the same manner (troubling his people). The people came again complaining to the king. The king replied, "Bachet shall be killed this very day!" Then he said, "Go! every one of you bring a hen-egg, and then come back." So every one brought an egg. But this order of the king had not been told Bachet, and so he came without an egg. When they were all assembled, the king said, "Every one who does not lay an egg, shall surely die! Rise up!" So every one rose up, leaving his egg on the ground. All the people rose up, only Bachet remained seated. The king asked, "Bachet, why do you not rise up?" He was silent. Again he asked, "Bachet, why do you not rise?" Then Bachet arose, but there was no egg under him. Bachet stretched out his hands crying, "O o oh!" The king asked, "What is it, Bachet, that you are doing thus?" Bachet replied, "Do you think all these could have laid an egg by themselves, if there had not been a cock? Well, I am the cock!" The king almost died with laughing; he said, "You are a clever one, go, return to your village!"¹

¹ As the name of the hero shows, this story is of Arabic origin.

96. The Country Where Death is Not.

Jal mākō maye nut. De maye ko, chamē bōkō tō, chama dwata fwoŋe bu tō. Wadē ko: fwoŋe buri tō e yēi kun? Kine: ē, kāl yan, nut! Dāŋ eni ba yū.

Ka ge kēdō, fōŋ eni laulaulau, fwoŋe yey bu tō. Ka nī tōŋa pach mēkō, ka nī kwachō pi, ka ge nī tōŋe, ka nāl eni pēchō kine: tō nut kī fōŋ? Kine: ē, yi kālā ken, ena fyeŋe tō? Ka e ko: maya bōkō tō; maya dwata fōŋe bu tō. Kine: ē, kēdun! Ka ge nī kēdō, ka ge nī tōnd fān kzte, ka gē nī fēchō. Kine: ē, yina nate nē, ena fyeŋ tō? ē, kēdun; tō nut. Ka kēŋa fōdō mālāulāu, ka e fēchō kine: fōŋe wun bēt adi? yeŋe da tō? Kine: ē, jē fā nī tōu. Ka maye chuŋe minō, e ko: dōch, wādā, yā kāl yi yīn fōŋe fa nī tōu yeŋe.

Wadē mēkō mādē, ka maye kīŋi gōl eni. Ka e ko: māyā ànān, wei bādē kī yīn; yā kēŋi fōŋe wōn, ya y maki run ge àdēk, fanē kēŋ y bēnd bē lēŋe wūn kī maya. Maye chuŋe mēdō.

Ka nāl eni e dōgō, dōgō fōŋe gēn. Ka e bēdō fōŋe gēn.

Ka dāŋ eni wiŋe kāgō; ká è kbbō: māŋ wādā, wīŋā kāgō. Ka nāl eni dwoŋō, ka e dwatō jē. Ka jē bēnō, ka jē pēka pēŋ, ka nāl eni ko: wū chwoŋé yān kīfa maye māŋa anan. Wu gwachō kī nyēŋ, mōk y yōde wādē, dē ko: wiŋe kāgō, dē riŋō y rēŋ; dē fana fa kine: y nāl. Ka dāŋ eni ywōŋ, kine: ē, juwōk bōgōŋ, wiŋa fa kāgō! Tēŋō ko: ē, māk, reŋe riŋō! Ka māk, ka kāl, ka tōyī fēŋ, ka nāl, ka riŋō pāŋi. Ka tēŋō chāmō kī riŋō. Duki ka nyēŋ gwāch, ka nyēŋ kām yi māde wādē.

Ka wādē bēnō, ka fēka fēŋ, ka tōŋe gīn cham, ká è chāmō. Ka e pēchō kine: maya agōŋ eni? Ka māŋe ko: māŋdā, maye mākē yi juwōk, wō gwōŋō nyēŋ, dē nyēŋ ak; dē nāl kīfa riŋō y rēŋ; dē wōn, tō bogōŋ kī fōŋe wōn, dāŋ ken a māk yi juwōk nī chaka nālō. Nāl eni ko kine: būh! ya neau māya! ēko: yā bēdō; ko: ya y kēŋ yāu! Nāl eni ko: yī gōtō. Nāl eni ko: ē, ya fa gōtō. Ka tēŋō bēnō, kama cham kī nāl eni; ka hoŋk kī yi māde. Ka ge kēŋa kun malaulau, kīfa y (ō) chām. Ka tēŋō wīŋe mām,¹ kine: ē kēŋi ken? Ka māŋe eduŋgō; ka e ko: kēŋ, yi y cham tyaŋ nami mayi. Ka nāl eni bia fōŋe gēn, ka e kōbī kī pach kine: māyā a chām yi nū.

Chōŋi, ká tēŋō e ko: mayi fa na-dāi dōŋk. Tō fa nūt kī yey fēŋ bēnē? dā kun tōk yi tō?

There was a man with his mother. The mother was much afraid of dying, therefore she wished to go into a country where there is no death. The son said, "Where is a country without death?" She answered, "Well, there is such a country, bring me there!" The woman was very old.

So they travelled into a very, very distant country, to (reach) the country where there is no death. They turned into a village and asked for water. When it was given them, the son asked, "Is there death in this country?" The people answered, "Dear me, where do you come from that you ask such a

¹ the people, (their) heads were perplexed.

question concerning death?" He answered, "My mother is afraid of dying, so she wants a country where death is not." The people said, "Why, go away!" They went and turned to another village. There they asked again and received the answer, "Why, what kind of man are you that you ask about dying? Go away! There is death here." Then they went to a very distant country and asked, "How is your country, is there death in it?" The answer was, "No, people do not die here." The mother was very glad, she said, "Well done, my son, you have brought me to a country where there is no death."

Her son had a friend in that town, and to his home he brought his mother. He said, "Here is my mother, let her live with you. I shall go to our country, and after three years I shall return to see you and my mother." His mother was satisfied.

So the boy returned to his native country and stayed there for some time.

But his mother became sick; she got a head-ache; she said, "Friend of my son, I have a headache." On that the boy arose and called the people together. The people came and sat down. The boy said, "I have called you because of the mother of my friend, who is here. Now collect money, that we may give it to her son (when he returns). For she says her head is aching; and because of that (because of her sickness) her meat (flesh) will spoil. For that reason," he said, "she must be killed (at once)." When the woman heard this, she began crying, "I am not sick! I have no head-ache!" But the people said, "Never mind, seize her, or her flesh will be spoiled." So she was caught, brought, thrown on the ground and killed; her flesh was divided among the people, and they ate it. The next day they collected money and brought it to the friend of her son.

And her son came back. He sat down, they gave him food, and he ate. He asked, "Where is my mother?" His friend answered, "My friend, our (your) mother was seized with sickness, so we collected money, — here is the money! — and killed her, lest her meat should be spoiled. For as for us, we do not die in our country, if a man is seized with sickness, we kill him." The boy replied, "Why, should I sell my mother? Never!" Then he said, "I will but go." His friend said, "You are angry?" He replied, "No, I am not angry." In the meantime the people came and wanted to eat the boy too. His friend therefore went to him saying, "Go, or you also will be eaten like your mother." He accompanied him into a distant country. When the boy came home, he said to his people, "My mother has been eaten by a lion."

That is all; and the people said, "Your mother was a sinful woman. Is not death in all the world, and should there be a place where there is no death?"

97. The King and the People.

Jal mākò bà rìt; kòp tètò: gèr wòt! Ká wòt ní gèr, ká yè ko: gèr kàl! Ká yè ko: fùr fwoóó! Ká fwoóó ní fùr, ká byél ní chéghò. Ká gé ní kách. Ká é kò kine: kítí wí pàm (pèm)! Ká ní kò: mwon ràrò! Ka ye kò ne: fwoòt byél! Ká yè kò: chwách ókòdò! Ka dwai nít. Ká yè kò: chwách tágò! Ká ké chān kínáú.

Ká wān àkylò chāmá dwāta fwoóó kí māl. Ká tètò é kèdò bē yáf kí yò, mēn kete māl. Ká tètò kāmá dúók pach: yé bógòn. Ká ãā mǎyá yót, ka ãā eni é fèchò: wá kedu kun? Gè kò: fáté rìt yè kò, chāmá dwótá fwoóó kí māl? Dè yó bógòn. Ká ãā dúón é kò: wá! wú fà ãák! yó nít kí māl mo-chāne. Tíúú tákági māl, ka kòt lènú māl bāng! O tìmé gēn, ká gé kèt gēn fách.

Ká gé pyéch yí rìt kine: fwoóé á yót? Nè, á yót. Dè á kèk? Kine: nè, á kèk. Dúkí ka tètò kèdò bē fùr. Ka ãā dúón ká yót, ká fyéch: wó fùr wòn kídí? Furu māl yàú! Ka tètò ní fùrò māl yau. A dúók gēn, a fèchí rìt, é kò: á rām kí fùrò? Kine: àwó! Kede káchú byél! Ká námá dúwò.

Ka rìt ye ko: dúkí ya ká (= kèdò) bē kēmó kí fwoóó. Ká tètò é bòkò. Kine: fwoóó ágòn é? Wá jàt kí yó mēn kèt wòn māl. Wú chàkà fyét. Wú rē fà kòbùn: fwoóó bógòn?

A man was king; he said to his people, "Build a house!" And a house was built. And he said, "Make a fence!" Then he said, "Hoe a field!" A field was hoed, (dura was sown and) the dura ripened. They harvested the dura. Then he said, "Lay it on the drying-ground!" He said again, "Make a threshing-place!" After that, "Thresh the dura!" He ordered, "Make a corn-basket!" So pegs were cut for fastening the corn-basket. He said, "Make a cover (for the basket)!" And so (he troubled his people) every day.

One year he wanted to make a field up in the air. And the people went to look for a way which led up into the air. At last they turned back, there was no way. Then there was an old woman, she asked them, "Where are you going?" They answered, "Did not the king say he wanted a field up in the air? But there is no way!" The old woman said, "Dear me! how stupid you are! There has been since early days a way up into the air. Lift up your dura-stick, and throw up seeds after it!" (They did so). When they had done so, they went home. And they were asked by the king, "Have you found a field?" They answered, "Yes, it has been found." He asked, "Is it planted?" They said, "Yes, it is planted." The next day they went to hoe. They found the old woman and asked her, "How shall we hoe the field?" She answered, "You just hoe up into the air!" So the people just hoed up into the air. When they returned, the king asked them, "Have you finished with hoeing?" They answered, "Yes." Then he said, "Go and harvest the dura." And so on as on former days (so

he always found some new idea how to trouble the people).

And the king said, "To-morrow I shall go to look at the field." The people were afraid. He asked, "Where is the field?" They answered, "We could not find the way which leads up into the air." The king said, "You have been telling lies! Why did you not say, 'there is no way?'"

98. Wealth cannot be imitated.

Wi jān mākq chwòlā Ayōmq, bāda jal kēr, wādē chwòlā Awan; mārē ɛn; ka wāte pyau kī dḡrē pyar abikyēl; kat wāṭ mōkq ka pyar ānwēn; ka gē kāl, ka wāde nḡk ka gē kāl; ka wāṭ pyau, ka wāṭ akyēl chwōp, chikī chwōp, ka gē chōp bēn, ká gē rūtū, ka dōk gēt, mōk kāl bē nwoṃ, ka pyar abidēk. Ka jal de nāre é chwōu; kine: būh, ga dō nō, a kōle yāu gē gīr nāu? O lōk nāra y tōwō, y lāne nāra kī kún, ka ye kine: kipaṇq a nwoṃ kī dōk gīr? Ko: ē, yā bādō. dwōgun dḡ¹ wún!

Ka nāl ɛni kyedō, kine: dōk ba dwōk! Ka jal ɛni e yeyō, ka keti kēlē dōk, ka kwāna pyar ānwēn, ka dōk bēn dwōk. Ka wāṭ nēk, ga pyar ddēk, mōk cham yi tēro. Ka nān ɛni ká wēkē, ka gē bēn kī gōn. Jal ɛni ko: nārā bá dōn; ka nwoṃ e tūmq, a bēne pōtē gēn.

A nōyī yi jāne mākq, chamé lūtq, chamé pyauwe, chamq nōye wāṭ Ayōmq. Ká dḡdḡ kī wāṭ mōn nēk, ka wije mūm yi nōke dōk. Ka wāne yi dyek. Ka Ayōmq nēto, kine: hō hō, chama nōyō wāda chōn! ya ba duōn! ya faṭe jal kēr? De a nān pēr wāte wōn? Ya ba gīta kun, ko kōmā nīnā, hāda ba bār! de yi re jāṭ anan? Kēr nī nōye rōu; kākā ba duōn. Faṭe dōk ochāni?

There was a rich Dinka-man whose name was *Ayōmq*; his son's name was *Awan*. He loved his son and pierced the horns of sixteen of his cows and stuck tail-hairs into the holes.² Again he brought fourteen more oxen, and rams he brought, and he put hairs through the horns of these oxen too. One ox he speared, again he speared another one, and when he had finished spearing them all (those which he had set apart for being speared), he loosened the cattle which were to be given as dowry; they were eighteen. When the man for whose daughter these cows were to be given, heard the cows mowing, he exclaimed, "Oh dear, what do all these cattle mean which are being driven to me? Why are they so many? If my daughter (should marry the son of this man, and after that she) should die, the name of my daughter would be heard all over the country,³ and the people will say, 'why was she married for so many cattle?' No, I don't consent; go home with your cattle!" But the boy (*Awan*, who wanted to marry the girl) said, "No, the cattle will not be returned." So at last the man consented. He went among the cattle and selected fourteen; the rest were sent

back. Then the thirteen oxen were killed as a feast for the people. And the girl was given to him, they came with her, her father said, "My daughter shall not stay with me any longer (because the dowry has been paid)." When the marriage-festival was finished, they returned to their country.

Now this man was imitated by a certain chief, who wanted to do the same thing; he too wanted to pierce the horns of his cattle, and wanted to imitate the son of *Ayomq*. But he lacked sufficient cows to kill, and he got into straits, because his cows were so few. He took goats instead of the cows, and when *Ayomq* saw that, he laughed, "Hq hq, he really wanted to imitate my son! I am great! Am I not a rich man? Is there any one so rich as to attain to us? My fame has spread everywhere, all people know my name; my arm is long! Why do you try such a thing, being short of cattle? Wealth can never be imitated; it is not a thing of one day. I have been raising my cattle since a long time ago."

99. Increase of Cattle.

Jal mākq bēda jal kēr, bēda kway Jōnò, wātē gīr, kākē ba chākī, nī chaka tīne mal, ka e yō, ka e rūmq jāgq, ka wātē chwōlē, ka e ko: y tēwō, ya kē kōnē pach. Tērē yān, tēre ya kāl dōk, ka ya kwōnē yejē, y dōk nī nūwōlē.

A tēwē, a tērī kal dōk, a kwōnē yejē, ka dōk nī nūwōlē, a chōk pān gni, a pa kēr, Odwojō.

A certain man was very rich, he was a descendant of the Dinkas; he had many sons. His time was not near (that is, he was very old); he was so old, that he was carried (he could not walk any longer). Because he was so old, he gave up his chieftainship, he called his sons and told them, "If I die, do not bury me in the village; carry me, carry me to the cattle place and bury me in the midst of it, so the cow will bring forth many calves."

When he had died, he was carried to the cattle fence and was buried in the midst of it, and the cattle brought forth many calves. This village always remained a rich village, it is *Odwojō*.

100. The Haughty Prince.

Kwakadwai bēda jal kēr, ka e kēdō, ka e nōmq, e nōmq nān rīf. Ka dōk kōl, ga pyār abīkyēl. Ka chīkī nōmq kī pyār abīkyēl.

Ka nī kōtō Tēr, ka lūm nī tūmō, ka kōtō Dūr. Kā dōk è yānò. Ka nā rīf e wōlē, wōlē yīē, ka gē ryējē, ka alētō bēn, kī chāk, kī kwēn mau, kī rīnō. Ka nā rīf mākq kyēdō: ya ba dwata gik ak! Kīfānō? A bēt Ochōlō, kēfē gīr, ka e kwōnō.

Ker mōla kal mōl, ka narōjō nī nēk, gō nī chām. Ka e ko: wate dān, nēku dān, kī ria y chōla! Ka wade ē nēkō, ka gō chōlē.

Kwakadwai was a rich man. He started to marry, and he married the daughter of a king. He brought sixty cows as a dowry. He married a second wife for sixty cows.

He used to drive his cattle to *Tōr* (a place of pasture), and when the grass was finished there, he drove them to *Dōr* (another pasture).

One day some princes were travelling, and they came to him. He entertained them as his guests; dura and dried meat were brought, and milk, and bread baked in butter, and meat. But one of the princes refused, "I don't want these things!" "Why not?" (asked the people). "Because he is a (mere) Shilluk (not one belonging to the royal family), and yet he is so rich!" He did not touch the food.

This (rich) man, when he went to his cattle place early (every) morning, he used to kill a calf and to eat it. And he said to his people, "Sons of men, kill a man! I myself will make amends for him!"¹ And they killed a man, and he made amends.

101. The Hyena with the Bell.

Ka jal mākō na riṭ, chwōla Lwal Pōlkōe, ka dyekē chām yī ótwōṇ. Ka burō kwōñé, ka oṭwōṇ māk yey bur. Ka Lwal bēnō, ka oṭwōṇ kyedō, ko: wei, kī nēk. Ka wei, ka yedē gōn kīṭi mālō, ka oṭwōṇ e kēdō kī mālō yedē. Chamī nī maka lai, ka lai nī rēnō, ka kōrē būdō yī kēch, ka e fō.

There was a certain man, a prince, whose name was *Lwal Pōlkoe*; his goats were being eaten by the hyena. Therefore he dug a hole and caught the hyena in the hole. When *Lwal* came, the hyena begged him, "Leave me, do not kill me!" So he let her go, but he tied a bell to her neck, and the hyena went away with the bell about her neck. But now whenever she wanted to catch game, the game (heard the bell ringing, and) ran away. At last the hyena became tired with hunger and died.

¹ *dok.*

² A sign that these cows were to be reserved as dowry for buying his son a wife.

³ If the wife dies, the dowry paid for her has to be returned by her family; in this particular case it would be difficult for the father of the girl to give back so many cows, as some would die or perish in some other way in the meantime, and so the affair would turn out a shame to the father and the girl.

⁴ to show his immense wealth; it was a bagatelle for him to pay a slave.

XIV. REPORT ON A HUNTING MATCH, AND A JOURNEY.

102. Elephant Hunting.

Wá kẹ́tí kẹ́ àkím kẹ́ wáte chól gén àbí-dèk, wáte bwoon gén áryáu kẹ́ Abaṣ kẹ́ obwoon yẹi, ká wá kẹ́tá pōtẹ Nugar, lùm gír, ka wa kẹ́tá wók, Abaṣ ye dōnq nam kẹ́ obwoon yẹi; ká lyech ywótí wón, gén ádèk; ka wọ pẕka pén, ka yā fōtẹ kẹ́ toch, ka Akwoḡkwan fōtẹ yẹi toch, ka Nān fōtẹ toch, ka toch (twoch) akím mǎkè lùm, ka toch mwōjọ; ká lyech é rénò, ká wó dúdḡgò, lyey bógòn. Dụkí ka wọ dōgọ; ka lyech ywótè wón; ka wó rínq, lyech fídè wón; ka yótè wón, é mǎdḡ pí mẹn an lùm bogon. Ká wá kẹ́ta yẹi lyech, wáte bwoon ádèk, wón¹ chól wón ádèk, ká wó kẹ́tá, ka Akwoḡkwán é pánò, ka Aryaṣ ká é pango, wó dḡnò wón ánuwón; yán kẹ́ akím kẹ́ wáte bwoon ryet, ká wó kẹ́tí yẹi lyech é shákí shákí, ka akím é kò: wá gḡchà lyech ákyèl, ka wọ gḡchò, ka lyech é rénò, ka yán rēnā bānè, lyech wón kámá fō, ka yá kẹ́dò, ya rínq, ka gḡchè yán tyel ádèk,² wó kẹ́dò kén, wó kẹ́ta kẹ́le tīm, ka lyech é chūnò, yá bí, yá nèn, yá nèn, yeg gír, ka lètè yán, ká yá lètè én, ká gḡjá kẹ́ mach. Lyech é ywón, ka lyech é bēn, é rínq, ka ya chyēte én, ka tyelá nǎkè yát, é kúché yán, fa rāmò. Ka lyech é chūnò, cha (= chama) yá gḡchè én, ka é rēnq, ká wó kẹ́tí kẹ́ én, ka yá mǎk yẹi rǎdò, ká yá duogq, lyech á kẹ́t, ya duogq, ya chāfọ; remq gír, dẹ yǒ kúché yán, ká yá kǎlá yẹi yu lyech, yá wan kẹ́ gén, láu bógòn kẹ́ dḡga, pí bogon, ka ya pẕka ẕa yaṣ, lùm gír; ka yá bwógó, ka yá dwoḡdò, ka toch gḡch yẹi akím, ka toch línè yán láu láu láu, yá kẹ́dò, ya rínq, ka toch ní gḡch gé gír. Ka ya bēnò, ka toch gḡchè yán, ká toch lín yẹi gén. Chune gé mēdò, chuna tyau mēdò; ká yá bēn, ká gé yótè yán, gé gḡch anwak, ká yá fōtẹ yẹi pí; rǎdò baní fūm, ka ya fōtẹ yẹi mōgq (gín cham), ká chwoḡká é bānò; ka ya kẹ́ta nam, ka ya budq kẹ́ yejẹ. Ká yá mǎkè yẹi kḡjò, yá bēt kẹ́ dḡch kẹ́ nam; ka ya ní mǎdḡ kẹ́ pí; ka yá bíà wók, ká wó bēn wó bíà gát. Ka wó bēdò dụkí, ka wọ bēn wó bíè fōtẹ chól, wó mǎk jem áryáu, wọ bēnò, gín cham bogon, wó ní chámà rínq é kēte, ka wọ bia Atārò, ká tàn yótè wón gé gír. Ká wó kẹ́tá wók, ká tàn pwót, ábí-dèk, mǎk a gḡchè yẹi akím, gḡtjè wiy tūnè, ká é fō. Ka yéi é pánò yẹi rínq, ka wọ bēn.

We went (by boat), the doctor, eight Shilluks, two white men, Abbas, and the white men of the steamer. We went into the Nuer country, there was much grass along the river. When we left the boat, Abbas remained near the river with the white men of the steamer. We found three elephants, when we saw them, we sat down on the ground, they gave me a gun, Akwoḡkwan and Nyan too received a gun. The gun of the doctor was entangled in the grass, and

¹ more frequently *wona*, see Grammar.

² "three feet", that is: three times.

it suddenly exploded. When the elephant heard it, it ran away; we returned because the elephant was no more (i. e. the elephants disappeared). The next morning we went again and found again an elephant. We ran pursuing the elephant. We found it drinking water in a place where there was no grass. We went towards the elephant. We were three white men and three Shilluks. While we were going, *Akwokwan* and *Anyan* stooped down (i. e. hid, being afraid); so we four were left, I, the doctor, and the other two white men. We went to the elephant and approached it closely, then the doctor said, "We have got one elephant!" We shot, the elephant ran away, and I followed it; our elephant had received a mortal wound. I followed it running and shot it three times. We ran into a place where there was a forest; there the elephant stopped, I came and looked and looked, there were dense trees; at last I saw it, and it saw me, and I shot it with the gun. The elephant cried, it came running, and I was chased by it, I knocked my foot against a tree, but I did not heed it, it did not make a wound. The elephant stopped and I intended to shoot it. It ran again, I ran with it; and I was seized with thirst; I turned back, the elephant ran away, I turned back and went; there was much blood. But I did not know the way. I went along the elephant's path, I was quite lost to my companions; there was no more spittle in my mouth (from thirst), I had no water. I sat down under a tree in the midst of much grass. I became afraid and arose. Then there was a gun fired by the doctor, I heard it very, very far off. I went running and heard them fire many guns. At last I too fired a gun, it was heard by them. Then they rejoiced, and I too rejoiced, and I came and found them, they had shot an anwak; they gave me water. My thirst would not cease, and they gave me food, but my throat refused to take it. I went into the river and lay down in the water. So I became cool, I lay in the water a long time. Then I drank water. At last I came out. And we came to the river-side. We stayed there till the next day, then we came back into the Shilluk country. We had been away two weeks. During our return we found no food, so we ate nothing but meat. We came to the river Ataro, there we found many waterbucks. We went out of the boat and shot eight waterbucks. One was shot by the doctor between its horns, and it died. The boat was quite full of meat; so we came home.

103. A Journey.

Ka wə wə̀lò, wə̀lò Tū̀nò, ka wə ka pṑtə Nuq, ka wə kélè yì nam mḕkò, chwə̀la Nḕygrò, ka wə ka Teryau, ka wə tṑnà wok, ka wə budò rech, ka wə kə̀dò, ka wə tṑnà kal rìt, chwə̀la Pḕdò, ka wə tṑnà lwā̀gə, ka ɛ pḕchò kine: wate Chò̀lò, wu kə̀l

wu kɛt? wɔ̀ kò: wa kɛla fɔ̀tɛ Chólò! Kine: wɛh apɔ̀nɔ̀? Kine: wa chaka neau wɔ̀ byɛl. Kine: búh, a tɛ wun yi kɛch? E ko: kɛtu lwak! Ka wɔ̀ kɛtu lwak, ka onwɔk kɛl, ka nɛk, ká chám yi wɔ̀n; ka chak kɛl, ka wɔ̀ chámò, ka nyɛn a kɛle wɔ̀n, neau kɛ byɛl. Ka wɔ̀ bɛnɔ̀, ka kɛti yi yáɛ, ka wɔ̀ bɛnɔ̀, ka yi mákè yi pàr, ka yi mudɔ̀, ka wɔ̀ kwānɔ̀ wɔk; a bɛnd, a tɔ̀na Nébɔ̀dò, a bɛna pach, a bɛna Penidwai; kɛch kɛch!

We travelled to *Tonga* and from there came into the Nuer-country; we were travelling on some river, whose name is *Neyergo*. We came to *Teryau*, there we landed; we roasted fish. We went and turned to the home of the king, whose name was *Pɛdò*. We turned towards the cow-house. He asked us, "You Shilluk children, where do you come from?" We answered, "We come from the Shilluk-country." He asked, "What for?" We replied, "We want to buy dura." He said, "Why, are you suffering ("dying") from hunger?" Then he said, "Go into the cow-house!"¹ So we went into the cow-house. A ram was brought and killed, and was eaten by us; and milk was brought, and we ate. Then we brought forth money to buy dura. (After we had bought it and brought it into our boats) we went into the boats and returned home. But one boat was seized by a hippo, it sank, and we swam to the bank. So I came home turning towards *Nébɔ̀dò*, I came home to *Penidwai*; the famine was very great.

¹ the cow house serves as a residence for guests.

XV. SONGS.

104. War songs.

A chip tun lén, lén a chip shin Anōnō; Bal kēchō! Yana bān Nīkani; chē ya dēn á bē; kōfá yín kī mōk juok; riŋ e kál juok. Wora duōn kwom lén! Yana bān Nīkani! Lén a chip shine kwōyē, kī Otzgo tun lén Nābōdō. Nīkani a yātī, kuro gōk Jan.

The wings of the army are drawn up; the army is placed in the hands of Anōnō. Bal is strong. I am a servant of Nīkani, I was nearly left desolate. I tell you the tidings of God; the king comes with God. The kings arose against the enemy's army. I am a servant of Nīkani. The army is placed in the hands of our grandfather, in Otzgo, as far as Nābōdō war is raging.

Fāri u laki mēn, na Nīkani? fāri u gēr kī tōn!

Who shall inherit your village, you son of Nīkani? Your village will be built by spears!

Wei yiēgē yiēgō! Fa Nīkani fa nī tūmī, wōgdá á kyēt, kī Wyrokwar á kyēt; wōgdá fa tūgō! akyēl á dōnō, ka lōkō bān gēn, Areonidīn, fa wātē Gēnjwōk, fa wātē Abōl! wei yiēgē yiēgō, fa Nīkani fa nī tūmī.

Let them carry (people) away! The house of Nīkani will never be finished, my people refuse (to surrender), Wyrokwar refuses; my people are not to be played with! One will always be left; and he will follow them (the enemies), Areonidīn, from the village of the children of Gēnjwōk, the village of the children of Abōl. Let them carry away, the house of Nīkani will never be finished.

Agōgjan Anōn-wān, wā teau dērūk. A wān, a wān yō, dē kālā F'ijō. Māché ré fa dōgē ré, mache ré fa dōgē ré. Akōlé-Nākwé, a kál juok. Mache yō fa dōgē ré.

Agogjang Anongwan is cursing the Turks, they are coming near, they are approaching on the way, they come up the mouth of the Sobat. But the fire of their guns will return on themselves, their fire will return on themselves; Akole Nyakwe he comes (against them) with God. Their fire will return on themselves.

Yá fīt lya fō, ya fīt lya féé, Nīkani, ya fīt lya fō, ya fīt lya fō, jal duōn, ya fīt lya fō.

I am tired of being waylaid, I am tired of being watched upon, Nīkani, I am tired of being waylaid, my master, I am tired of being waylaid.

Ká dé buri Agwét, wát Jōk, ya re (de) lēnì yino, yá yièlè Kèch Alal, yá yièlè yì kwāyo, kèch Alal, wírú Wát.

But for *Agwét*, the son of *Jōk*, I should have left my country, and gone far away; I have been saved by the strength of *Alal*, I have been saved by our grandfather, the powerful *Alal*, the son of *Wát*.

Ná Dāk, yi kwacha nò? Ya kwacha nēdò! Ché ya kēti kun, fura yán. Ya yièlè yì kwā Ayádò. Wanō Ná Dāk gēro pach kí tūk, ówá fa lén mēko.

You son of *Dāk*, what do you ask for? I ask for a hoe, for wherever I go I hoe the ground. I have been preserved by our grandfather *Ayádò*. The mother of the son of *Dāk* has built us a house under the *deleb* palms; the branches of the *deleb* are like an army.¹

Móké byel Nakāyo, ya chāfi, ya yàndò, mōke byel Abuk, man Dēn, ya chāfi yá yàndò.

By the dura-beer of *Nakāyo* I walk, I am filled with it, by the beer of *Abuk*, the mother of *Dēn*, I am walking, I am filled with it.

Akōl a duok mal; yá nēna rē. Kí nēni gwach, rūme yéjé nēndò. Dāk a shwou, shwou obwon Dōro.

Akōl has returned. I live through him free from oppressors. The anxieties of my heart were many. But *Dāk* roared, he roared the white people away to *Dōro*.

Mēno kí gyēnē, mēno kí gyēnē, gyēne Dāk yò, mēno kí gyēne . . .

Each one has his own fowl, each one has his own fowl, but all fowl belong to *Dāk*.

Ya reyí roi! ené gin ānò? bwohò! Tēro ywogo mal. byel a kēl yì obwon. Kwaye fa tēk, ná Dāk a kál jwok. Ná gól kwaté kót ún, wa kēla wiy tun! Obwon chama yákà yán. Tēro bēn nūti yāk èn. Nan a tón yán? Yan a rāf lābò. Shàgè, dok lwāgi, yì y náké kí nan mēkò.

I am fleeing away, shouting loud! What is the matter? "The white people!" the people are shouting loud. "The dura is being carried away by the white people!" — But our grandfather is not absent. The son of *Dāk* is coming with God. Ye people, take your shields! We will go this way! The white people want to take away all our property. Other people have not been robbed by them! Who ever dared to take away my goods? I, the king of the people! Ye Arabs, turn back your hosts, fight another tribe!

¹ The rustling of the leaves of the *deleb* palm is like the rustling of an army; so that when the enemy approaches the village, they imagine they hear an army, and flee.

105. Mourning songs, and others.

Abá na Níkan, Amyele wá tók. Fà nǹná ya dǹndò twàlò. Lwǹn fan ótú, fà jáń wǹn. Amyele lwǹn, wát Kwàjèrìù, dɛ kál, dǹn é twàlò, fay dǹn é twàlò, fay dǹn e yǹrò. Agumwél fanɛ jǵgò.

Aba, the son of Níkan, my father Amyele, is no more. Look at me, I am left poor. Lwǹn is away, he, our chief, Amyel Lwǹn, the son of Kwajeriù. Our family is left destitute, our village is left destitute, our home is left reproached. Agumwél, he was a great chief.

Afyek wat Den, liawó tǵr. Aryal-bɛk gǹn ɖeàn, ɥ kwaya Ajwǵt-nímìn.

Afyek, the son of Den, is waylaying in the grassy place. Aryalbek loosens a cow and gives it to Ajwǵt-nímìn, to herd (= to possess) it.¹

Ayidòke, wat Ryal-dwǵt Wun-diǻrò, Aytkó, Wúnè-gén-bɛl, ya wan kǵ yǹ kun a kǵl ɛn.

Ryalawet Wundiǻro, Ayiko, Wunegenbel Ayidoke, I lost the way in which he went.

Akwǹnéyǵr, yina mǻn jǹr, de ya dǹn bɛr! Jǵnbɛk, Akwǹneyǵr, kwǻrɛ fa tǵwa pǻl. Gɛ kǵ rache weya dǹn á bɛr. Akwǹt a lǵnɔ fǻl; ya yafa jǵgò Dúnkòk, ya yafa Okwoni, Ajǻl-naban gwan, Námǻilǻi.

Akwoneyor, you captured people, but I was left poor! Jingbek, Akwoneyor, their grandchildren are dying in the wilderness. They live in misery, are left destitute. Akwǹt threw me out into the bush. I am searching for chief Dunkok, I am searching for Okwoni, Ajalnyaban-gwan, Nyamailai.

Akwǹneyǵr, yi kǵta kǵn kǵ lwǻgi? Akwǹtǵ nǻtt jǻlò. Olǻm-bɛn a gǵl chǹr. Olam na Níkan, Dulai wat Kǵr, Kwǻlǻi a gǵl chǹr. Na Níkan kǵ mayi Bɛk.

Akwoneyor, where have you brought people? Akwǹtǵ has never been cursed by his subjects,² Olǻm-bɛn is a preserver of men in the famine. Olam, son of Nyikang, Dulai, son of Ker is a preserver of people in hunger, a son of Níkan and of his mother Bɛk.

Agwǵt-nanedon, fɛn a fǻt chyɛ, lwak a rɛn, Agwǵt na Níkan! Dɛ ywǵgǵ mal lǵbǵ tǻnɛ chǹnɛ.

Agwetnyanedong, the country is starved, the people are dying. Agwet, son of Nyikang, they are mourning, stretching up their hands.

¹ A song of cattle stealing.

² has always been loved.

Adol-tun, yi keta ken? Nuar a wani, ya keta fané lánà jwòk, Awen, na Yôr.

"Adoltung, where are you going?" "The Nuers are approaching, I am going to the town of God, oh Awen, son of Yor."

Akol Dāk na Nikañ, Kaye-Durò, Akolúku, Akol-Kwālai, na Ogāk Fōlò, kwai dān, ya yiélè yín, a yigda yin shōn kī dyèrì, ya yiélè. Yákùl, maye Dāké, Amol na Ogāk (= Shal), lwagi ní fyèrì ní fyèrì: Shal keta? Ken ma wānò; nan ní gōnì kè? nane chinò ywóddá kí Dénò, wafé shwai ywoda, lwāk Amól, na Nikañ.

Akol, Dak, son of Nyikang, Kaye Duro, Akoluku, Akol Kwai, son of Ogak Folo, you grandfather of men, I am preserved by you, I have been saved by you in ancient times, I have been preserved. Yakol, you father of Dāk, Amol, your people are continually asking me, "has Shal gone?" Hunger is approaching; where has he gone, he who preserves the descendants? Licking of hands! I found at Dénò, eating of soup found I, you people of Amol, the son of Nikañ.

Ajak-bàn-wèl-jòk, kwacha kwāre, kwacha tyen fa jwòk, rìt e duòk mal. Kwacha kwaye yau. Tòm è gùjò; yan da Nikañ, rìt e duòk mal; tñd fa yèna shìnd? Yan da Nikañ; fèn a yiél, a yiél é rèn; ya fura byél, ya fàkù, ya tñna shìna, Wuro-kwá, kòrì bàdà!

Ajak-banweljok, I am praying to our grandfather, I am praying to the people of the place of God, the king² has returned. I am praying to our grandfather. The holy drum is being beaten, I am with Nikañ, the king¹ has returned to us. Is not my spear in my hand? I am with Nikañ. The country is saved, it is saved, though it was desolate. I am planting my dura; I thank (my ancestors), I lift up my hands, Wuro-Kwa, strengthen my arms!

¹ "Licking of hands" is an expression for plenty of good food.

² Nikañ.

XVI. RIDDLES.

106. Riddles.

- Adùk gónó lùyì: mèní ófún.* The gray one is going under a pond: Loaf of bread, which is put into the fireplace.
- nín gúwà nḡné lḡkò: táté kál.* my necklace is seen beyond the river: The unbarked, white fence sticks.
- nēmzi kí rei gen fa gútè: tyné dean.* Brothers who never hurt each other: The two horns of a cow.
- Ajwōgò lañ war, é yḡwò: yiep dean.* which sorcerer spends the whole night in swinging?: The tail of the cow.
- Anor-nor kēmḡ wen Fashōdḡ: áléyò.* Anor-nor visits his father (the king) at Fashoda: The grass called *aléyò*, which is used in making ropes. When taxes, cows etc., are brought to the king at F., the rope with which the things are bound, gets to F.
- Fwót, fa fyél: búl.* It is beaten, yet is does not ease: The drum.
- A rik a rik, fera maní: tédét.* (Dinka-language, except the last word.)
- Akur jóni deñ: chōgḡ.* white pigeons: Bleached bones.
- A pō tók na tyek okōdḡ: Tḡ dān.*
- Adùk obḡgò kwóté négḡ: gyēno.* The gray one who is spotted is driving her little ones: The hen.
- Aduk chḡr yi fwōdḡ: ótḡk.* The gray one is running towards the fields: The mist.
- Néjók gwotí fen: dwéi.* The black-white cow is making white the earth: The moon.
- Nwólí yan tḡnḡ chḡgò toke bur: yít.* Little children stand continually at the side of the heaps of ashes: The ears of man.
- nemzi dḡge lūn fén: Órēm.* Two brothers, their mouth is turned down: The nose.
- Adāle jwḡk yigé lūn fén: tḡu.* The calabash of God which is turned downward: The fruit of the heglig-tree.
- Agar agar, yaḡ win: lḡk.* A long row of trees full of white birds: The teeth. Along the rivers one sees frequently trees which are literally covered with snow-white birds.
- Wét fen, kōrḡ fa tōr: anḡnḡ.* Thrown on the ground, yet not broken: Mucus from the nose.

Tetel pōte rate: chūl dān.

Yēn lōn kē yēn lōn: wañ dān. It is on this side and on the other side: The eye of man.

Ya wēli yi keti ken? tēpó dān. I am travelling, where are you going?: The shadow of man.

Wā dàgù, é bā keti: búr. We remove, he does not go: The ashes. If people leave a home-stead, the ashes remain behind.

A rigi rik pere man: Tedet.¹

¹ Some of the riddles have not been translated, their meaning being obscene, some have for this reason been omitted altogether.

THIRD PART
DICTIONARY

SHILLUK ENGLISH.

Remark. Different dialectical forms of a word are not given here. If corresponding forms of a word in other languages than Shilluk are noted in the Comparative List in Part I, they are not repeated here.

A.

a my; see Grammar.

á denotes the past tense.

á it is; *á gín áñò* which thing (what) is it?

á which? *á jál á* which man is it?

á yes

ábách a cow with horns directed straight side-wards

ábámách a bird, living on fish

ábán-ábán hammer

ábár a kind of reed. *a.* *á yá nám* the *a.* is on the river

abarañárò a big worm, living on the heglig tree

ábáñ (ar.) fishhook

ábáñrò-ábáñrú the iguana-lizard

ábích five

ábídèk eight

ábíkyèl six

ábín a gourd out of which spoons are made

ábínwèn nine

ábíp small-pox

ábíryà seven

ábòbò, also *ábwóbò* ambach, *Herminiera elaphroxylon*; the plant as well as things made of it, as arm-rings, boats, statues

ábókò-ábòkí a very poisonous snake

ábú poor; *yá fá ábú* I am poor. see *bú*, *búnò*

ábúrò-ábúr the bushbuck (Ba. *aburi*)

ábwòk maize, corn; *gé fúr a. kí fwoódó* they planted corn in the field

ábwónè toh the butt of the gun

àchè that there, those there

achak-achāk poet

àchán behind, back; see *chán*.

áchán-áchàn a fish

àchèm straight

áchíchwèl (ar.) chain

àchòyò melon

àchúnò-àchúnì the small black house-ant

àchút-àchút arm-ring of ambach; syn. *ogōnò*

àchwàtò-àchwàtí loin-cloth for women

àchwát-àchwát guinea-fowl

àchwík a bird

àchwík-àchwèk anus; syn. *opap*

àchyènò-àchyèn black winged ant, lives in houses, its bit is painful

ádàlò-ádàlì gourd, calabash

ádèk three

àdèrò-àdèr an arm-ring of ambach; syn. *ogōnò*

àdèrò-àdèr donkey; *a chūñi wíh adèrò* he rode on a donkey

adèrò serf

ádí, ádí, also *édí* how, how much? *chàn ádí*

~~always~~ a kind of white

dura, it has four ears, like four "fingers"; its stalk is chewed like sugar cane; see *woḗḗḗ*
ama because
ámàgák a dance, accompanied by singing and clapping of hands, but without drum.
amal in front of; see *mal*
àmálḗ first; *tyèl a.* at first, the first time; see *mal*
àmàlḗ (ar.) - *àmàlḗ* camel
àmàrò fāró rhicinus
ámáṭ-ámàṭ a stork, black with white breast, nests on trees
ámén, (also *àmén*) - *àmók* who?
ámwól-ámwólḗ a large black fish
ànàn, *ànàn-ànàn*, here, now, just now, presently, at once
ànànḗ, *ànànḗ* = *ànàn*; also: here it is
ánékḗ spirit of a deceased person; *wijé da a.* he is possessed by a spirit, he is senseless, mad; see *nḗgḗ*
ànón quarrel
anor-nor a certain grass, used in making ropes
ánán brown earth
ánwóch a season, about October, end of the red dura harvest
ànàḗḗ-ánánḗ breast-bone

ànḗkḗ red sand
ánḗḗḗ-ánḗḗ a small red ant, feeds on carrion
ánḗḗ-ḗḗḗ what, which? (Teso *nó*, Nr. *nḗ* what, Ba. *na* who)
ánḗl a mocker
ánḗḗ-ánḗḗḗ a knife for cutting grass
ánḗḗḗ snot, mucus
ánwák-ánwákḗ water-buck
ánwḗḗ four (Nr. *nḗwān*, Masai *unwan*, Teso *wonono*, Ba. *unwan*)
àpḗr fish-line
àrà well! why! by God! see *re*
àróch-àróch a shell
arū an exclamation
àryāu two (Madi *ert*, Abokaya *iri*, Teso *arai*, Masai *are*)
àṭábḗ-àṭām (a foreign word) tobacco
àṭáí a slab
àṭáí-àṭáí a large pot
àṭḗgḗ, also *àṭḗgḗḗ-àṭḗk* (finger-)ring of metal;
àṭḗḗ duḗḗ big ring (Nr. *tḗk*)
àṭḗḗ-àṭḗḗ hat
àṭḗr enmity
àṭḗṭ, also *àṭḗṭ-àṭḗṭ* man-gouste, ichneumon
àṭḗḗ just now, to-day;
àṭḗ well! [see *tḗḗ*]
àṭḗḗḗ-àṭḗṭḗ a wild goose (Di. *twot*, *atwol*, Nr. *twor*)

Àṭúlfí the Sobat
àṭḗḗḗ wind, gale, blast
àṭḗḗḗ-àṭḗḗḗ ("one-horned") rhinoceros
àṭṭá a bead, worn by the king
àṭwák-àṭwák a bird
àṭṭḗḗ a kind of red dura
àṭach ḗḗḗ a very tough grass
àṭḗḗḗ (foreign word?) *bamia*
àṭḗḗ ḗḗḗ the buttocks
àṭḗḗ-àṭḗḗ, also *àṭḗḗ* bag-sack (Di. *atep*)
àṭḗḗ forever, for a long time
àṭḗḗḗ-àṭḗḗḗ, also *àṭḗḗ* a small stick or spear of wood, such as were in use formerly; used in digging eatable roots etc.
àṭḗḗḗ-àṭḗḗ a small water-pot, in shape of a cooler
àṭḗḗḗḗḗ a small hut for the new elected king(?)
àwà, *àwà* yesterday
àwàḗḗ-àwàḗḗ the day before yesterday
àwàí a kind of red dura
àwák-àwák a bird
àwàṭṭ a bird
àwḗḗ when?
àwḗṭ a kind of white dura
àwḗ yes
àwóch-àwóch a large, cylindrical shell

àwòk nèm a cow with
horns directed straight
upwards, like a goat's
àwúnò marrow, as of
bones

áyách bòr a bird
áyéch sand, dust [ridge
áyìér-áyìèrì quail, part-
àyòlkàk a cow, black with
white tail

áyòmò - áyòm tin, orna-
ments of tin
àywák-àywák tuft, crest
of birds
áywóm-áywòmì monkey

B.

bá, bà 1. to be; 2. not.
syn. fà

Báchòdò, Páchòdò Fasho-
da

bāgò to make a fence;
pt. á baka bak he made
a fence, pe. bák, n. bák

bāgò to boil (eggs, corn),
to stew (meat); a baka
nwòl gyēnò he boiled
eggs; pe. a bēk

bai buttermilk

bājò to tie together; pt.
á bēchà lāu, pe. á bēch,
bēch, n. bēch

bājò to miss; yá bāchà lai
I missed the game

bák-bāk fence, palisade

bālò to throw; a bāla
gwok he threw at the
dog; see bātò

bānè syn. bēnén

bānò to make a mistake,
to be confused, vexed;
to scold; to dispute

bànò-bānì the meat on
the skin of killed ani-
mals

bānò to roll up (?)

bān a cow with one horn
directed downward,
the other upward

bānò to refuse, to prohi-
bit; pt. á bānà gwok
he refused to work

bānò-bān locust

bān 1. behind, after, back,
2. slave, servant, per-
son belonging to one;
more frequently: wāt
bān (Nu.abāk hind part)

bāpò to ask for a thing,
to beg; pt. a bāpì gin
cham he asked for food;
pe. a bāp

bār, also bār long, far

bār early in morning,
morning-dawn

bārò to be long, far

bāt-bāt arm, fore-leg,
trunk of the elephant

bātò to throw; pt. a bāla
kìt he threw a stone,
pe. kīt a bāl the stone
was thrown

bāyò mosquito see bēyò

bē for, in order to; from

bia to come

bēch, also bach bundle

bēdò to remain, stay, be;
to refuse; pt. a bēda
wot he stayed in the
house

bēi mosquito; see bēyò

bējò to wring out; lāu da
pī, bēch! the cloth is
wet, wring it out

bēl a month, bēl fēn July,
bēl dúon June

bēlò to taste; pt. a bēlò
gin cham; pe. a bēl; n.
bēl (Nr. bēl)

bēn, also bēnè all, quite
(Di. eben)

bēnén that is, he is, that
is why, from bā "to
be", and én "he, it"

bēnò to come; á bēn
jal a man came (Nr.
ben)

bēr (ar.) flag, banner

bēr poor, destitute, wast-
ed; from bēdò?

bēf 1. round spear, fish-
spear. 2. (sharp?)

bēyò-bēi mosquito

bì, bíà to come

b̂f white ant	b̂d̂f-b̂d̂f̂ bachelor	b̂ĥ exclamation of surprise
b̂iá , b̂iē to come (Teso <i>bia</i> to come)	b̂ū to have not, to lack	b̂ul-b̂ul̂ drum (Karamojo <i>bur</i>)
b̂iĝin = <i>bogon</i>	Buda-Chol native name for Taufikia; also <i>Bura-Chol</i> ; <i>Bura</i> is the same as <i>burɔ</i> "open place"; the meaning of the name is: "the open place of the Shilluks", Tauf. being situated in a free place, not covered with grass or bush	bun part
b̂q̂ch barren; see <i>bwqch</i>	b̂d̂d̂ to cast iron, to work in iron; to be clever, to escape a danger; pt., pe. <i>a b̂ōf̂</i> ; n. <i>b̂ōd̂d̂</i>	b̂ūn̂d̂ to have not, to lack
b̂ōd̂d̂ to cast iron, to work in iron; to be clever, to escape a danger; pt., pe. <i>a b̂ōf̂</i> ; n. <i>b̂ōd̂d̂</i>	b̂d̂d̂ - b̂d̂f̂ blacksmith, craftsman	b̂yp mud, Somal <i>b̂ōr</i> hole
b̂ōĝon (from <i>b̂ū</i> and <i>ĝon</i>) there is not	b̂ōĝon (from <i>b̂ū</i> and <i>ĝon</i>) there is not	b̂ār-b̂ār cave, well
b̂ōi-b̂ōi net; b̂ōi óráf cobweb (Bo. <i>boi</i>)	b̂ōi-b̂ōi net; b̂ōi óráf cobweb (Bo. <i>boi</i>)	b̂úr <i>abwok</i> the blossom of the corn
b̂ōk̂ɔ to fear, to be afraid; pt. <i>a b̂ōk̂i</i> (Kuamba <i>bokɔ</i>)	b̂ād̂d̂-b̂ūt a shell	b̂úr ashes
b̂ōl a mat for closing a door; used by chiefs	b̂ād̂d̂ part, half	b̂ur̂ = <i>b̂úr</i> ashes; also: free, open place in the village, covered with ashes (Di. <i>bur</i> , Nu. <i>but</i>)
b̂ōl̂l̂-b̂ōl̂l̂ face, front, front-side, in front of; b̂ōl̂ <i>t̂on</i> the shaft of the spear	b̂úd̂d̂ , also b̂úd̂d̂ to lie, to lie down, to be sick; pt. <i>á b̂út̂i</i> ; n. <i>b̂út̂d̂</i>	b̂ute side, beside; from <i>bud̂ɔ</i> to lie?
b̂ōl̂ to have misfortune, disaster, to be bereaved	bud̂ɔ to roast, to bake; pt. <i>a but</i> he roasted; also <i>a bul</i> ; <i>a bud̂i réch</i> he roasted fish; pe. <i>rech a b̂ul</i> (Nr. <i>bul̂ɔ</i>)	bŵb̂b̂ uncooked butter
b̂ōl̂ <i>ḡḡḡ</i> neck - ring of pearls	b̂ūd̂d̂-b̂út̂i a small melon, sweet, eatable	bŵq̂ch sterile; syn. <i>bqch</i>
b̂ōm̂ɔ to be bent, crooked; <i>yaḡ á b̂ōm</i> the tree is crooked	b̂ūd̂d̂ to be tired, troubled, vexed; to tire; <i>k̂ōrd̂</i>	bŵd̂d̂ = <i>b̂ōd̂d̂</i> to be clever, pt. <i>a b̂ōf̂</i>
b̂ōn̂d̂ to laugh; pt. <i>a b̂ōn̂</i> ; see <i>n̂ẑt̂ɔ</i>	b̂ūd̂d̂ "my breast", that is "I, am tired"	bŵĝĝ to frighten; pt. <i>á bŵk̂</i> ; n. <i>bŵĝĝ</i> , see <i>b̂ōk̂ɔ</i>
b̂ōn̂d̂-b̂ōn̂i pelican	b̂ūĝin there is not; <i>ŵɔ ĝōk̂ yēḡi chàñ ád̂èk̂</i> , <i>b̂ūĝin a ŵéki ŵon</i> we worked three days there was not a thing he gave us: he gave us nothing	bŵn̂d̂-bŵn̂ white man, European, Arab; <i>bŵn̂</i> <i>jŵk̂</i> missionary (Nr. <i>bŵon̂</i>)
b̂ōn̂d̂-b̂ōn̂i a small lizard	b̂ūĝɔ to press the bellows; pt. <i>á b̂ūk̂ k̂é ób̂ūk̂</i> ; pe. <i>á b̂ūk̂</i>	bŵn̂d̂ a kind of red dura
b̂ōr-b̂ōr boil		bŵn̂d̂-bŵn̂i a fish
b̂ōr̂ , also b̂ōr afternoon; <i>t̂in k̂i b̂ōr</i> this afternoon		bŵp-bŵp the lower part of the belly
		bŵr̂ɔ to make a mistake, to err; <i>l̂ẑb̂ é bŵr̂ɔ</i> he makes a mistake in talking; <i>k̂á ŷíḡi ŷá bŵr̂d̂, n̂i k̂ōf̂i ŷán</i> if I make a mistake, tell me! pt. <i>bŵr̂i</i>

byéḍḍò to follow; pt. *a byéḡa* | byél dura; pl. of byélḡ | byèrḍ-byér belly, womb
ḡḡ; pe. *a byéḡt*; n. byéḡḡ | byélḡ, also byélḡ-byél dura | byèrḍ-byèr root

Ch.

chà, probably short for *chan* "day"; sometimes used for "when", and in the composition "sha mḡḡ" some time, at some future time, in future

chà short for chāḡḡ, chaka to begin, intend

chāḡḡ to mix, knead, tread; pt. *a chà pà* (chàpà) lāḡḡ he mixed mud; pe. *a chàp*, chàp; n. *chāp*, or chàp

chāḡḡ to kick; pt. *á chà pè* gwok he kicked the dog; pe. *a chàp*; n. *chāp*

chāḡḡ wor to compose a song, n. *chák*

chāḡḡ to approach, come near; to be near; *a chákḡ* he approached; *a ch. kḡ mḡḡ* he changed his place, residence

chāḡḡ to begin, pt. *a chákḡ* (or *á chaka*) gwok he began to work, pe. *a chák*

chāk milk; *ch. nḡyḡ* cheese

chákḡ near; see chāḡḡ and chāḡḡ

chál wax

chālḡ to be similar, like; to resemble; pt. *á chālḡ yín* he is like you
chālḡ a kind of white dura

chām left, left handed (Di. *chām*, Nr. *chām*)

chāmḡ-chāmḡ (chāmḡ) bait; see chāmḡ to eat; *ya kḡ ch. ḡḡ abāḡ* I put a bait on the hook

chāmḡ to eat; to outwit, cheat, deceive; pt. *á chāmḡ byél* he ate dura; pe. *á chām*; n. *chām*

chāmḡ to be going to, to wish, intend, want; often shortened into *chà* or *chḡ*

chán behind, *ya kḡḡ chán* I am going behind

chān (chānḡ)-chānḡ sun, day, time; *kḡ chān* every day, daily; *de chān tḡn* to-day (Nr. *chān*)

chānḡ, also chānḡ to approach, to come or be near, pt. *a chānḡ*,

or chānḡ; n. *chānḡ*, and chākḡ

chānḡ shallow place

chānḡ - chānḡ the upper part of the inner thigh
chāḡ *pi kḡ fḡn* to pour water on the ground

chāp a rat

chārḡ, or chārḡ very, in a high degree

chārḡ mach light of fire, beam

chāḡḡ (chāḡḡ) to move in a direction; to walk, go; to ride, drive; pt. *a chāḡḡ nau* he went naked (Di. *kat*, *chḡt*)

chayḡ to blame, abuse, insult

chḡ short for chamḡ to be going to, and for chāḡḡ to begin

chḡ just, now

chḡḡ (chḡḡḡ) to hate, pt. *a chḡḡ ḡḡḡ* he hated the woman, pe. *chḡḡ*, n. *chḡḡ*

chḡḡ (chḡḡḡ) to command, pt. *a chḡḡ ḡḡḡ*, pe. *a chḡḡ*, n. *chḡḡ* (chḡḡ)

chḡḡ to catch (fish with

a trap or hook), pt. *đ*
chèkà rech, pe. *a chék*,
 n. *chèk*; see *chigo*
chego to be ripe, see
chyego
chego, chyego to be short
chego to repeat, see *chigo*
chèk, chyek (to be) short
chēm straight
chemo toch to aim a gun
chēnē wot dripping-eaves
chēnē to curse, to kill by
 witchcraft
chzro to do or be done
 at once, just now, just
 before; *e chzrò bēnō* he
 comes at once; *a chet*
nwól he had been born
 just before
chēt straightway, just,
 exactly; see *chzro*
chzē, chyē excrements of
 man or animals; *chzē*
gyēnō dung of fowls
 (Nr. *chyē*); see *chido*
chētánà a kind of white
 dura
chétè tyèlō foot-sole (?)
chì-màn wife
chibō to put, place; pt.
a chip fūk fen he put
 the pot on the ground,
ya chipà aṣṣp chyēnē I
 put the bag into his
 hands
chidō to suffer from diar-
 rhoe, pt. *a chī*, n. *chēt*
chigo to lay a trap, to
 catch fish in a trap or

crawl, pt. *a chika rech*,
 pe. *a chyék*, n. *chyék*
chigo to repeat, continue,
a chika gwok he re-
 peated, continued his
 work
chigo, chyego to command
chīlō dirt, soot (Bo. *shū*)
chīnē over there, yonder
chīnō, also *chīnō-chīn* in-
 testines, bowels (Nr.
chīn)
chīn obānō "hands" i. e.
 string, of apron
chīu to come to the sur-
 face
chōdō, chōdō to break off,
 to rend, pt. *a chōta xōl*
 he broke the rope; pe.
a chót; n. *chót*
chōdō to blow (of wind)
chodō to put (into), to
 push
chōgō, chōgō to remain,
 continue, go on; *a chōk*,
a chōga (chōka) gwok
 n. *chōgō*; see *chigo*
chōgō to abstain from;
 to stop, finish
chōgō-chōk a fish, *nī chām*
yī jē it is eaten by
 people
chōgō-chū bone (Nr. *cho-*
āk)
chōjō to beat, wound with
 a sword; *a chōch jal*
gni he wounded this
 man, pt. *a chōch*
chōk it is finished

Chól, Chól Shilluk; see
Ochōlō
chól dirty (Ju. *chol* black,
 Nr. *chól* black)
chōlō to avenge, to give
 compensation, to pay
 a fine; n. *chōlō*
chōn, chōn formerly, some-
 times
chōnō dé kwòm the back-
 bone; see *chōgō*
chōnō to dance; *gē chōnō*
būl they are dancing
 to the drum
chōnō to assemble; to
 gather, pile up, store
 up; *jal duwā a chōnā*
jē kī būrō the chief
 assembled the people
 in the open place (Nr.
chuwok); see *chukō*
chōr blind; see *chwor*
chōr-chōr vulture
chōrō to move towards,
 to go into; *e chōrō de*
fach he goes into the
 village; pt. *đ chōr*, n.
chōr
chót a steer without horns
chōtī that is all! past tense
 of a verb whose pre-
 sent is not used
chudō to groan, moan
chudō = *chōlō* to make
 amendments; pt. *a chūt*,
a chól, n. *chól*
chūdō to clean, polish;
chūdō lek to brush, clean
 the teeth; see *chū*

chùgò-chúk charcoal
chukò to assemble
chùl-chùl penis (Olukonyo *eisulu*, Nu. *sorot*); *ch. gwok* copper-bracelet; *ch. ótuwón* a certain plant
chunò liver, *chúnà mēdò* "my liver is sweet": I am satisfied, happy; *chunà rach* I am vexed, unhappy
chún pl. *chón* s. knee (Ba. *koño*, Karamojo *akuri*, Teso *akungi*)
chunò to stand, stop, wait, be quiet, be silent; pt. *a chúní*; *chúní*, *chúní!* be quiet! (Nr. *chun*); compare *chōgò*
chunò to assemble; see *chukò* and *chōnò*
churo to be bald; *wija chūr* my head is bald
chūrò-chūr a fish
chute gin cham (?) to ask for food; from *chwotò*
chùt-chùt tooth-brush
chwāgò to absolve, justify, pt. *jāgò a chwàkà nán* àn the judge absolved this man, pe. *á chwàkè yì jāgò*
chwāi-chwāyì soup, broth (Di. *chwai*); vide *chwē*
chwājò to form, create, make, build; pt. *a chwāchà tǎbò* she made a pot; pe. *a chwāch*, n.

chwāch (Di. *chwech*, *chak*)
chwāk-chwāk ambassador of the king
chwāk throat, voice, self
chwārò-chwār bug
chwayò to pierce, perforate; pt. *á chwāi yaṭ*, pe. *á chwāi*
chwē leeches
chwē (to be) fat (Di. *chwai*, Nr. *chwaṭ*)
chwējò to suck out (a wound), to bleed a man; to absorb, suck up; pi *a chwēch yì pēn* the water was sucked up by the earth
chwēk, chwōk ambassador of the king; see *chwōk*
chwēk twins
chwēlò to circumcise; pt. *a chwēla ḡān*, pe. *a chwēl*, n. *chwēl*
chwēr a season, about May-July; the dura is being planted
chwēyò to become fat
chwīnò to begin to rot, decompose; pt. *riño á chwīnì*
chwīnò liver; see *chunò*
chwōbò to be visible, clear, distinct, *kwōfē chwōp* his speech is clear
chwōbò to mix, *a chwōpa kwēn kī mau* he mixed the bread with fat, n. *chwōp*

chwōbò to spear, to pierce violently; pt. *gē chwōpa ḡeān* they speared a cow; pe. *a chwōp*
chwōgò-chù bone
chwōgò to stay, = *chōgò*
chwōlò to call; see *chwōtò*
chwōnò mach to light a fire
chwōn chaff
chwōnò to be late, to stay behind, *yì rē chūḡn* why are you late? n. *chwōnò*
chwōr vulture
chwōr blind (Nr. *chōr*)
chwōrò to be blind
chwōtò to call; to ask for; to mean; pt. *a chwōta jal*, or *a chwōla jal*, pe. *jal a chwōl* (Nr. *chwōl*, Di. *chōl*)
chwou male, man (Nr. *chau*)
chwōwò to roar; pt. *a chwōwē*, n. *chwōwō*
chyēḡò-chyēt excrement, dung; see *chēt*
chyēḡò to hate; see *chzḡò*
chyēgò 1. to ripen, to be well cooked, be done; 2. to be short; pt. *á chyēk*
chyēgò to shut, close
chyēgò lǎbò to knead mud for building
chyēgò to command (Di. *chyek*)
chyēk short (Di. *chyek*)

<i>chyék-màn</i> wife, <i>chyégé</i> <i>chwól</i> his wife was called, see <i>chi</i> wife (Nr. <i>chyek</i>)	<i>chyenq-chyén</i> , <i>chín</i> hand, forearm (Di. <i>chyen</i> , Turkana <i>ekan</i>) <i>chyérq</i> to sneeze; <i>chyérq</i>	<i>yát</i> to take snuff <i>chyétq</i> to chase <i>chyòu-chyowí</i> porcupine
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D.

<i>dà</i> to have, <i>yá dā dān</i> I have a cow <i>dafól</i> rat <i>dāgq</i> to move into an another place, to emi- grate; pt. <i>á dāk</i> ; n. <i>dāk</i> ; see <i>dēnq</i> <i>dāk-dāk</i> tobacco - pipe, small pot <i>dāká-gí-dākákí</i> a stick for digging the ground or planting dura <i>dāmō tón</i> (Di.) to avoid a spear <i>dān</i> the gums (Somal <i>dān</i>) <i>dānq</i> see <i>dēnq</i> <i>dārē</i> to be overtired, to break down, to be afflicted with, pt. <i>a</i> <i>dārē yí jwók</i> <i>dàtò-dàt</i> hoof <i>dē</i> forms the perfect tense <i>dē</i> short for <i>dyér</i> middle, in, into <i>dē</i> but <i>dē chán</i> noon <i>dē chán tìn</i> to-day <i>dē chèn</i> forever <i>dēdō</i> to lift up, as a boat from the ground	<i>dédót</i> door <i>dēduk</i> grey; see <i>aduk</i> <i>dēgq</i> to move into, <i>e dēgq</i> <i>yey wot</i> he moves into the house; see <i>dāgq</i> <i>dēk</i> stupid; see <i>dēgq</i> <i>dékúgí</i> = <i>dāká-gí</i> , stick for digging the ground <i>dēl-dēl</i> skin, hide, whip, <i>dēl dók</i> lip, <i>d. nín</i> eye- lid; <i>dēla bēn a fet</i> "my whole skin is tired": I feel very tired (Ga. <i>odwel</i> , Di. <i>del</i>) <i>dēmō</i> to fall down, pt. <i>a</i> <i>dēm</i> , n. <i>dēmō</i> ; see <i>dyēmō</i> ; perhaps <i>dēmō</i> is not properly a verb of its own, but the in- finitive of <i>dyēmō</i> (Nr. <i>dēmō</i> to rain) [bone <i>dēn-dēnì</i> the lower jaw- <i>dēnō</i> , also <i>dēnq</i> to scatter, to part, to separate, pt. <i>dēn</i> , <i>dēn</i> <i>dērē</i> why, when? (from <i>dē grē</i> "but why") <i>dētān-dētān</i> the spitting snake <i>didō</i> to learn, to be ack-	nowledged with, to know; pt. <i>a dīt kī dō</i> <i>Chql</i> he learned the Shilluk language, n. <i>dīdō</i> <i>dīko</i> : <i>a dīkí wou</i> the sun is setting, darkening <i>dīmō</i> to dry, to wipe; <i>á</i> <i>dim chyénē</i> he wiped his hands <i>dīp-dībī</i> a fish <i>dīr</i> middle, truth, true, upright; see <i>dyér</i> <i>dīt</i> (Dinka) large, big <i>dēch</i> (to be) good, nice, agreeable, right; <i>yá</i> <i>bēt kē dēch</i> I remained a good (a long) time <i>dōchq</i> to twist, to wring <i>dōdō mōgq</i> to brew beer, pt. <i>a dwola m.</i> ; pe. <i>mōgq a dwól</i> ; n. <i>dwól</i> <i>dōdō</i> black earth; <i>nyen a</i> <i>dōdō</i> iron <i>dōgq</i> to go back, to turn back; pt. <i>a dōk</i> , n. <i>dōghō</i> , see <i>duōgq</i> <i>dógólphóu</i> chameleon <i>dōjə</i> to be good, to be- come good; n. <i>dōjə</i>
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dòk gum-sap, caoutchouc
dòl circle
dòlò to make round, a circle; n. *dòl*.
dòlò mǝgǝ to make beer, pe. a *dwǝl*; see *dòdǝ*
dǝnǝ to be or become good, well; see *dǝjǝ*
dǝnǝ to remain, be left; pt. a *dǝn* (Di. *dǝn*)
dǝnǝ to grow up, become large; to be large, big, great (Nr. *dǝn*)
dǝrǝ-dǝr wall
dǝrǝ, dǝrǝ-dǝrǝ ax, adze
dǝyǝ to decrease, be decreased, pt. a *dǝi*
dǝnǝ to evaporate, to steam away, to dry up; — to rise above the water; pt. a *dǝn*; n. *dǝnǝ*; see *dwǝnǝ*
dǝnǝ to smoulder, *mǝch e dǝnǝ, fa lyǝl*, the fire is smouldering, it does not burn
dǝnǝ to come back, to return back, to repeat, continue, to accept, *dwǝgǝ wǝk* to miscarry; pt. a *dǝnǝk*, n. *dǝnǝgǝ*; *ú dǝnǝk kǝ dwǝn* when will he return? (Di. *dwǝk*, Nr. *jok*)
dǝnǝk, dǝnǝgǝ to ruminate; pt. *dǝn* a *dwǝkǝ lǝm*
dǝnǝ big, great, large, old, respected, *jal dwǝn* honourable address to

a respected person
dǝp-dǝp a mouse
dǝt-dǝt loin-cloth of skin for men, worn in dancing
dǝt a present to the relatives of the bride; same as *dǝt* loin-cloth?
dǝtǝnǝ a skin-cloth; see *dǝt*
dǝwǝt a herb, used as medicine against *dwǝlǝ*
Dǝwǝt name of a brother of *Nǝkan* [month
dwǝi (*dǝwǝi*)-*dwǝt* moon, *Dwǝi* Nubian; used in addressing
dwǝi to bring, see *dwǝyǝ*
dwǝr hunting
dwǝrǝ to hunt
dwǝtǝ to wish, to want; to call, pt. *dwǝtǝ*
dwǝyǝ to bring, to carry; to send for, to let come, pt. *gǝ dwǝyǝ*, or *gǝ dwǝi*, pe. a *dwǝi*
dwǝi moon; see *dwǝi*
dwǝnǝ, or *dwǝnǝ* to be shallow, to evaporate
dwǝchǝ to wring (a cloth); pt. a *dwǝcha lǝu*; pe. *lǝu a dwǝch*; see *dǝchǝ*
dwǝdǝ *chǝnǝ* to cross the arms; pt. a *dwǝtǝ ch*, pe. *ch. a dǝdǝt, chǝnǝ*
a dǝdǝt ǝn his arms are crossed
dwǝlǝ to mix beer with flour, see *dǝdǝ*

dwǝtǝ to seek, to want; pt. a *dwǝtǝ yǝk* he searched firewood, pe. *yǝk a dwǝi*, n. *dwǝtǝ*; see *dwǝtǝ*
dwǝnǝ to dry out, to evaporate; see *dwǝnǝ, dwǝnǝ*
dyǝbǝ to suffer from diarrhoea; pt. a *dyǝp*; pe. a *dyǝp*; n. *dyǝbǝ*; *dǝgǝ dyǝbǝ* he talks too much, is talkative
dyǝgǝ to rain a little: *kǝt e d.* it is raining a little, drizzling, syn. *nǝwǝyǝ*
dyǝl-dyǝk goat; *e kwǝyǝ kǝ d.* he herds goats (Nr. *àdǝl*)
dyǝl jwǝk "God's goat", butterfly
dyǝl wǝtǝ bǝn a bird
dyǝnǝ to fall; pt. a *dyǝm*; *kǝt e d.* it rains in large single drops, *aǝi e d.* its hails; see *dǝmǝ*
dyǝn a grass, used in tying the house-poles
dyǝr middle, truth, true, certain; often shortened into *dǝ* with the meaning of "in, into", (Nr. *dǝr*, Ba. *dirǝ*)
dyǝrǝ to desire; see *dwǝtǝ*
dǝchǝ-mǝn woman
dǝkǝ-mǝn woman
dǝlǝ to fail, to be in difficulties, at a loss (Ba. *dǝra*, Somali *dǝl*)

ḡāṇ, also ḡāṇ man, person,
human being, mankind;
woman, mother, ḡāṇ
ṭēṇ baby

ḡāṇ nūḡm bride

ḡāṇ-ḡāṇ dancing-stick

ḡāṇ, sometimes shorten-
ed to ḡē-ḡōk cow,
cattle

ḡēḡḡ to be stiff, paralyzed,
ḡēḡḡ a ḡēk my fingers
are paralyzed

ḡēḡḡ to be slow in talking
or thinking, to be stup-
id, ignorant; pt. a ḡēk,
n. ḡēḡḡ; see the pre-
ceding word

ḡēṇṇ to vex one, pt. a
ḡēṇṇ ḡēṇ he vexed him;
pe. yā ḡēṇṇ ḡēṇ I was
vexed by him, n. ḡēṇṇ

ḡēk, ḡēk stupid

ḡē-twōḡḡ a dry place

ḡēḡḡ to make straight

ḡēḡḡ the hot season,
about March

ḡēḡḡ to suck (milk); pt.
a ḡēḡ; a ḡēḡa chak; pe.
a ḡēḡ

ḡōk-ḡōk mouth, bill; bor-
der, edge, language;
ḡō Chōl the Shilluk-
language; ḡō kal out-
side the yard, before
the yard; ḡōk ákyēl
one mouth-ful; with
one mouth, at once,
unanimous; (Nr. ḡōk,
Masai gu-tuk, Teso
akay-toko)

ḡōk reply to a call

ḡō-kōḡ "mouth of rain",
the beginning of the
rainy season, April,
May

ḡōl a kind of white dura

ḡōlḡ to swing n.; pt. a
ḡōl, n. ḡōlḡ

ḡōṇḡ-ḡōṇḡ a big basket
ḡōṇḡ (from Dongola)
Nubia, Nubian

ḡōṛiá a season, July-
September, the beginn-
ing of the red dura-
harvest

ḡūḡ to -morrow; ḡūṇṇ
chínṇ the day after to-
morrow

ḡūḡḡ to rise, to get up;
pt. a ḡwōḡḡ mal, or: a
ḡwōḡḡ mal; n. ḡūḡḡ

ḡūrḡ fēṇ to destroy, pt.
a ḡūra fēṇ, n. ḡūrḡ

ḡwayḡ-ḡwāi pegs, driven
into the ground round
the big dura-basket

ḡwēṇ sorrow

ḡwōḡḡ to suckle a child;
pt. a ḡwōḡḡ nāl ḡēṇ, pe.
a ḡūḡḡ

ḡwōḡ buffalo's hair hung
on the horn of a cow

E.

ē his

ē he, she, it

ē no

ēdī, ēdī how?

ēlḡ a grass out of which
ropes are made

ēṇ he, him, she, her, it,
that one

ēná = ēṇ

ēnī this, that, these, those

ēṇṇ why?

F.

fā 1. to be, 2. not

fāch-myēr home, village,

settlement

fāḡḡ to be tired, to be

loath of; p. fāt, more

frequently fēt, some-

times <i>fīt</i> , <i>yeja fēt yi gwēt</i> my heart is (that is: I am) tired with writing, n. <i>fādo</i>	<i>fārō</i> to fly, to jump, to run away, to pass by, to flee; pt. <i>á fāra</i> , or <i>a fār kwomē</i> he jumped on his back (Di. <i>par</i> , Nr. <i>bar</i>)	<i>fēmō</i> to gainsay, denie; pt. <i>a fēm</i> , n. <i>fyēm</i>
<i>fādo</i> to fall, fall down; to die (said of a chief); pt. <i>a fāt</i> , <i>a fēti</i> ; <i>wijē fāt</i> his face fell = he was disappointed, <i>a faṭi fēn</i> she bore a child; n. <i>fādō</i>	<i>fārō</i> to remember; pt. <i>a fārā kwop</i> , pe. <i>a fār fārō-fārī</i> a small mat for covering plates or dishes	<i>fēn</i> earth, ground; down, below, <i>fēn e rū</i> one year passed
<i>fāgō</i> to be sharp, to sharpen; pt. <i>a fāk</i> he sharpened, <i>a fākā fal</i> he sh. the knife, pe. <i>fal a fāk</i>	<i>fāt</i> skin, peels of fruit; <i>fāte nwole yaṭ</i>	<i>fēn gài</i> the first twilight (probably from <i>fēn</i>)
<i>fāk</i> sharp	<i>fāt</i> it is not, not present, not here; no; <i>fātē ēn</i> not he	<i>fēr</i> equal, alike, identical, <i>fēr bēn</i> it is (they are) all alike; <i>fēr kī mēn</i> the same as that one
<i>fāl</i> bush, desert, uninhabited and uncultivated land	<i>fāyo</i> 1. to fear; 2. to make fear; pt. <i>ya fāya jal ēn</i> I frightened the man	<i>fērō</i> to catch, take hold of; pt. <i>a fēri ēn</i> , pe. <i>a fēr</i> , n. <i>fērō</i>
<i>fāl-fēt</i> spoon (Bo. <i>fala</i> , <i>pali</i>)	<i>fēchō</i> to ask; pt. <i>a fēchē ēn</i> ; pe. <i>a fyēch</i>	<i>fērō</i> to sweat, perspire; pt. <i>a fēr</i>
<i>fālō</i> , also <i>fālō-fāl</i> , <i>fāl</i> knife	<i>fēdō</i> to lie, tell lies; pt. <i>a fēt</i> , or <i>a fyēt</i> , n. <i>fēdō</i>	<i>fī-fik</i> water (Somali <i>biyo</i>)
<i>fām-fām</i> 1. board, table; 2. saddle	<i>fēdō</i> to plant, raise, grow; educate; pt. <i>a fētā byēl</i> , pe. <i>a fēt</i> ; n. <i>fēdō</i> ; see <i>fīdō</i>	<i>fīdō</i> to be tired; pt. <i>a fīt</i> ; <i>yā fīti yin</i> I am tired with you, see <i>fādo</i>
<i>fānē</i> it is he, that is it	<i>fējō-fēch</i> peg, nail of wood	<i>fīdō</i> to follow, persecute, pe. <i>fīt</i> , n. <i>fīdō</i>
<i>fānō</i> to stoop down, to hide; pt. <i>a fānē</i> , <i>a fēnē</i> , n. <i>fān</i>	<i>fējō</i> to lead (as a sheep); pt. <i>a fēcha dyēl</i> , pe. <i>a fēch</i> , n. <i>fēch</i>	<i>fīdō</i> to raise, educate; pt. <i>a fētā dān</i> he raised a man, pe. <i>a fēt</i> , n. <i>fīdō</i>
<i>fānō</i> to try, test, examine, pt. <i>a fānē</i>	<i>fēk</i> (to be) heavy (comp. <i>fēkō</i>)	<i>fīēmō</i> to denie, to gainsay, n. <i>fyēm</i> ; see <i>fēmō</i>
<i>fān</i> , <i>fan</i> full	<i>fēkō</i> to sit, sit down, pt. <i>a fēkà fēn</i> he sat down, <i>a fēkē</i> ; <i>a fēka wīt chōn</i> he sat down on his knees	<i>fīērō</i> to be close together, to stand in a line
<i>fānō</i> to be full, to become full; to fill, pt. <i>a fān kī pi</i>		<i>Fījō</i> the mouth of the Sobat-river
<i>fānō</i> to divide, to distribute		<i>fījō mach</i> to rub fire, pt. <i>a fīchà m.</i> , pe. <i>a fīch</i> , n. <i>fīch</i>
<i>fār-fēr</i> hippo		<i>fīnō</i> to be pretty, beautiful, pt. <i>a fīn</i>
		<i>fīnō</i> (<i>fīnō</i>)- <i>fīnē</i> cheek
		<i>fīt</i> (to be) tired, see <i>fīdō</i>
		<i>fōdō</i> to surpass, to be

more than, pt. <i>a fòt</i> ; <i>a fòti jal</i> he surpassed the man; <i>mach fòti mal</i> the fire rose up (Ba. put)	<i>fùdò-fùt</i> a lame person	<i>fyàrò</i> ten
<i>fòdò-fòt</i> country, <i>fòte won</i> our country, <i>fòte chòl</i> the Shilluk country; see also <i>fwòdò</i>	<i>fudò</i> to be lame, to become lame; to palpitate violently, to be seized with apoplexy, <i>fyəwə</i>	<i>fyəchò</i> to ask; see <i>fəchò</i> (Ba. <i>pija</i>)
<i>fəgə</i> to be bruised, pe. <i>a fək</i> , n. <i>fəgò</i>	<i>e fudò</i> his heart beat violently	<i>fyədò</i> to lie, to tell lies, n. <i>fyét</i>
<i>fəjə</i> to brush, rub, clean, pt. <i>a fəchà lāne jal duən</i> , pe. <i>a fwóch</i> ; <i>fəjə chak</i> to make butter	<i>fujə yēi</i> to comb, dress the hair; pt. <i>a fucha yēi</i> , pe. <i>a fūch</i>	<i>fyədò</i> to split, rend, break; to sting, hurt, prick, pt. <i>a fyəta tik</i> he broke the sudd, pe. <i>a fyét</i> ; <i>fən á fyét</i> "the ground was split": the day broke, n. <i>fyét</i>
<i>fəlò-fəl</i> cloud	<i>fúk-fúgí</i> (<i>fukí</i> ?) tortoise	<i>fyəjə yəi</i> to pull a boat; to lead; see <i>fəjə</i>
<i>fəne lūm</i> to weed grass, to pull out ill-weeds; pt. <i>a fəna l</i> , pe. <i>a fən</i> , n. <i>fən</i>	<i>fúk-fúkí</i> pot; <i>fuke fi</i> water-pot	<i>fyəlò</i> cacare, <i>a fyələ</i> , <i>a fyəl</i> , n. <i>fyələ</i> (Nandi, Kamasia, Ndorobopiek excrement)
<i>fəte</i> country, native country, home; this form used only when a gene-tive follows: <i>fəte wən</i> our (my) country; see <i>fədò</i>	<i>furə</i> same as <i>fəne</i>	<i>fyənò</i> , <i>fyən-fən</i> skin, for clothing, sleeping on
<i>fudə</i> to pull out, as a pole; pt. <i>a futi yat</i> , pe. <i>a fút</i> , n. <i>fút</i> ; see <i>fəne</i>	<i>furə</i> to till the ground, to plant, pt. <i>a furi fən</i> ; (Somal <i>abūr</i> farming)	<i>fyər-fər</i> or <i>fər</i> back-bone, <i>fyèr á tót</i> my b. is stiff, aches
	<i>fwòdò</i> to beat; pt. <i>a fwota én</i> , pe. <i>a fwót</i> (Di. <i>pwot</i> , Ba. <i>but</i>)	<i>fyét</i> a lie
	<i>fwòdò-fwót</i> place where the ground is tilled, field, farm	<i>fyét</i> (to be) torn
	<i>fwəjə</i> , <i>fúəjə</i> to praise, to thank; pt. <i>a fwəcha én</i> , <i>a fwəchi én</i> , pe. <i>a fwəch</i> , n. <i>fwəch</i>	<i>fyóu-fyət</i> heart; <i>fyowa dwata kedə fəte Chòl</i> my heart wants to go to the Shilluk country (Di. <i>pwou</i>)
	<i>fwəjə chak</i> to butter; pt. <i>a fwəcha chāk</i> ; see <i>fəjə</i>	
	<i>fwəhə</i> to teach	

G.

<i>gà</i> piece, copy, number; it, they; <i>ga adi</i> how many (pieces, copies)? <i>jə ga adək</i> "men they	three" = three men (Nu. <i>gar</i>)	<i>gəi</i> an exclamation of surprise; see <i>gəyə</i>
	<i>gəgə</i> to belch; pt. <i>a gək</i>	<i>gəjə</i> 1. to touch; <i>g. fən</i> to "touch the ground"
	<i>gəgò</i> — <i>gək</i> cowrie-shell	

with a sacrifice, to lay a sacrifice on the ground, to sacrifice; to leave a sacrifice on the ground; 2. to smear; chiefly in a religious sense, to smear mud on a building dedicated to *Nikan*; pt. *a gacha lābō yī wot*, pe. *a gāch*, n. *gāch*

gāmō to hand, reach; *gani yān gin ān* hand me that thing!

gāmō wórō to accompany a song; pt. *gé gām*; see preceding [*gām*

gāmō to capsize; pt. *á*

gānō to think, to think of; to trust; to respect, honour; pt. *a gāna jal eni*; n. *gānō*

gānō-gān, also *gānī* metal-button, worn as adornment in a string on the brow etc.

gāt (*gāt*)-*gāt* river, river-side, river-bank (Somali *gar*)

gāyō to be amazed, perplexed, astonished, to utter an exclamation of amazement; pt. *a gāi*; n. *gāyō*

gé they, them

gēdō to build; see *gēro*

gēdō to tickle; pt. *a gē*

gēdō to chirp, twitter, warble, sing (of birds)

gēlō chōr to sustain people (in times of need); pt.

a gēl; n. *gēl*

gēlō-gēlā, or *gēlā* a steep slope or river-bank; *gēl nam* steep river-bank; *gēl* (or *gēlō*) *wān* eye-brow

gēn they, them (Nr. *kēn*)

gēnō to drive, drift, float; *a gēn*

gēnō to besiege; pt. *a gēna pach*; pe. *a gēn*

gērō to build, to erect a building, to found a settlement; pt. *a gērā wot*; pe. *wot a gēr*

gēt red-brown stuff with which the face is smeared

gētō, *gītō* to besmear (the face); see preceding

gētō to kill, sacrifice; to treat a guest

gi, short for *gin* thing, only in compositions

gi bwōn "thing of the strangers": siphilis

gīchō something (from *gin*, *gi* thing); *g. mēkō* something else, something

gi chwak ornaments of the neck

gi chyén misfortune, mishap; see *chyēnō*

giđō to be wanting (of teeth); pt. *a giđi lek* he has no (or few)

teeth; *a gēta lek* he pulled out teeth, pe. *lek a gēt* the teeth were pulled out (?)

giđō to sacrifice (as a cow); to bless; to treat a guest; pt. *a giđta* (*gyđta*) *đean*; pe. *a giđt*; see *gēđō*

gi fén "thing of the earth": something

gi gwēt writing material, pen, pencil

gi gwōn bribery

gin-gik thing

gin sometimes instead of *gēn*, and *gōn*

gin chām food

gin dúōn womb

gin lāk inheritance

gin māt beverage

gin mūch alms

gin mūshānī old, antique, ancient things

gin nāk arms

gin tūk toy, plaything

gin tēn little thing, baby

gītō to rub; pt. *a gītā en kī mau* he rubbed him with oil; *á gin* he rubbed; pe. *á gin*

gīr much, many, plenty of

gi róm measure, ruler

giđō to reach, arrive, to last till; *giđō đyki* till to-morrow; *e giđō bōrō* it lasted till afternoon

giwī stone

gì wick head-ornament,
gò he, it, him [hat
gòbò kwójò to scratch mud
 together (for building
 etc.); pt. *a gòpà* or
gòpà k.; pe. *a gòp*; n.
gòp
gòdò fén to scratch the
 ground, to dig; pt. *a*
gòlà fén; pe. *a gòl*; n.
gòl
gòdò to loosen (?); pe.
lwetè gòt his fingers
 were loosened
gògò to work, to do,
 make, practise; pt. *a*
gòkà wot; pe. *a gwòk*
gòjì-gòchì sword; from
gòjò (Nr. *gòjò*)
gòjò to strike, beat; to
 fire a gun, to hit; pt.
a gòchà ñal; pe. *ñal a*
gòch
gòk-gòk a ring of skin,
 worn round the leg
 below the knee
gòl enclosure, home,
 homestead; family;
tyen gòl the people of
 my family, belonging
 to me; espec.: "my
 wife"; *tyen gòl gèn* his,
 or their wife (Di. *gòl*,
 Nr. *gòl*, Somali *gola*)
gòl: *kèn gòl* boil, abscess
gòlò-gòl side-arm of a
 river, bay, bight
gòn where? *a kè yì gòn*
 where did he go?

gòn he, him, it
gònò to keep, preserve;
 pt. *a gòna jam* he kept
 the goods; pe. *a gòn*;
 n. *gòn*
gònò to loosen; much
 used in the sense of
 loosening a cow, that
 is giving it away; pt.
a gònà lāu he loosened
 the cloth; pe. *đok a*
gòn the cattle was l.
gònò to complain of, to
 accuse, to carry on a
 law-suit against one;
 pt. *a gòn*; n. *gòn*
gònò to scratch; pt. *a*
gwónà dēlè he scratched
 his skin; n. *gwónò*; see
gwónò
gòn a dry place (?)
gònò to stoop down, to
 dive; pt. *a gòn* he
 stooped down; *a gònì*
ta pyen he hid himself
 under the skin; n. *gònò*
gòpò see *gòbò*
gòr corner
gòr-gòr, or *gòrì* a kind
 of big white beads
 worn as necklace
gòrò niggard
gòrò to tattoo, to make
 incisions; pt. *a gòra*
jal
gòt corner, hiding place;
 behind; syn. *gòr*; *a*
fani gòt wot he hid in
 the corner of the house

gòtò to dig, see *gòdò* and
gwotò
gòtò to be vexed, angry,
 to sit down vexed, not
 saying a word; pt. *a*
gòtì
gò-gò a big fish
gudò (*gudò*) to knock, to
 hammer, to pound; to
 hurt, to kill; pt. *a gùtà*
byél he pounded dura,
 pe. *byél á gút* or: *a gúr*,
 n. *gút*
gúk (to be) blunt
gùl, *gùlè wot* the corner
 between roof and wall
 of the house, see *gòt*
gùlò-gùl (ar.) cannon
gunò to bribe; pe. *a gún*
 he has been bribed
gúr-gúr, also *gúr* a very
 large fish, weighing up
 to 2—300 lbs.
gúr, *kéy gúr* tattoo, brand;
 scar of tattooing; see
gòrò
gùrò to tattoo, see *gòrò*
gút-gút navel, umbilicium
gút-gút a wooden ham-
 mer
gwách taxes
gwāi rough; *yaɣ magwāi*
 a rough tree
gwājò to collect or to pay
 taxes; pt. *a gwáchà*
nyen; pe. *a gwách*; n.
gwách
gwālò to be thin; pt. *á*
gwàl

<i>gwānò</i> to scratch, see <i>gwōnò</i>	pt. <i>yá gwēt</i> I wrote; a <i>gwēta</i> , or <i>gwētí wānò</i> ;	gue; pt. <i>á gwīt</i> ; see <i>gwēlò</i>
<i>gwānò</i> to err, to make a mistake, to do something by chance, unintentionally; <i>e gwānò tōdò</i> he told a false report, a lie; <i>kit chaka gwānò é</i> a stone hit him by chance; pt. and pe. <i>gwēn</i>	pe. a <i>gwēt</i> ; n. <i>gwēt gwējo</i> to kick; pt. a <i>gwēcha dān</i> ; pe. a <i>gwēch</i> ; n. <i>gwēch</i>	<i>gwòk-gùòk</i> dog (Karamajo <i>enok</i> , Elgumi <i>ekinok</i> , Teso <i>akinoko</i>)
<i>gwārò</i> to snatch, snatch away; pt. a <i>gwāra rīnò</i> he snatched the meat; pe. a <i>gwār</i> ; n. <i>gwārò</i> , or <i>gwērò</i>	<i>gwēlò</i> to wink (with hands); <i>é gwēlò kí chye-nò</i> ; pt. a <i>gwēl</i>	<i>gwòk</i> work; <i>é gwòk èdì</i> what kind of work is that? what is here to be done? what shall we do? see <i>gōgò</i>
<i>gwatò</i> to bewitch, curse	<i>gwēlò-gwēl</i> ring	<i>gwōnò</i> to scratch; pt. <i>yá gwōnà</i> I scratched myself
<i>gwāyò</i> to bark, bay; pt. a <i>gwāi</i>	<i>gwēnò</i> to pick up, to gather, to collect; a <i>lèpè yán e gwēnò yúk</i> I saw him collecting firewood; pt. a <i>gwēnà yuk</i> , pe. a <i>gwēn</i>	<i>gwotò</i> to dig up the ground; see <i>gōdò</i>
<i>gwāyò</i> to be coarse, rough; <i>kwomè gwāyò</i> his back is rough	<i>gwērò</i> to peel off, as skin; <i>džlè gwērò</i> his skin peels off; pe. a <i>gwēr</i>	<i>gyèk-gyèk</i> Mrs. Gray's waterbuck
<i>gwōdò</i> to carve, to write;	<i>gwēt</i> carvings	<i>gyèlò-gyèl</i> ring of ivory; see <i>gwēlò</i>
	<i>gwido lèp</i> to give a sign with the tongue, to "wink" with the ton-	<i>gyènò-gyèñ</i> hen, fowl (Mundu <i>nìgò</i>)
		<i>gyērò</i> to build; see <i>gždò</i>

Г.

<i>gždò</i> king; comp. <i>riž</i> , <i>rōr</i>	<i>žèrò-žèrì</i> a red bead	<i>žōnò</i> to elect; see <i>rōnò</i>
<i>žālò wòk</i> to bring out	<i>žèrò</i> to cut into strips; pt. a <i>žér pyenò</i> he cut the skin into strips	<i>žōnò feni</i> to sink, to dive; pt. a <i>žēñ feni</i> ; n. <i>žēñò</i>
<i>žám-žām</i> thigh (Nr. <i>žam</i>)	<i>žet</i> spirit = <i>riž</i> king	<i>žórò-žòr</i> relations by marriage, see <i>žrò</i> ; <i>žórè</i> his brother-, sister-, father-in-law
<i>žārò</i> thrashing-place; <i>gž pwoñà byél kí wiy žārò</i>	<i>žò</i> well! all right!	<i>žèt</i> house; see <i>wòt</i>
<i>žéžò-žéžì</i> grass-torch	<i>žòdò</i> to pound; cf. <i>wido</i>	
<i>žējò</i> fish; comp. <i>žējò</i>	<i>žòje</i> to bask, to sun oneself; pt. a <i>žòch</i>	
<i>žét</i> , <i>wòr</i> September		

H.

h á exclamation of fright

J.

jäch-jäch shoulder-blade
jädò to be in or to get
 into difficulties, to beat
 a loss, to be short of,
 to fail; pt. *a jatì nyenì*
 he is short of money,
 also *a jèt*; n. *jàdò*
jāgò kèt to pull a rope
jāgò to rule, to govern,
 to be chief; *é jāgò fén*
 he rules the country;
 pt. *a jākà f.*, pe. *a jāk*
jāgò-jāk chief; *jān duqñ*
 big chief, district-chief
jal-jòk man; see *jālò*
jal fyét a liar; *jal f. fēr*
kì kũ a liar is like a
 thief
jāl gòl husband; *jāl gòlā*
 my husband
jal gwòk workman, la-
 bourer
jāl lén warrior, soldier
jale lwòk washerman
jāl mót robber, waylayer
jal nwómì bridegroom
jal nāl butcher
jal nēau trader, merchant
jālò, also *jāl-jòk* man

(vir); for the plural
tyenì is also used; in
 compositions the sing.
 is always *jal*, the plural,
 if the following word
 begins with a conso-
 nant: *jò*
jalò itching
jālò to curse
jal tōdò-jò t., or *tyenì t. liar*
jal yaṭ medicine-man; the
 "bad" wizard
jām, jām goods, property,
 valuable things; *wú dà*
jam gtr you have plen-
 ty of goods
jame gwòk tool
jame kwér things belong-
 ing to the community,
 to the king, or which
 are reserved for reli-
 gious purposes
jam lén 1. arms, armour
 for war; 2. booty, spoil
jānò to lean against; *e. j.*
wot
japò (jabò?) mōgò to stir
 the beer
jě people; *jě fōñ* the

people of this country
jekò to reign, rule, govern;
 pt. *a jékì*; n. *jékò*, or
jàgò; see *jāgò*
jēm (ar.) week
jèríd a season: about
 September, the time
 of harvesting the red
 dura, *yey j.* in the *j.*
jèt to be short of; see
jādò
jīmò to have colic; *yēja j.*
jòch, jòch-jòch a plant, its
 root is used in making
 ropes and fish-lines
jōgò to turn something
 back, to prevent, to
 chase or drive away;
jógò dōk drive the cattle
 away, pt. *a jòka lén* he
 turned the war back,
 prevented war
jòk pl. of *jal*, men, people
jě nāk warriors
jōp, jōup-jōpì buffalo
jōr-jōr a small fly or gnat;
 a bug
jūdò to be over-tired,
 perplexed

júr, júr people, tribe
(Ba. jur country)
júf: wou á júf, chan á kẹt
the sun has set, the

day is gone
júwānɔ to hasten, hurry;
to be hasty, rash, é
júwānɔ kwóp he is hasty,

without deliberation,
in his talking
júwɔk-jwɔk God; sickness;
é dà júwɔk he is sick

K.

ká 1. place; 2. there, here;
chíp ká put it there;
3. and, and then; chan
arygu ka yi bi in two
days, then come again;
ká connects only sen-
tences, kẹ single words;
4. ká, ká lɔgɔ if, when
ká = kẹdɔ to go; yá ká
bẹ gwɔk I go to work
kábɔ to take by force, to
rob; pt. á kápà deán;
pe. deán a káp; n. kẹpɔ
(Somali qab),
kách = ká, kéch place; in
the place of, instead of
kādɔ salt (Masai makat)
kādo, or kɔdɔ to bring;
see kānɔ, pt. á kɔt, a
kɔdɔ gin cham, pe. a
kɔl; (Somali qād to
take)
kɔdɔ to twist, plait, braid;
pt. a kɔt; á kɔdɔ lām
he twisted grass; also:
a kɔtá yei he plaited
the hair; pe. yei á kɔt,
n. kɔt
kɔdɔ to go, to step on;
syn. kɔdɔ

kāgɔ to cut open, to split;
to rend; pt. a káká
deán he cut open a
cow; a kaka yaɣ he
split the tree; a kak, pe.
a kák, n. kák
kāgɔ to plant; pt. ya kaka
yaɣ; pe. a kák
kāgɔ dɔk to gainsay, de-
bate, dispute; pt. ya
káká dɔk; the same as
kāgɔ to cut open?
kɔgɔ bush-cat
kāgɔ sand-bank, chiefly
a small stretch of sand
uniting two islands
kāgɔ, sometimes kāgɔ to
ache, to pain violently.
wija kɔgɔ my head
aches; pt. á kɔk, n. kɔk
kájɔ to pluck, to pick, to
gather, to strip off (as
dura-corns from the
ear); pt. gɛ káchá byél
they harvested dura;
pe. a kách; see kájɔ to
bite
kájɔ to bite, to sting; to
pain, ache; pt. wɔl á
káchá dān the snake

bit the man; pe. dān
a kách; chīna á kách
my bowels ache; n.
kách (Di. kach, Nr. kach)
kǎk a fish-spear; see bɛt
káké time, chiefly the
ancient time, k. fá chákɔ
a time not near: a long
time ago; k. fén (long)
time; k. dúgɔn the an-
cient time, the time of
old, a long time ago,
formerly
kál-kál fence, enclosure,
court, court-yard (Di.
kal; Somali qalo castle)
kɔlo to carry, bring; to
be carried, brought;
to ride, drive; to come
from; ɛ kɔlɔ gin cham
wɔt he carries the food
into the house; ya kɔlɔ
wich adzɔ I am riding
on a donkey; kɔl ya
wɔk carry, pull me out!
pt. a kɔl gin cham he
carried the food; yi
kɔla kɛn where do you
come from? a kɔla gin
cham he carried the

food; pe. a <i>kəl</i> it was carried	<i>kəch</i> strength, power; strong, powerful, severe; bitter, sour (Nu. <i>kagal</i> sharp, Nr. <i>kəch</i>)	<i>kən gwən</i> itching
<i>kəlo bədo</i> to wait		<i>kən kwən</i> burial-place
<i>kámá</i> (pt.) to be going to, to wish, to begin; <i>yá k. gwət</i>	<i>kəcho: chañ a kəchì</i> the sun is turning downwards, it is afternoon	<i>kən - kwəte</i> path of the cattle
<i>kán</i> while; see <i>ká</i> place		<i>kən lét</i> "hot place", wound, boil
<i>kānə</i> dom-palm (Nr. <i>kān</i>)	<i>kədo-kət</i> a fish	<i>kəto yaʃ</i> to shake a tree
<i>kānə, kənə</i> to bring (Somali <i>kən</i> bringing, Nr. <i>kən</i> to take)	<i>kədo</i> to twist a rope	<i>kənə</i> to be strong; pt. a <i>kənì</i> ; n. <i>kənò</i> ; see <i>kəch</i>
<i>kanə</i> to hide; pt. a <i>kana nyən</i> ; pe. n. a <i>kán</i> ; n. <i>kán</i>	<i>kədo</i> to go; pt. a <i>kət</i> ; a <i>kətì wot</i> "she went into the house": she is going to bear a child	<i>kən rìt</i> — <i>kache rór</i> "place of the king", a small hut where a deceased king is adored
<i>kàn - kənì</i> trumpet (Nr. <i>kàn</i>)	<i>kəgo</i> to plant, see <i>kāgo</i>	<i>kənə</i> = <i>kən rìt</i>
<i>kàn</i> = <i>kàkè</i> time; for inst., <i>kàn a tìni</i> some time	<i>kél, kələ</i> middle, midst, in the midst of, amidst, between, among; <i>kél tərò</i> among the people, <i>wət bəgən kí kələ gən</i> there is no child among them; <i>kələ bət</i> the place between the shoulders	<i>kəd-kəb</i> boundary, border
<i>kārə</i> to have branches, to branch off; <i>qə Chəl a kār</i> the Shilluk language has many branches, i. e. is rich in structure	<i>kələ, kələ</i> to throw a spear, to spear, to stab, pt. a <i>kəla qān</i> , pe. a <i>kél</i> , n. <i>kətò</i>	<i>kəpə</i> to take a thing out of a larger quantity, to choose, pick out; to take away, to steal; to whore, to prostitute oneself; <i>kəpt</i> choose! pt. a <i>kəpi</i> ; n. <i>kəp</i> ; see <i>kəbə</i>
<i>kəto</i> to bring, pe. a <i>kəl</i> ; see <i>kādo</i>	<i>kəto</i> to throw a spear, to spear, to stab, pt. a <i>kəla qān</i> , pe. a <i>kél</i> , n. <i>kətò</i>	<i>kər</i> rich; <i>ya fa jal kər</i> I am a rich man; <i>ya faʃ kí jal kər</i> I am not a rich man
<i>kāto</i> to step over, see <i>kādo</i>	<i>kəmə</i> crutch	<i>kəro</i> to dig out; pe. <i>tyəle wot a kyér</i> the foundation of the house is dug out
<i>kāwə-kāwə</i> beam for building a house	<i>kəmə</i> to visit; pt. a <i>kəma qān</i> ; pe. a <i>kəm</i> ; n. <i>kəmò</i>	<i>kət</i> alone, self; again; <i>yá kətá</i> I myself, I alone
<i>kāyə</i> address for a descendant of a king	<i>kənə</i> to stroke, caress, fondle	<i>kət</i> rope, plait of hair
<i>kāyò-kāi</i> elder brother; see preceding	<i>kənò-kənì</i> gourd, calabash	<i>kəto</i> to throw a spear, to spear, stab; to thrust; to fight; pt. a <i>kəla qān</i> he stabbed a man; a <i>kətì tòn</i> he threw a
<i>kāyə</i> appetite, desire for meat	<i>kən</i> (from <i>kəch</i>) place; time; reason; here, where, when, if; Nr. <i>kan</i>	
<i>kəch</i> hunger; <i>yá dà k. I</i> am hungry	<i>kən bəl</i> itch, place where a gnat has stung, blister	

spear; pe. *tún d kēl*;
n. *kētò*; see *kēlō*
kētō to dash, to shatter,
to split; pt. a *kētì*, n.
kētò
kéú-kòt breast
kewō *len* to give a war-
signal
kéwò edge, boundary
kéy bēdō a place for sitt-
ing down (from *kén*)
kéy kwai pasture
kéy nōn sleeping place
kí fish-eagle
kí with, and; connecting
words
kích bee
kídí, kídí how? (Nu. *kir*
manner)
kídō colour; *kíte lōjō* black
colour
kífá in order that, on
account of, because of
kífánò, kífónò why?
kímò to lean the head,
to be thoughtful, to
ponder, meditate; pt.
d ktm; see *kēmō*
kíndú thus, like that, just
so
kínè thus; often introduc-
ing the direct speech
kínkín a fish
kírō to tremble, shiver,
dzla kír my skin shiver-
ed (Nu. *kerkere*)
kít-kít stone, rock, hill,
mountain (Nu. *kit*)
kíte colour; see *kídō*

kíto to put, to place, a
kíti jam wot he put the
things into the hut
kò, kò short for *kōbō* to
speak
kōbō to take
kōbō to say, to speak; pt.
a *kōp*; a *kéma kwop*
he said a word; pe. a
kwop
kóch-kùchì a small ax
kòdò to fasten, tie; to
wrap, as a wire round
the spear-handle; *k.*
bak to make a fence,
n. *kūdò*.
kōdō to blow, as an in-
strument; *k. mach* to
blow the fire; pt. a
kōdì mach; a *kōtì kàn*
he blew the trumpet
kōdō-kòt, kòt seed
Kódòk the town of Kodok,
near Fashoda
kōgō to rent, hire (Nr.
kokh to trade)
kōgō to blossom
kòt breast of woman (a
word used only in the
royal court)
kòjò cold (Nr. *koch*)
kōjō to separate [man
kó kál-kòt kùl unmarried
kōkō (kōgō?) fén to stick
into the ground; pe. a
kwòk
kó kòt be quiet! take care!
kól a month, about De-
cember

kōlō to pull out, extract;
pt. a *kōla ya*; pe. a
kól; n. *kól*
kōlō to drive, as cattle
kēmō to be going to; syn.
kama
kōn-gàk a month, about
October
kēnō to stimulate, affect,
to excite desire; to be
excited; *e kēnō fyowa*
it stimulates my heart,
I want it; *yejē kēnō* he
is excited; pt. a *kyni*,
n. *òkòn*
kōnō worm
kònd-kòni a niggard
kōnō to help; *kòni án* help
me! pt. *d kòni é* he
helped him
kōnō, kōnō to pour out;
pt. a *kòni fi* he poured
the water on the ground
kōnō to dig; see *kwōnō*
(Nr. *kwōn*)
kōnō to blow; syn. *kōdō*
kōrō to keep, preserve,
to care for, to watch;
pt. a *kòrà gí fén* he
kept the thing; pe. a
kór; n. *kòr*
kòrò cotton, see *kwōrō*
kōtō to drive, see *kwōtō*
kòt rain; *k. e mōkō* it is
raining (Madi *ikodí*)
kòt trumpet; see *kōdō*
kù-kùw thief
kú not, prohibitive (Ba.
ako)

<i>kúchè</i> not to know, to ignore; past form of <i>kujɔ</i> ; generally this form is used, and almost always in passive; <i>kúchè yán</i> I do not know	<i>kānè-dòñò</i> pig (<i>dòñò</i> = Nubia)	<i>kwāɔ</i> to decompose, putrefy; pe. <i>rīnɔ</i> a <i>kwāk</i>
<i>kudɔ kōdɔ</i> to pull out a thorn, pt. <i>a kɔla k.</i> , pe. <i>a kɔl</i> , n. <i>kɔl</i> — see <i>kɔlɔ</i>	<i>kúnɔ-kúnɔ</i> a younger child, younger brother	<i>kwəl</i> killed, butchered animal
<i>kudɔ</i> to be quiet, silent; pt. <i>a kút</i> ; <i>kudɔ</i> be quiet! <i>yí kú kút</i> do not be silent! (Nu. kite, huse)	<i>kūpɔ</i> mach to blow up the fire; see <i>kōdɔ</i>	<i>kwālɔ</i> to remain, n. <i>kwāl</i>
<i>kujɔ</i> not to know, to ignore, <i>kújá</i> I do not know (Nr. <i>kuy'</i>)	<i>kúbdɔ-kúót</i> tick; <i>k. ya yíɛ gwok</i> there are t. in the ear of the dog	<i>kwālɔ</i> to steal, pt. <i>a kwāla gin an</i> ; pe. <i>a kwāl</i> (Ndorobo <i>achɔr</i> thief)
<i>kulɔ</i> to bow; <i>e kulɔ wíɛ</i> <i>pen</i> he bows his head, pt. <i>a kula w.</i>	<i>kúddɔ</i> to be swollen, bloated, as a dead body; pt. <i>a kúót</i> ; n. <i>kúddɔ</i>	<i>kwānɔ</i> to watch, clock; from <i>kwānɔ</i> "to count", and <i>chan</i> "sun, time"
<i>kumɔ</i> to cover; pt. <i>a kuma dak kɪ fāgɔ</i> he covered the pot with a cover	<i>kúbjɔ-kúdech</i> a place with white sand in or near a river; mud for house-building	<i>kwānɔ</i> a stick for scratching the head (probably a plural form)
<i>kun</i> place; there, where; <i>yí kɔlɔ</i> (or <i>kɔla</i>) <i>kun</i> where did you come from? (Nu. <i>ku</i>)	<i>kúñɔ</i> to taste, to take first of the food; pt. <i>a kwɔña gin cham</i> , pe. <i>á kwón</i> , n. <i>kwónɔ</i>	<i>kwānɔ-kwónɔ</i> solo-singer
<i>kun de chan</i> west	<i>kúr</i> a fine (imposed by the king or magistrate)	<i>kwónɔ</i> to count, enumerate; read; pt. <i>á kwàn</i>
<i>kun do</i> direction	<i>kūrɔ</i> to watch, see <i>kōrɔ</i>	<i>kwónɔ-kwach</i> the fin of fish
<i>kun dwōgɔ wān Níkan</i> east ("the place from where returns the eye of <i>N.</i> ", i. e. is the sun)	<i>kūwājɔ</i> address for a foreigner [descendant	<i>kwānɔ</i> to take (Di. <i>kwān</i> , Nr. <i>kan</i>)
<i>kun dwōgɔ wān wude</i> north	<i>kwá</i> grandfather, ancestor;	<i>kwánɔdɛn</i> a bird, eats fish
<i>kun dwōgɔ wān lwal</i> south	<i>kwach</i> fins of the fish, see <i>kwánɔ</i>	<i>kwānɔ</i> to be the first in doing something; <i>e kwānɔ bēnɔ</i> he comes first
<i>kun dwōgɔ wān odɔn</i> west	<i>kwachɔ</i> to beg, ask, pray, request; pt. <i>a kwacha dāp</i> , pe. <i>a kwách</i> (Ba. <i>kwat</i> , <i>kwache</i>)	<i>kwánɔ</i> a very large red ant
	<i>kwách-kwánɔ</i> leopard	<i>kwānɔ</i> to swim, pt. <i>á kwàn</i>
	<i>kwāgɔ</i> to embrace, to carry in the arms; pt. <i>a kwaka dāp</i> ; pe. <i>á kwák</i> ; n. <i>kwák</i> (Di. <i>kwak</i>)	<i>kwā</i> <i>rɪɪ</i> descendant of a king; from <i>kwārɔ</i> grandchild
		<i>kwārɔ-kwārɔ</i> poles for making the house-roof
		<i>kwārɔ</i> red
		<i>kwārɔ-kwār</i> 1. grandfather, ancestor; 2. grandchild, descendant (Nr. <i>kwār</i> chief)

kwāto to steal; see *kwālq*
kwāyo 1. to herd cattle;
 pt. *á kwài*; *a kwaya*
ḍok; 2. to be well, to
 have slept well
kwāyo-kwāi grandfather,
 ancestor; see *kwā*
kwē some (Nr. *kwei*)
kwēkō (*kwēkō*) to open
 the eyes; pt. *a kwēkō*
wanē he opened his
 eyes; pe. *wana kwēk*
kwēle rīḥ the hair (of a
 king)
kwēn a kind of bread or
 pudding (Nr. *kwēn*)
kwēnq fingernail
kwēr: *jam kwēr* things
 belonging to the com-
 munity or the magi-
 strate, or the king, or
 which are reserved for
 religious purposes; also
 part of the dowry
kwēr poles for the thatch
kwērō-kwērī hoe
kwētō to steal; pt. *a kwētī*
 he stole, *a kwētā* (or
kwētī) *ḍeān* he stole a
 cow; see *kwālq*
kwētī-kwētī dung-hill; cow-
 dung piled up
kwēyō wound
kwi some; see *kwē*
kwodō to drive, to herd
kwōḍḍō-kōḥ thorns, sticks,
 poles for house-build-
 ing
kwōḍō mach to make a

fire; see *kōḍō* and
kwōḍō
kwōḍō to fart, to ease
 oneself; pt. *a kwōḥ*; yí
rē kwōḥ? n. *kwōḥ* (Nr.
kwōḥ, kōḥ)
kwogō to sweat
kwōgō to take; pt. *a kwoka*
yaḥ, pe. *a kwōk*, n. *kōnō*
kwogō to sew together, to
 tie by sewing or bind-
 ing; to stretch a skin
 on a drum; pt. *a kwōchā*
lāu, pe. *a kwōch*, n.
kwok sweat [*kúḍjō*]
kwōm-kōm back; on, upon
kwōm-kúḍmī board, chair,
 table
kwōmq to carry on the
 hip; p. *a kwōma nāl ḥēn*
kwōmq to limp, lame,
 hobble; pt. *a kwōmī*;
 n. *kwōmō*
kwōn flour
kwōnq to be sulky, cap-
 ricious, moody, to re-
 fuse eating
kwōnē yīḥ the place behind
 the ear
kwōnō to bury, pt. *a kwōnā*
ḍān; pe. *a kwōn* (Nr.
kwōn)
kwōnō to help (Di. *kōn*)
kwōn-kwōn history, report
kwōnō kwēḍō fingernail
kwōnō to begin, pt. *a*
kwōnī
kwōp talking, talk, speech,
 word; matter, affair

kwor debts, fine; see *kūr*
kwōrō-kōr cotton, thread
 (Masai *karash* cotton
 cloth)
kwōrō: *mach kw.* lamp,
 torch; see *kwōrō* cotton
kwōrō to winnow, to clean
 the corn by winnowing,
 pt. *a kwōra byél*, pe. *a*
kwōr, n. *kúḍḍō*
kwōt-kōt shield
kwōtō to drive, lead; pt.
a kwōtī ḍok, or: *a kwōla*
ḍok he drove the cattle,
 pe. *ḍok a kōl*, n. *kōl*
kwōtō to blow (wind), pt.
yōmq a kwōt, or: *a*
kwōtī the wind blew;
 pe. *a kōl yī yōmq* he
 was driven by the wind;
 see *kwōrō* to winnow,
 and *kwōtō* to drive
kwōtō-kwōtī farting
kyāu border, as between
 fields, see *kēwō*
kyawō to row a boat; pt.
a kyau; n. *kēb*
kyēch right hand, on the
 right hand
kyēḍō byél to roast dura
kyēḍō to refuse; pt. *á kyēt*
 he refused, *a kyēḍī kēḍō*
 he refused to go, n.
kēḍḍō, kyēr; a refuse is
 often expressed by
 clicking of the tongue
 (Ga. *kwero*)
kyēgo to cackle (fowls),
 pt. *a kyēk*

kyél together; *gé kə̀dɔ*
kyél they are going
 together; from *akyél*
kyélɔ-kyél fence (?)
kyélɔ-kyél star
kyənɔ to squat, cower
 (lifting one knee higher
 than the other)
kyənɔ yɪ̄ to listen, pay
 attention; pt. *a kyənɔ y.*

kyən-kyénɪ̄, or *kyén* horse
 (Madi *kainɔ* donkey,
 Abokaya *kanter* donkey)
kyér the water of two
 uniting rivers
kyerɔ to leak, trickle,
 drizzle, bleed; *remɔ k.*
 the blood is trickling;
rea kyerɔ I am bleed-
 ing; pt. *a kyér*

kyerɔ wot to mark out
 the (circular) funda-
 mental lines of a house;
a kyérà, or: *kyèrì kal*
 he marked the circle
 of a fence; pe. *a kyér*,
 n. *kyèrɔ*
kyè̄t-kyè̄t 1. a fish, 2. the
 space between the cut-
 out teeth

L.

lā̀bɔ mud, clay; *l. ya yɔ̄*
 there is mud on the
 road
lā̀bɔ people
lā̀ch urine (Turkana *alot*,
 Masai *galak*)
lach broad, wide
lachɔ to be broad, wide
lā̀gɔ to inherit; pt. *a lākà*
jam; pe. *a lāk*; n. *lāk*
 (Nr. *lakh*)
lā̀gɔ to dream; n. *lākɔ*
 (Nr. *lakh*)
lā̀gɔ magistrate, authori-
 ty, community
lā̀i-lā̀i game
lā̀i yino to be lost, to die
 (said of men only)
lā̀jɔ to piss
lā̀kɔ-lā̀k dream
lāl a month, about August
lāmɔ to pray to God, to
 worship; pt. *á lām*; *á*
lāmà jwɔk; pe. *á lām*

lā̀nɔ-lā̀nɪ̄, *lā̀nɪ̄* the nabag-
 tree
lā̀nɔ war to spend the
 night waking; *a lā̀nɔ*
war; n. *lā̀nɔ war*
lā̀nɔ to be loose, to be
 not strong, durable, to
 rend easily
lā̀u-lā̀nɪ̄ skin, cloth; *lā̀né*
ḡā̀n cloth of man (Bo.
lao, Ba. *labo*, Turkana
elau, Karamojo *elou*)
lā̀u spittle
lā̀u far away
lā̀wɔ-lā̀wɪ̄ oar of boats
lā̀wɔ-lā̀nɪ̄, also *lā̀nɪ̄* skin,
 cloth, syn. *lā̀u*
lā̀wɔ to be far away; pt.
a lā̀wɪ̄
lā̀yɔ: *wijɔ* l. he is ashamed;
 pt. *w. á lā̀i*; n. *lā̀i*
wich
lā̀bɔ to lie in wait for; pt.
á lepà ḡā̀n, pe. *á lēp*,

n. *lēbɔ*
lā̀dɔ to shave; *e l. tɪ̄ga*
 he shaves my beard;
 see *lyél*
lā̀dɔ, also *lā̀dɔ* to see, pt.
a lā̀tā ḡā̀n, or: *a lē̄tā*
ḡ., pe. *a lē̄t*
lā̀jɔ-lē̄k tooth; *lē̄k* *lyech*
 ivory (Nr. *lē̄ch*, Nandi
kelek, Ndorobi *kelek*,
 Masai *ala*, Somali *ilik*)
lē̄k ḡén a kind of white
 dura [see *lā̀gɔ*
lē̄kɔ to dream, pt. *á lē̄k*;
lē̄lɔ-lē̄l flint-stone (Di.
alel, Ba. *lele*)
lē̄lɔ to be smooth, even,
 pretty, nice, good, pt.
a lē̄l, n. *lē̄lɔ*
lén war, army, danger;
lén a tɪ̄n an army was
 raised, a war arose;
nɪ̄nɔ da l. "his eye
 has war": he is angry

lepə to become or feel hot; see **lēt**
lēnə to throw; pt. *a lēna tuk*, or: *a lēni tuk* he threw a stone; pe. *tuk á lēni*
lēp-lēp tongue (Di. *lyep*)
lepə 1. the junction between wall and roof, 2. = **lābə** mud
lepə rek to crawl, creep, go stealthily
lēt also **lēt** (to be) hot, sore, *nina l.* my eye is sore; *fen lēt* it is hot; *rea lēt* I feel tired, unwell, feverish, am lazy (Nr. *lēt*)
lėu the hot season, January-February
lėu-lėu (sing. also *lėu*) a small lizard (Di. *aleu*)
lėwə wiy wot to make the upper edge of the roof even, smooth
libə to be cool, cold; pt. *a limi*; n. **libə** (Ba. *libi* wet)
libə to steal upon, to come stealthily upon; pt. *a lēpa niu*, pe. *a lēp*, n. *libə*; see **lepə**
lido to see; see **lėdə**
linə to hear; pt. *yá lni* I heard; *a lina kwəp*, or *lini kwəp*; pe. *á lin* (Nr. *lin*)
lū lū (to be) destitute, bereft, without cattle

(Nr. *liu* to die)
lōch-lōjə black; *tyen lōjə* black people; *buon l.* black Arabs
lōdə to wade in water; pt. *a hoŋt*; pe. *pi a hoŋt*
lōgə to become, pt. *a lōka dān* it became a man
lōgə (**lōkə**) to follow; *e l. bān gən* he follows after him; pt. *a lōk b. g.*, n. **lōgə**
lōgə (**lōkə**) to answer, to interpret; pt. *a lōki kwəp*, *a lōkə kwəp*; pe. *kwəp á lōk*; n. **lōgə**
lōgə to reconcile, compensate
lōgə to wash, pt. *a lōgi lāu*, *a hoŋka lāu*, pt. *a hoŋk* [ing dura
lōl-lōl a fan used for sift-
lōjə to be black
lōkə this side (Di. *lon*)
lōl deep
lōn sticks
lōnə (**lūnə**) to do a thing later, after somebody else, to follow one in doing something, pt. *a lōna bən* he came later, after him; n. **lōnə**
lōnə to pull out, pluck, as feathers, hair; to loosen; to get off (clothes); pt. *a lōnə* *gyəno*, pe. *a lōn* (Nr. *lon*)

lōn àn this side, **lōne** *chinə* that side; see **lōkə**
lōt-lōt club
lōyə to run away, flee; pt. *a lōyi*, n. **lōyə**
lūgə to come after somebody, to follow; *e lūgə bān gən* he follows him; pt. *a luk bān gən*, *a luka dān*; pe. *á lūk*; n. **lūgə**; see **lōnə**
lūgə to turn, to be turned towards; *a lōgi lōgi* he turned (himself), he turned round; *nāje é lōge* he turned his back; n. **lōk**; see **lōgə**
lūmə-lūm grass
lūnə to turn (down), to be turned (down), *alilit e lūnə fen* the bat hangs upside down, pt. *á lūn*; n. **lūnə**, see **lūgə**
lūpə to be in company, to converse with a person, to have intercourse with, to deal with; pt. *ge luōpa rei gən* they conversed with each other; *a luōp* he c.; *a luōp*
luon gwók the blossom of the dura
lūtə to fall into (?)
lūy-i-lūy-i pond, small lake
woak-woak cow-house (Di. *woak*, Nr. *woak*)
lwak people

<i>lwàlì</i> the general name for red dura (probably a plural form)	<i>lwōgq</i> to exchange	<i>lwōp-lwōbì</i> company; see <i>lúḡbò</i>
<i>lwānq</i> to be or have become poor, destitute, bereft	<i>lwogq</i> to accompany; espec. to acc. a guest a short way; a <i>lwōka gn</i> ; see <i>lōgq</i>	<i>lwotq</i> to wade in water; pt. a <i>lwōtē</i> , n. <i>lwōtò</i> ; see <i>lōdō</i>
<i>lwānq-lwān</i> fly (Di. <i>lwān</i> , Nr. <i>lwān</i> , Ba. <i>alounio</i>)	<i>lwōgq</i> to wash (oneself or something); a <i>lwōkī rē</i> he washed himself; a <i>lwōka ḡān</i> he washed a man; pe. a <i>lwōk</i> , n. <i>lúḡḡ</i> ; see <i>lōgq</i> (Teso <i>ake-longo</i>)	<i>lyawq</i> to spy, to lie in wait for
<i>lwēdḡ-lwēḡt</i> finger; l. <i>tyḡlq</i> toe; <i>lwēn duḡn</i> thumb, <i>lwēn ḡēn</i> little finger	<i>lwōl-lēt</i> a gourd, pumpkin, calabash	<i>lyēch-lēch</i> elephant
<i>lwēn</i> worthless, insipid, cheap, simple; see <i>lwānq</i> and <i>lwēnq</i>	<i>lwōnq</i> scrotocole	<i>lyēfō</i> to want something but being ashamed of asking for it
<i>lwēnq</i> to be insipid, tasteless, worthless, cheap, simple, senseless	<i>lwōn gwok</i> "molar tooth of the dog": the blossom (or the sprout?) of the dura	<i>lyēk</i> a place where the grass is burned
<i>lwēnq</i> to be soft		<i>lyēlq</i> to burn, to flame; pt. a <i>lyēl</i> , n. <i>lyēl</i>
<i>lwījō</i> (<i>lwījō</i>) to whistle		<i>lyēlq</i> to shave; pe. a <i>lyēl</i> ; see <i>lōdō</i> and preceding
		<i>lyēnq</i> cooked butter

M.

<i>mā</i> because, for; whether	<i>māgq</i> to catch, to get hold of, to seize, to hold fast; pt. a <i>maka ḡān</i> ; a <i>maki ḡān</i> ; pe. a <i>māk</i>	God); pt. a <i>māla jwōk</i> , pe. <i>jwōk a māl</i>
<i>mā</i> which, who, rel. (Nu. <i>ma</i> , <i>man</i>)	<i>mājō</i> to spread out in the sunshine; pt. a <i>māchā lāu</i> , a <i>māchā lāu</i> , pe. a <i>māch</i>	<i>mālq-mēl</i> , <i>māl</i> bell
<i>mā-mēk</i> aunt, sister of the mother	<i>māl</i> , or <i>māl</i> , often short <i>māl</i> heaven, the upper region, surface; above, on, onward, forward, at the head	<i>mālq</i> to roast, broil; pt. a <i>mālā rīnq</i> , pe. a <i>māl</i>
<i>māch</i> fire (Nandi <i>māt</i> , Kamāsia <i>māt</i> , Ndorobo <i>māt</i> , Suk <i>mā</i>)	<i>mālq</i> to adore, to pray, to offer thanks (to	<i>mān</i> , <i>wēmān</i> women
<i>madḡrō</i> (ar.) Mudir, Governor		<i>mānq-mān</i> testicles; <i>mānē ḡān</i>
<i>mādḡ</i> a certain dance; first part of a dance		<i>mānē nam</i> junction of two rivers
<i>māḡq</i> to drink; pt. a <i>māḡ</i> , a <i>māḡā pi</i> , pe. <i>pi a māḡ</i> (Teso <i>akai-mata</i>)		<i>mānq</i> to hate, detest, to be inimicous, to wage war against; to forbid, prohibit; pt. a <i>mānē</i> , n. <i>mānē</i>

mānə to capture, to besiege; pt. *a mānə pach*; pe. *a mān*; n. *mānə*
māu fat, oil, see *mau*
mār green; *nini mar kifa nyen* your eye is green on account of money: you are greedy after money
mār, also *mā* because, because of, on account of
mār a silver pot which plays a rôle in the history of the Shilluks; it does not exist now
mārə to love; pt. *a māri jal eni*; pe. *a mār*; n. *mārə*
mārə to thunder; pt. *mal a mār* the heaven thundered, it th.; n. *mārə*
māx slow, slowly; also a form for excusing oneself or of asking attention or precaution: take care! excuse me!
māx-māx female
māx-māx friend; *māxā* my fr. (Di. mat, Nr. *māx*)
māxə to greet, salute; pt. *a māxi en*, *a māxa en* he saluted him; n. *māxə*, or *māx* (Di. mat, Teso akai - mala, Somali *mōd*)
māxəpə small, little, a little

māu fat, oil, *m. dean* butter, *m. kich* honey, *m. chōgə* marrow
may-kwə candle (from *kwə* cotton)
māyə-māi the mother's sister, aunt
māyə to fish, to catch fish
māyə mother?
me property; forms possessive pronouns; *mə* *tə* common property of the people
mədə to increase, augment, add; *mət nyen* give more money
mədə, also *mədə* to be sweet, flavourous, savoury; agreeable, joyful (Nr. *məth* to taste)
məjə, *məjə* to shut up, shut in, to hide, to close; pt. *a mecha nin* he shut the eye; pe. *a məch*; n. *məch*
məjə to make straight, even, to pull, drag, tear; to adjust by pulling, tearing; pt. *a məchə* *yaʔ*, *a məch*; pe. *a məch*; n. *məch*
məkə-məkə some, some other, someone, somebody else, *jal m.* some man, another man
mən his mother (from *mi en*)
mən, *mən* which, the one who, whose

mənə to put into, to stick into, to press into; pt. *a mənə yaʔ fən* he stuck the tree into the ground; pe. *a mən*
mənə to twist; pt. *a myen*; *a myena wenə* he twisted his beard; pe. *a myən*
mənə the one who, syn *mən*
mənə-mənə heart
mənə hind part of the head
mənə to be pretty, beautiful; *bəl è m.* the face is pretty
mənə to be deaf; pt. *a mən* (Nr. *mən*)
mən a kind of white dura
məri charcoal
mərə to be reconciled, to reconcile; pt. *gə mər*; n. *mərə*
mət sweet
mət-mət big hair-dress of the men
mət *əwəpə* crest of the cock
mə mother; *mā* my mother
mənə to be pleased; *chunə m.* he is pleased, satisfied; n. *mənə*
mənə (*minnə*?): *mal a mənə*, *kəʔ è mənə* a heavy rain-shower is coming, it is going to rain heavily, it is getting dark; n. *mənə*

mīn deaf, deafness; see *mēnq* (Nr. *mēn*)
mìq mother, see *mī*
mīq to hold fast, to keep, *chyēnē tēk kī mīxē nyēn* his hands are tight in holding fast money: he is close
mōdq to cohabit; pt. *á* *mōt*; *á mōta dāchq*; pe. *a mōt*, n. *mōt*
mōdq to break (?), pe. *mōt*
mōdq dark; *fēn fā m.* it is dark; see *mūdq*
mōgq any food prepared of dura, dura-beer; *m. mātq* beer, *m. búr* flour, *m. gin cham* bread, pudding, *mōn* a wach dough (Di. *mou*)
mōgq to crumble off, as the bank of a river; to glide into; pt. *a mōk*, n. *mōgq*
mōjq to boast of, to be proud of
mōjq to give; see *mūjq*
mōk these, these ones, see *mēkq* (Nr. *mōk*) [fish
mōk-mwōk the dog-head
mōk dōn truth, true, verily, *mōk* = pl. of *mēkq*, *dōn* pl. of *duqn*
mōkq pl. of *mēkq*

mōkq (sometimes *mākq*) to rain, to drizzle, drop; *kōt á mōkq* it is raining, *kōt á mōkq* it rained
mōl, *mōl* morning
mōlq to flow
mōlq to come early; pt. *a mōl bēnq* he came early, n. *mōlq*
mōnq to swallow; pt. *a mōna gin cham*; pe. *a mōn*
mōrq red ant (Nr. *mōrq mōrq*)
mōt adultery, see *mōdq*
mōtq to pick out, to gather, to pluck; pt. *dāchq mōta abwok*, pe. *a mōt*
mōtē, *mōtē* first, at first
mōtq sterility (of the soil)
mōtālq (foreign word?) onion
mōtq to hold fast; pt. *a mōtē*, pe. *a mōta yat*, n. *mōtq*
mōchq island
mōdq to drown, to be drowned
mōdq darkness; *m. e. bēnq* d. is coming; *fēn bá m.* it is dark, *fēn fātē m.* it is not dark (Bo. *mul*) [witchery
mōgq disease caused by

mūjq to give, *a mūcha nyēn* (Nr. *mōch'*)
mūke beer, see *mōgq*
mūlq to creep, crawl (Di. *mol*, Nr. *mōal*)
mūlq to plaster with mud, to wall, to wall up
mūlq to tame, to be tame, *a mūl kī fach* it was used to the house, it was tame
mūmo to be perplexed, confused; pt. *wija mūm* I am perplexed (Nu. *mumur* deaf)
mūtq neck; *mune dāq* neck of man
mūwōjq to be stingy (?)
mūwōjq to explode; pt. *a mūwōch*, n. *mūwōjē*, *mūwōche toch* the explosion of the gun
mūwōl, *mōl* morning, *fēn fā m.* it is morning
mūwōnq to plaster with mud, to wall; *a mūwōna rārq* (Nr. *mun* mud)
mūwōnē scutiform cartilage
mūwōnē to whisper
myer pl. of *pach* village
myerq to be worth, to deserve, to be becoming; pt. *a myēr*, n. *myērē*

N.

No word begins with n

N.

<i>ná</i> (also <i>nà</i>) as, like, <i>ná</i> <i>én</i> like him	<i>nāyq</i> , <i>nēyq</i> uncle, <i>nēyá</i> my uncle	<i>nīnq</i> to sleep; p. <i>a nīn</i> , n. <i>nēn</i> ; see <i>neng</i>
<i>nāgq</i> to kill, to hurt, to put out, extinguish; to break; <i>e nāgq tábq fén</i> he throws the dish on the ground; pt. <i>a nēka</i> <i>ḡān</i> , pe. <i>a nēk</i> , n. <i>nāgq</i> ; <i>yí nāgq wun adí</i> how many years have you killed: how old are you? (Nr. <i>ngkh</i>)	<i>né</i> thus, as, just as, like <i>né jal éni</i> as this man (Nr. <i>éne</i> thus) <i>nēbq</i> to be wet; pt. <i>a nēp</i> , n. <i>nēbò</i> <i>nēnq</i> to look; <i>a nēnà mal</i> he looked up; pe. <i>a</i> <i>nēn</i> , n. <i>nēn</i> , n. <i>yq</i> to see a way, to hope <i>nēnq</i> to wait <i>neng</i> to live, <i>a nēn</i> <i>neng</i> to sleep, <i>é nēnò</i> he is asleep; pt. <i>á nīn</i> ; <i>yí</i> <i>nīn</i> did you sleep (well)? <i>nēyá</i> thus <i>ndí</i> right! all-right! very will! <i>nīmo</i> to cover, to shade	<i>nīnq</i> to move, to shake, be moved by the wind <i>nòk</i> , <i>nòk</i> (to be) little; a little <i>nqkq</i> to recover, to heal; pt. <i>á nòkè</i> , n. <i>nòkò</i> <i>nōnq</i> to be or become little, to diminish; pt. <i>á nōn</i> , n. <i>nūnq</i> ; see <i>nqk</i> <i>nūmq</i> to lick, to kiss; n. <i>nūmq</i> [exists <i>nūt</i> , <i>nūt</i> there is, there <i>nūtí</i> not yet, not <i>nwajq mql</i> to breakfast; pt. <i>a nwach kī mql</i> <i>nwānq</i> to aim at <i>Nwār</i> The Nuer-country or people
<i>nām-nāmí</i> river <i>nāmí</i> as, like, just as <i>nānq</i> to lick; pt. <i>a nān</i> , n. <i>nān</i> <i>nau</i> thus, without any- thing, without clothes, naked; <i>e chāḡq nau</i> he walks naked (Nr. <i>q</i>)		

N̄.

<i>nà-nwólí</i> child, young one, seed, egg; <i>ná</i> is also used in expressing a diminutive form; in these cases it is fre- quently pronounced <i>nē</i> or even <i>ne</i> <i>ná bān</i> slave, servant, person belonging to somebody; also "wife"	<i>nà bōn</i> a white cow <i>ná chólq</i> a kind of red dura <i>ná dīn</i> a cow with small brown and black spots <i>ná ḡai chwq</i> a whore <i>nàḡáḡ</i> bottle (ar?); see <i>aḡáḡ</i> <i>nāḡei fēnidwai</i> a kind of red dura <i>nà-fēgyēnò</i> a kind of red	<i>dura</i> <i>ná fēlwòt</i> a kind of red dura <i>nà gīn tēn</i> baby <i>ná gól-tyēn gól</i> 1. wife, people belonging to the family; 2. used in addressing a higher person, as a chief <i>ná (né-) ḡólq</i> an axe
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<i>nà-jāgò</i> child of a chief	<i>na nan</i> young crocodile	<i>nen, nin</i> eyes; see <i>wan</i>
<i>ná ják</i> a cow with a fallow head, small brown spots on the back, the rest being white	<i>nàn-nānī</i> crocodile (Karamojo <i>agi-nan</i> croc., Elgumi <i>ati-nan</i> croc., Masai <i>ki-nan</i> croc., Lendu <i>na</i> hippo)	<i>nenq pēn</i> to make a deep hole into the ground
<i>na jōk</i> a cow: head black, small black spots on the back, the rest white — same as <i>na ják</i> ?	<i>na ómà tīr</i> a large duck	<i>ne tēnq</i> black cow
<i>nakāi-nīkāi</i> niece, nephew	<i>na pyēn-nwōl pyēni</i> a small hide or skin	<i>nenōd</i> female cousin
<i>na kēr</i> a cow: sides black, belly and back white	<i>narīx</i> child of a king, prince	<i>né yóm</i> a cow: head white, body black or bay
<i>na kīnō</i> a kind of red dura	<i>nārē lūm</i> to cut, mow grass	<i>nē</i> to use to; expresses the habitual form of the verb
<i>nākq</i> to struggle, wrestle, fight; pt. <i>á nāk</i> , n. <i>nākō</i>	<i>nārē</i> gums	<i>nēdō</i> to milk; pt. <i>a nēx</i>
<i>nà-kōrō</i> cotton-seed	<i>nārējō-rōch</i> calf	<i>nēx</i> a month, about November
<i>nà kwāch</i> a cow, speckled black white	<i>nāu</i> hair on the genitals	<i>Nīkànō</i> the ancestor of the Shilluk nation
<i>ná kwān rīx</i> loose woman	<i>nāu-nāwī</i> cat (Di. <i>anāo</i> , Nr. <i>nau</i> , <i>nau</i> , Masai <i>nau</i> cat, Lendu <i>nau</i> hyena)	<i>nīm</i> genitals of woman
<i>nal</i> , also <i>nēl-nan</i> boy	<i>na wāx</i> young bullock	<i>nīm</i> face, in front of, facing (Nr. <i>nyam</i>)
<i>nal dūqñ-nan dōnq</i> young man, youth	<i>na wūnētīr</i> a bird	<i>nīmō-nīm</i> sesamum (Di. <i>num</i> , Teso <i>ika-numu</i>)
<i>na lēn-nwōl līn</i> a small drum	<i>nayax</i> a small tree, shrub, bush	<i>nīn</i> , also <i>nīni</i> name, <i>nīnī</i> <i>dmēn</i> which is your name?
<i>na lēx</i> a brown or grey cow	<i>nà yóm àbwōk</i> a kind of red dura	<i>nīn</i> eyes; see <i>wan</i>
<i>nāli-nāli</i> python	<i>nē</i> = <i>nā</i> child, young, little	<i>nīn</i> small part, atom; <i>n. yax</i> a <i>fāxi wāna</i> a chip of wood fell into my
<i>namāyq</i> brother	<i>nēk</i> posterity, pl. of preceding	<i>nīne chū</i> joint [eye]
<i>namio-nēmēk</i> sister	<i>nēkthyo</i> elder brother	<i>nēdō</i> to bear young ones; pt. <i>á nēdī</i> , n. <i>nēdōdō</i> ; see <i>nwōlq</i>
<i>nāmq</i> to chew (Bo. <i>na</i>)	<i>nēmei</i> sister	<i>nēdō</i> to show, see <i>nudō</i>
<i>na mūdwoēlō</i> a bird; syn. <i>okōge nam</i>	<i>nēmēk</i> a kind of white dura	<i>nēdō</i> to be soft; syn. <i>lozōnq</i>
<i>nàn</i> , also <i>nān-nwōl</i> girl, daughter (Di. <i>nan</i>)	<i>nemia-nēmēk</i> brother	<i>nōyōlō-nōwōlō</i> an axe; see <i>naγōlō</i>
<i>nan fēx</i> small girl	<i>nemiāu</i> sister	<i>nōjō byēl</i> to cook dura
<i>nan nōqm</i> bride	<i>nemiē tyēn gōl</i> sister-in-law [striped]	<i>nōmq</i> to marry; pt. <i>a nōmī qāchq</i> ; a <i>nōma qāchq</i> ; pe. <i>a nōqm</i>
<i>nan kāyō</i> elder sister	<i>ne nan</i> a cow, white-red	
<i>nane qāchq</i> , sometimes <i>nan</i> a <i>qāchq</i> girl		

<i>n̄n̄</i> to pound, crush; <i>e</i> <i>n̄n̄</i> <i>l̄b̄</i> he pounds, kneads the mud; pt. <i>a n̄n̄</i> l., pe. <i>a n̄n̄</i> , n. <i>n̄n̄</i>	meal), to agree, con- sent, to be of one opi- nion; pt. <i>a n̄wàkà</i> gin <i>cham</i> ; n. <i>n̄wòk</i> , <i>wà</i> <i>n̄waka kwop</i> we were of one opinion	<i>n̄weȳ</i> to rain a little, to drizzle; <i>kq̄ e n̄weȳ</i> <i>n̄wob̄</i> to knead, as mud, dough, to mix with water; pt. <i>a n̄wopa</i> <i>l̄b̄</i> ; pe. <i>a n̄wóp</i> ; n. <i>n̄úòb̄</i>
<i>n̄n̄</i> to scatter, to tread on; pt. <i>a n̄na kw̄</i> ; pe. <i>a n̄n̄</i> ; n. <i>n̄n̄</i> ; same as the preceding <i>n̄n̄</i> see <i>n̄n̄</i>	<i>n̄wāl̄</i> to touch; pt. <i>a</i> <i>n̄wāl̄ kw̄m̄</i> ; <i>a n̄woti</i> <i>kw̄m̄</i> , n. <i>n̄woti</i> ; see <i>n̄woti</i>	<i>n̄wòd̄</i> to be weak; pt. <i>a</i> <i>n̄wòd̄</i> <i>n̄wòl̄</i> young ones, chil- dren, seed, <i>n̄wòl̄ jwòk</i> twin-children
<i>n̄ótȳn̄</i> some time, some days ago, the other day	<i>n̄wan̄</i> - <i>n̄wan̄</i> bracelet of metal, iron	<i>n̄wòl̄</i> to bear young or fruit; pt. <i>a n̄wòl̄</i>
<i>n̄ud̄</i> to show; pt. <i>a n̄óṭ̄</i> <i>w̄t</i> he showed the house; pe. <i>a n̄óṭ̄</i> ; n. <i>n̄óṭ̄</i>	<i>n̄wan̄</i> to be able, clever, to be able to work with both hands, the left and the right, alike	<i>n̄wòm̄</i> to marry; pt. <i>a</i> <i>n̄wòm̄</i> <i>en</i> ; pe. <i>a n̄wòm̄</i> ; n. <i>n̄wòm̄</i> ; see <i>n̄wòm̄</i> (Bo. <i>n̄o</i>)
<i>n̄ȳ</i> to rub (as a wall, to make it smooth); pt. <i>a n̄ȳn̄ w̄t</i> ; pe. <i>w̄t</i> <i>a n̄ȳn̄</i>	<i>n̄woti</i> to touch; pt. <i>a</i> <i>n̄woti gin an</i> , <i>a n̄wāl̄</i> <i>gin an</i> , n. <i>n̄woti</i> ; see <i>n̄wāl̄</i>	<i>n̄wòñ̄</i> to crouch, squat, cower; pt. <i>a n̄wòñ̄</i>
<i>n̄úòḡ</i> , <i>n̄wòḡ</i> - <i>n̄úòk</i> louse	<i>n̄waȳ</i> to doze	<i>n̄wòṭ̄</i> weak; see <i>n̄wòṭ̄</i>
<i>n̄wāḡ</i> to take part (in a	<i>n̄wél̄</i> - <i>n̄wél̄</i> earth-worm	<i>n̄wòṭ̄</i> to show; see <i>n̄ud̄</i>
	<i>n̄wēn̄</i> to walk around	

N.

<i>n̄ach</i> back, behind, back- ward; <i>ya chāṭa n̄j̄</i> I went backward	<i>n̄āḍ̄</i> to rely on, to trust; pt. <i>a n̄āḍ̄ en</i>	n. <i>n̄ām̄</i> (Nr. <i>n̄ām̄</i>) <i>n̄ān̄</i> , <i>n̄āne</i> , from <i>n̄ate</i> "man, person" often occurs in compositions, in plural generally <i>tyēn̄</i> "people" is used
<i>n̄ach̄</i> to take leave, to ask for permission to go; pt. <i>a n̄acha ḡān̄</i> ; pe. <i>a n̄ach̄</i> ; n. <i>n̄ach̄</i> (<i>n̄ach̄</i>)	<i>n̄āj̄</i> to know; almost ex- clusively used in pas- sive: <i>a n̄ach̄ ȳn̄</i> ; also: <i>a n̄ch̄ ȳn̄</i> I know him; n. <i>n̄āj̄</i>	<i>n̄ane chw̄r</i> blind person <i>n̄ane ḡāch̄</i> , also <i>n̄an a</i> <i>ḡāch̄</i> woman
<i>n̄ād̄</i> to cut, to butcher; <i>a n̄āt̄</i> (<i>n̄āt̄</i>); pe. <i>a n̄āt̄</i> , or: <i>a n̄āt̄</i> ; see <i>n̄āl̄</i>	<i>n̄āl̄</i> to butcher; pt. <i>a</i> <i>n̄āl̄ ḡeān̄</i> , pe. <i>a n̄āl̄</i> , n. <i>n̄āl̄</i> ; see <i>n̄ād̄</i>	<i>n̄an dwār</i> hunter
	<i>n̄ām̄</i> to yawn; pt. <i>a n̄ām̄</i> ;	<i>n̄an k̄k̄</i> a hired person

<i>nan kôr</i> guardian	<i>nate kû</i> thief	to swoon; pt. <i>á n̄n</i>
<i>nan kwàì</i> shepherd	<i>nate kwáchó</i> beggar	n. <i>n̄n̄</i>
<i>nan kwal</i> thief	<i>nate kwáýó</i> herdsman	<i>n̄n̄ɔ</i> to tan, to prepare a
<i>nan l̄d̄l̄</i> barber	<i>nate l̄n̄</i> one who beats	skin by tanning
<i>nan l̄ɔ̄ɔ</i> black man	the small drum	<i>n̄n̄ɔ</i> (to be) much, many
<i>nan l̄ɔ̄ kwóp</i> interpreter	<i>nate m̄ɔt</i> a lewd person	(Nr. <i>n̄wan</i>)
<i>nan mán̄ n̄l̄l̄</i> eunuch	<i>nate n̄k</i> murderer	<i>n̄n̄r-n̄n̄r</i> the white-ear cob
<i>nan mār</i> beloved one,	<i>nate n̄l̄</i> butcher	<i>n̄n̄ɔ</i> to let the milk down
friend	<i>nate n̄n̄</i> an unconscious,	(said of a cow); pt. <i>á</i>
<i>nan mārách</i> a bad person	a swooning person	<i>n̄n̄r</i> ; see <i>n̄yɛd̄ɔ</i>
<i>nan m̄n̄</i> enemy; from	<i>nate r̄ɛp̄ kwóp</i> mediator,	<i>n̄t̄</i> brain
<i>m̄n̄ɔ</i>	conciliator	<i>n̄t̄ɔ</i> to laugh; pt. <i>á n̄t̄</i> ;
<i>nan m̄l̄</i> apprentice	<i>nate t̄l̄</i> cook	pe. <i>á n̄t̄</i> ; n. <i>n̄ȳn̄</i>
<i>nan n̄wɔm</i> bridegroom	<i>n̄t̄ɔ w̄l̄l̄</i> traveller, stran-	<i>n̄t̄</i> alright! well!
<i>nan nār</i> boaster	ger	<i>n̄ɔb̄ɔ</i> to hang up
<i>n̄n̄ɔ</i> to be perplexed,	<i>n̄t̄ɔ yáf k̄í m̄n̄</i> one who	<i>n̄ɔd̄ɔ</i> to cut; pt. <i>á n̄l̄</i> , <i>á</i>
astonished; pt. <i>a n̄n̄</i>	seeks intercourse with	<i>n̄t̄</i> , <i>á n̄l̄a</i> (<i>n̄l̄a</i>) <i>yaf</i> ;
<i>n̄n̄ɔ</i> (also <i>n̄n̄ɔ</i>) to gnarl,	women, lewd person	pe. <i>á n̄t̄</i> , or: <i>a n̄l̄</i>
growl; to bluster, boast,	<i>nate yát</i> an abuser	(Nr. <i>n̄t̄</i>)
brag; <i>a nār</i> , or: <i>a n̄n̄r</i> ;	<i>nate ȳɛd̄ɔ</i> helper	<i>n̄ɔḡɔ</i> to vomit, pt. <i>yá n̄t̄</i>
n. <i>n̄n̄r̄</i>	<i>n̄t̄ȳɔ</i> a kind of red dura	(Nr. <i>n̄k</i>)
<i>n̄t̄</i> a cow with horns cut	<i>n̄t̄</i> yes	<i>n̄l̄</i> a lame person, a
off	<i>n̄gaw̄ɔ</i> to trade, to buy,	cripple; from <i>n̄ɔd̄ɔ</i>
<i>n̄t̄ɔ-tȳn̄</i> man, person	sell; pt. <i>a n̄gaw̄</i> , <i>a n̄gaw̄</i>	<i>n̄l̄-n̄l̄</i> a large water-
(Nr. <i>n̄āk</i> , Ba. <i>n̄ɔt̄ɔ</i>)	<i>bȳl̄</i>	snake
<i>nate b̄ap̄</i> beggar	<i>n̄ɔd̄ɔ-n̄t̄</i> , <i>n̄t̄</i> rib; see the	<i>n̄l̄ɔ</i> to cut; see <i>n̄ɔd̄ɔ</i>
<i>nate bud̄ɔ</i> a lying, a sick	following	<i>n̄l̄ɔ</i> to avoid; the same
person	<i>n̄t̄ɔ-n̄t̄</i> a hoe, made out	as <i>n̄l̄ɔ</i> , <i>n̄ɔd̄ɔ</i> to cut?
<i>nate fach</i> inhabitant, ci-	of bones, now seldom	<i>n̄n̄</i> the rectum; <i>n̄n̄n̄</i> <i>pȳl̄ɔ</i>
tizen	<i>n̄gḡɔ</i> to bleed a person	an invective, injurious
<i>nate f̄wòñ</i> teacher	<i>n̄t̄j̄ɔ</i> a mark	word
<i>nate gwók</i> workman	<i>n̄ej̄ɔ</i> to recognise, see <i>n̄āȳɔ</i>	<i>n̄n̄r̄-n̄n̄r̄</i> , also <i>n̄n̄r̄</i> bean
<i>nate j̄wān̄ kwóf</i> one who	<i>n̄z̄l̄ɔ</i> to roll; pt. <i>ḡé n̄z̄l̄</i>	(Nr. <i>n̄n̄r̄</i>)
is hasty, rash in his	<i>nam</i> they rolled into	<i>n̄t̄</i> cripple; from <i>n̄ɔd̄ɔ</i> ,
words, an arrogant	the river; n. <i>n̄z̄l̄</i>	see <i>n̄l̄</i>
person	<i>n̄zm̄ɔ</i> to cut off, take off;	<i>n̄ɔt̄ɔ</i> to spit; pt. <i>a n̄ɔt̄</i> ,
<i>nate j̄wòk</i> 1. a "man of	pt. <i>a n̄z̄ma ȳt̄</i> ; pe. <i>a</i>	or: <i>a n̄l̄a l̄h̄u</i> ; pe. <i>a</i>
God"; 2. a sick person	<i>n̄zm̄</i> ; n. <i>n̄zm̄</i>	<i>n̄l̄</i> ; see <i>n̄wòt̄ɔ</i>
<i>nate k̄ɛr</i> rich person	<i>n̄n̄ɔ</i> to be unconscious,	<i>n̄ȳɔ</i> to curdle, coagulate

ñ ò y ɔ to imitate
 ñ ù - ñ ù w ɪ lion
 ñ y d ɔ to cut, to kill; see
 ñ ò d ɔ
 ñ u d ɔ to surpass in some-
 thing, to be too much:
 e ñ u d ɔ y ɪ r ā j ɔ he is
 very bad
 ñ u w ɔ t razor
 ñ w ā j ɔ to smell v. n., y ɔ m ɔ
 á ñ w á ch ɪ ɛ n the wind
 smelled towards him:
 he smelled the wind;
 n. ñ w ā j ɔ (Nr. ñ w ɛ ch')

ñ w ā n ɔ to aim at; pt. a
 ñ w ā n ɪ l ɔ i; pe. a ñ w ā n;
 n. ñ w ā n ɪ
 ñ w ɛ ch - ñ w ɛ ch a large lizard,
 lives in the water and
 on land
 ñ w ɛ ch, also ñ w ɛ ch runn-
 ing
 ñ w ɛ ch a kind of red dura
 ñ w ɛ l a snake
 ñ w ɔ j ɔ to hasten, make
 haste, to be the first
 in doing something;
 pt. a ñ w ɔ ch; n. ñ w ɔ j ɔ

ñ w ɔ n ɔ to be prudish, coy,
 simpering, conceited,
 presumptuous, proud;
 pt. á ñ w ɔ n, a ñ w ɔ n ɪ, n.
 ñ w ɔ n, or: ñ ɔ n ɔ
 ñ w ɔ t ɔ l ɔ u to spit; pt. á
 ñ w ɔ t ɪ l, pe. a ñ ɔ l
 ñ y ɛ d ɔ to milk; pt. a ñ y ɛ t,
 a ñ y ɛ t ɪ d ɛ a n, or: a
 ñ y ɛ t ɪ d; pe. a ñ y ɛ t; n.
 ñ ɛ d ɔ
 ñ y ɛ m ɔ w ɛ k to cut off
 ñ y ɛ n metal, money (Bo.
 g a n a)

O.

ó b ā n ɔ front-apron of wo-
 men
 ó b ɔ u - ó b ɔ w ɪ the lungs
 ó b ɛ ch - ó b ɪ ch reed
 ó b ɛ r - ó b ɛ r ɪ feather, wing
 ó b ɛ t womb
 ó b ɪ r ɔ - ó b ɪ r a small pot for
 beer
 ó b ɔ g ɔ - ó b ɔ k spotted,
 speckled; an albino
 ó b ɔ i foam, froth
 ó b ɔ u lungs, see ó b ɔ u
 ó b ɔ k bellows
 ó b w ɔ n ɔ - b w ɔ n stranger,
 foreigner; chiefly the
 white man, Arab, Turk,
 European; ó b w. w o k,
 ó b w. l ɔ j ɔ "white man
 of the bush", "black
 white man": Sudanese

Arab, black Arab
 ó b w ɔ r ɔ grass for thatching
 ó b w ɔ y ɔ - ó b w ɔ i a shrub with
 thick, fleshy leaves,
 very frequent in the
 bush
 ó b y ɛ ch a cow with ordi-
 nary, non - dressed
 horns
 ó ch ɔ d ɔ a hornless cow,
 a cow with short horns
 ó ch ɔ l ɔ - w ɔ t e ch ɔ l or ch ɔ l
 Shillukman
 ó ch ɔ y ɔ - ó ch ɔ y ɪ melon
 ó ch ɔ n liver; see ch ɔ n
 ó ch y ɛ n ɔ - ó ch y ɛ n a loin-
 cloth, "back - apron",
 for women
 ó d ā n ch y ɛ n ɔ the palm of
 the hand

ó d ɛ k - á d ɪ k ɪ a large - mat
 (Nr. ó d ɛ k)
 ó d ɔ l ɔ - ó d ɔ l 1. a cow with
 horns turned down; 2.
 anchor; see ó d ɔ l ɔ
 ó d ɔ r ɔ - ó d ɔ r kiddie, garth,
 crawl
 ó d ɔ b ɔ - ó d ɔ p, ó d ɔ p blanket
 ó d ɔ n ɔ cloud-shadow
 ó d ɔ n west-wind
 ó d ɔ l ɔ a cow with horns
 pointing forward
 ó d ɔ n a kind of red dura
 ó f ɔ d ɔ a tree, its fruit is
 eaten by goats
 ó f ɔ d ɔ h ɔ l mask
 ó f w ɔ n - ó f ɔ n loaf of bread
 ó f y ɛ t l y ɛ ch a kind of white
 dura
 ó g ā k a cow: back and

head black, belly and neck white	òkút papyrus	ólwé a kind of white dura
ógál-ógál (ar.) mule	Ókwá Nyikang's father	ólwé-ólwé marabou-stork
ógálò-ógálì, or: ógál mule; see ogal	ókwañò-ókwañì broom	ómà cousin
ògégè a bird	ókwaèk, also òkwòk-òkwàk a kind of goose	ómàdò-ónémàdò the child of my brother, niece, nephew, ómàdà my n.
ògégò a cow; see ógàk	ókwañ fì a kind of red dura	ómàyò-ómàì the child of my mother's sister, cousin, see ómà
ógìk-ógìk buffalo	ókwoól-ókwoólì an eatable gourd, is cultivated	òmédò-òmèt fire-fly
ógèñò-ógèñì bracelet of ambach	òkwóm-òkúóm the sacred ibis	òmélò (ar.) salt
ògòt a cotton-cloth	ókwañ-òkwañ long feathers, such as are used as ornaments in the hair	ómèn his brother
ògwàl-ògwélì frog	ókwañ-òkwañ the spotted serval, and its skin, worn as dancing-cloth	ómèrò a kind of red dura
ògwàl calf of the leg; o. bat "calf of the arm": the fleshy part of the upper arm	ókyaél-òkyaélì black, grass-eating ant, they live in armies, build large hills	ómì-ónémì brother
ògwé-ògwé bow (for shooting)	olàch mäch a kind of white dura	ómèdò a cow (or other animal) black and white spotted [lope
ògwél on ox with horns turned towards the eyes; female: agwélò	ólák-ólékì a fish [fig	ómèrò - ómèr roan ante-omèt green dura
ògwèk-ògwèkì jackal, "fox"	òlám-òlémì the sycamore	òndú-òndú a snake, not poisonous, eats frogs
ògwól-ògwól a black bird	óléáu the starling	òndyò-òndì the child of my mother's brother, cousin
ògwòrò-ògwòrì, also ógwèrì the blue (grey?) heron	ólèk a cow, grey and white spotted	òndgò a cow with horns directed straight backward, like those of the young buffalo
ójànò- wate jàn Dinka-man, barbar	òlèlò-òlèlì a club ending in a ball, knob-kerry	ònwàñò large black ant, eats termites, bites painfully
ókàdò-ókàtì a big basket	ólén (ólén?) a cow with large brown and white speckles; see ólèk	ónèlò red earth on river banks, used for making pots
ókòdò-òkùtì hedgehog	ólèt, òlèt-òlètì brown hawk	ónemia my brother
ókòk-ókòk, also ókògì a fish with three thorns	òlòé-òlòè, also òlèlòè duck (Di. olului, Nr. hwélwé, Ba. wililì)	òrò to dive; see ròrò
ókòk (also ókòk) — òkòk egret, also name of the little white heron	ólát a cow with small brown and white dots	òrìwì drizzling rain
ókòk-òkòk flower, blossom (Di. gak)		òrìwòk-òrìwòk male goat or sheep
ókòt-òkòt bell; o. e. tònò the bell rings		

ò n w è r ò a whip	he-goat)	ò t w ò ñ - ò t w ò ñ hyena
ò n y è n - ò n y è n Ì a green snake, not poisonous, catches chickens	ò r w ò m ò - r w ò m male sheep or goat, see ò r ò m ò	ò t w ò ñ - ò t ò ñ 1. cock; 2. male animal (Di. wton)
ò p à p - ò p à p the hip-bone	ò t è t - ò t è t Ì a pot for water or beer	ò t y è n old time, ancient time, a long t. ago
ò p à r ò a gourd	ò t è ñ ò - ò t è ñ Ì, ò t è ñ stones heaped up, a dam, embankment, bridge	ò w à - n é w à the child of my father's brother, cousin
ò p ù n - ò p ù n loaf; see ò f w ò ñ	ò t è k mist, fog; f e ñ da o. it is misty	ò w à j ò - n é w à j ò the child of my father's sister, cousin
ò r à p - ò r à p spider (Nu. korābe)	ò t è l ò centipede	ò w à ñ ò - ò w à ñ Ì a heron
ò r à t - ò r à t a snake, not poisonous, eats chickens	ò t è l ò a kind of white dura	ò w à ù - ò w à ù 1. the black ibis; 2. branch of deleibpalm
ò r à t - ò r à t calico-cloth	ò t w è l - ò t w è l Ì a river-fish, resembling a snake	ò w è d ò - ò w è t a fish
ò r ò - ò r white ant-hill	ò t y è m - ò t y è m dragon-fly	ò w è k a toothless person
ò r ò (ò r ò) - ò r relatives by marriage	ò t y è n ò - ò t y è n a fish	ò w è t - ò w è t some kind of mat
ò r o to send; see w ò r o	ò t y è n bells	ò y è n ò crocodile-hunter
ò r ò ch - ò r ò ch ram	ò t à g ò - ò t à ñ Ì 1. a flat fish; 2. a gourd used as a dipper	ò y w à t - ò y w à t Ì worm, caterpillar
ò r ò g ò hollow	ò t ò Ì a kind of red dura	ò y w à k - ò y w à k Ì, also ò y w è k Ì the golden-crested crane
ò r ò k - ò r ò k craft, astuteness, wrong, sin	ò t ò r - ò t ò r a ford	
ò r ò k - ò r ò k, ò r ò g Ì small bells worn round the knee in dancing	ò t ò r ò a kind of red dura	
ò r ò m ò male sheep or goat, see r ò m ò (Masai oro	ò t ò a humble, poor person	
	ò t w ò l blue	

P.

p à ch - m y è r village, home (Di. pan)	mill-stone	bility
p à g o to sharpen	p à n o to trie a person	p è g o to fill, to fill into; pt. a p è k a by è l y e e h
p à k o to thank	p à n full	a t è p he filled dura into the bag; pe. a p è k; n. f è k; see f à n o
p à m - p à m Ì board, table, saddle (Bo. pam mill-stone); see p à m	p à n ò to divide; pe. p à k	p è k (to be) heavy
p à n ò to hide	p à n ò ear-wax	p è l - p è l grinding-stone
p à n the hole below the	p à r - p à r Ì, p è r Ì hippo	p è l o to drizzle; k o t e p.
	p à y o to depend on, to be under somebody's auspices or responsi-	

pəm drying-place for dura, in the fields; thrashing-floor	agipi, Teso aki-pi)	pik turtle
pəmo to deny	pido to persecute, follow, to demand debts; n.	puodō-puodō a place prepared for a field, farm, field
pər like, alike, similar	pidō	puodō - puodō tendon Achilles
pər news	pido to get tired	pyār-āryāu twenty
pət bad smell	pik water; see pi	pyārō ten
pi, pi-pik water (Nandi pek, Somali piyi, Turkana aki-pi, Karamojo	pəpə to pull out	pyēlō to cack
	poro to pass somebody; pt. a pōr, a pōra ēn; n. fōr; see fōdō	

R.

rach-rechq bad, r. kē ran dūōn "bad with great badness": very bad; rach may also mean: very much, in a high degree (Di. rach)	rqu, Nr. rqu, Madi robi, Abokaya arua hippo; Lendu ra croc.)	rəbq to be thin, not strong, not durable
rājō to become or to be bad; n. rājō	rāwō duchn	rēf, rēp thin, not durable, see rəbq
rām-rām thigh; also rām (Nr. rām)	rāwō to blacken poles in order to make them hard; n. rāu	rējō to be bad, to spoil; see rach
rām diarrhoe	re-rek body, rē lē his body, that is: he, is hot, feels unwell, is lazy (Nr. rō, Madi rū, Abokaya amarū)	rējō to receive a guest, to be hospitable; pt. a recha dān; pe. a ryēch
rāmō to pain, ache; pt. a rām; n. rām (Di. rem)	rē why? yī rē kē why did you go? (Nu. re interrogative particle)	rējō-rēch fish (Teso agaria)
rānī-rēnī looking-glass	rē expresses casus irrealis	rēm thigh; see rām
rānō to see by witchcraft	rəbq to bring together, mix, unite, associate, reconcile; pt. á rēpā	rēmō blood (Madi ari, Abokaya ari)
rārō a thrashing-place	jē he reconciled the people; pe. jē á rēp, also a rēp; a rēp yī mach it was caught by fire	rēnō to become or be bad, to spoil; pt. á rēn, also á rēn; n. rēn; chunē r., yōjē r. he is angry; see rach
rārō to run, to stream; to run a race; pt. a rārī; n. rārō		rēō to cut into strips
rārō - rār sinew, nerve, vein		rētō-rēt corn-stalks
rāx lābq king of the people; see rix		reyō tach to make a pot-ring
rqu hippopotamus (Di.		rīgō to be shut up, barred,

as the river by sudd;
to fill up (as a hole),
to bury; pt. *a rika ḡāx*
rĩjɔ to stay, remain; pt.
á rich; n. *rĩjɔ*
rĩng to run; pt. *á rēn*
(Di. *riñ*, *ryan*, Nr. *riñ*)
rĩng meat (Masai *aki-rin*,
Teso *aki-rin*)
rĩt (also *raḡ*)-*rōr* king
(Ju. *rwot*, Nu. *arti* god,
Somali *ga-rat* chief)
robɔ to string (beads);
pt. *a ropá tēgɔ*; pe. *a*
róp; n. *róp*
róbɔ (ar.) one shilling, $\frac{1}{4}$
Rial
róḡḡ, *róḡḡ* thirst; *yá dá*
r., *ya mákè yĩ r.* I am
thirsty (Teso *ako-rai*,
Nr. *rǣt*).
rōgɔ to hollow, to scoop
out; pt. *a rēkà yaḡ*;
pe. *a rók*
rōjɔ-rōch heifer, see *na-*
rōjɔ
rōjɔ to castrate
ròk-ròk a small gourd
rɔmɔ pi to fetch, to dip
water; pt. *á rwómá pi*;
pe. *á rwóm*; n. *rwóm*
rɔmɔ to meet; to measure,
to weigh; to be suffi-
cient; to think, under-
stand; to overleap; pt.
a rɔmá kwóp he pondered
on the word; n. *róm*
rómɔ female sheep
rōnɔ to sink, to dive (Di.

rwán)
rōnɔ to elect (a chief,
king); pt. *ḡá rōná rĩt*;
pe. *a rōn*; see *ḡōnɔ*
rōnɔ-rōnɔ a large, poi-
sonous snake, eats rats
rōnɔ rain-bow; see prece-
ding
rōnɔ to be or do wrong,
to be astute, to sin; pt.
a rōn, n. *òròk* (Ba. *lo-*
rok, *lo-ron*, Teso *irono*)
rōnɔ-rōnɔ kidneys
rórɔ to be sterile (of ani-
mals)
ròtɔ (*rḡḡḡ*) to sew; pt. *a*
rḡḡḡ láu
rḡyɔ to spill; *a rḡya pi*
he spilled water; pe.
pi á rḡi, n. *rḡi*
rḡyɔ to cry (in running)
away), n. *rḡi*
rūdɔ north-wind, the time
while it is blowing;
winter
rūgɔ to put on clothes or
ornaments, to adorn;
pt. *a rùkà láu*; pe. *a*
rúk
rúm-bròm, *wgm* noose
rumɔ to turn (up); pt. *á*
rùm dḡnɔ feni he turned
the basket (on the
ground) upside down
rūmɔ to finish, be finished;
pt. *á rùm* it is finished
rūmo to measure, to think,
to be thoughtful, anx-
ious; pt. *á rùm*; n. *rūmɔ*-

rūmɔ; see *rōmɔ*
rūmɔ yaḡ to tread over
a tree; to overleap a
tree; pe. *yaḡ á rōm*
rūn year (Di. *woon*, Nr.
rūn)
rūrɔ to hum; *hoan e r.*
ruwɔ to pass away; *run*
ḡkyél á rū one year
has passed away, n.
ruwɔ
ruyɔ: *a rúyɔ wḡu* he went
after sunrise (?); see
ruwɔ
ruwɔmɔ to catch with both
hands; see *wɔmɔ*; same
as *ruwɔmɔ* to meet?
ruwɔmɔ to meet, measure;
see *rɔmɔ*
rwót house; syn. *wót*
ryák (Dinka) famine
ryēbɔ to hire or rent for
money, to bribe; pt. *a*
ryepa jḡḡḡ he hired
(bribed) the judge; *a*
ryepa ḡāx he hired a
man for work; pe. *wót*,
yḡi a ryēf the house,
the boat was hired, rent
ryejɔ to invite, to receive
as guest, to entertain,
treat; pt. *a ryecha ḡāx*,
pe. *a ryēch*, n. *ryēch*;
see *rōjɔ*
ryek a mat, fence of mats
ryēmɔ to drive or to chase
away, to banish; pt. *á*
ryémá ḡean, pe. *á ryém*,
ryerɔ to hang up, to

suspend, to be hanging,
suspended; *riŋɔ* r. *mal*
the meat is hanging
above; pt. *a ryera riŋo*

mal he suspended the
meat
ryeŋɔ to come forth, to
rise; *chán* a *ryér* the

sun has risen; see the
preceding
ryet both; see *áryəu* (Di.
rēk, Ba. *mu-reke*)

T.

tábátè bier; *gɛ kɛtɛ ɔ̃aŋ*
wɛtɛ t. they put the
man upon the bier
tɔ̃dɔ to tie boards or laths
together; *gɛ tɔ̃tɔ wɔt*;
n. *tɔ̃dɔ*
tɔ̃dɔ-tɔ̃tɛ sticks, laths for
building a house; *tɔ̃tɛ*
wɔt; t. *kal* fence-sticks
táđđt door
tagɛtɛ chain; *á túdechɛ ɛn*
kɛ t. he was bound with
a chain
tɔ̃gɔ to dig the foun-
dations of a house
təkɔgɛ planting-stick see
đəkɔgɛ
təkɔgɛch a cow with white
flanks, the rest being
black
tálál-tálál brass, anything
made of brass
tálál-tálál a reddish, poi-
sonous snake; vide
preceding
tánɔ roof
tɔ̃ŋɔ to put on fire
tan along, *e kɛɔ* t. *nam*
he goes along the river
tɔ̃n hartebeest

tani nam river-side
tánɔ to stretch out (the
hand)
tɔ̃ŋɔ to be divorced, to
divorce, a *tɔ̃na ɔ̃achɔ*
he was divorced from
the woman, n. *tɔ̃n*; see
preceding
tár, t̃ár white
t̃ár pasture-place
tārɔ to turn (a thing); pt.
ya t̃ara mal I turned
upside; n. *t̃árɔ*
tátɛ kál fence-sticks
tátɛɛl the corner of the
wall opposed to the
door
tátwól a cow of bay colour
t̃ayɔ to throw, to scatter,
v. a. and n., n. *t̃ayɔ*
t̃ɛbámɛ (also *t̃ɛb.*)-*t̃ɛbámɛ*
girdle, belt
techɔ to be wet
t̃ɛđt-t̃ɛđt door-stick; see
táđt, an *đéđt*
t̃ɛdígò a red-brown (bay)
cow
teduk a gray cow
t̃ɛgɔ to be or become
hard, strong; n. *t̃ɛgɔ*;

see *t̃k*
t̃gɔ-t̃k chain, string of
beads, ring
t̃ɛgúđl - t̃ɛgútt̃ poles or
sticks, about 2½ foot
long, serving as sup-
porters for the house-
poles
t̃k to be hard, strong,
brave, tenacious, per-
severant, cruel
t̃k the cavity below the
scutiform cartilage
t̃ekɔ wɔt to dig out the
foundation of the
house, a *t̃k*, n. *t̃ekɛ wɔt*;
see *t̃ɛgɔ*
t̃ekɔ to smack with the
tongue; a *t̃ek dyɛl* he
called the goats by
smacking
t̃ɛlɔ to pull, to pull out;
pe. *lám á t̃ɛl* the grass
was pulled out
t̃ɛmɔ to take without as-
king; n. *t̃ɛmò*
t̃ɛnɔ bug
t̃ɛnɔ to pour out drop by
drop; a *t̃ɛnɛ pi* he
poured out the water

tɛnɔ-tɛn oribi-gazelle
 tɛnɔ mɔgɔ to strain beer;
 pt. á tyɛnià mɔgɔ, pe.
 mɔgɔ á tyɛni; n. tyɛni
 tɛnɔ to be hard, strong;
 a tɛni, n. tɛgɔ
 tɛnɔ to stamp (with the
 foot), to shake, to clap
 (hands), to hew, carve;
 pt. á tɛnià lau he shook
 the cloth; a tɛni chyɛni
 he clapped the hands;
 pe. a tɛni, a tyɛni; n. tɛni;
 see tyɛnɔ
 tɛr straight, yaɔ máɛr a
 straight tree
 tɛrɔ, tɛdɔ people (Ba. tɛr
 people, Nu. tɛr they)
 tɛrɔ to carry; see tyɛtɔ
 tɛt door; see tɛdɛt
 tɛtɛn a black cow
 tɛwidi-tɛwiti fish-hook
 tɛwɔ to wag; pt. á tɛu, n.
 ɔtɛu
 tɛdɔ (gin cham) to covet
 after (food); n. tɛdɔ
 tɛgɔ: ɛ tɛgɔ yi rɛjɔ he is
 very bad, spoiled; yɛ-
 mɔ tɛgɔ the wind, air
 smells bad
 tɛjɔ to do; pt. a tɛch, n.
 tɛch
 tɛk-tɛk 1. sudd; 2. chin
 tɛl (to be) clear; pik tɛl
 the water is clear
 tɛmɔ ɔɔn seton, fontanel
 tɛn at once, soon, pre-
 sently, just now
 tɛnɔ to lift up, to raise;

pt. a tɛn yaɔ; pe. á tɛni;
 n. tɛni (Nr. tun)
 tɛpɔ 1. shadow of man;
 2. an apparition in a
 dream, a spectre (Nr.
 tɛf, Masai o-ip)
 tɔbɔ to be soft
 toɔch-tɔɔch gun
 toɔch narrow
 tɔdɔ to tell stories, to tell
 lies; pt. a twótà kwóf,
 pe. kwóf á twót, n. tɔdɔ,
 or twot (Di. twot)
 tɔgɔ to castrate (as a goat)
 tɔgɔ a grass growing in
 the river; papyrus?
 tɔgɔ to hatch; gyɛnɔ é
 tɔgɔ nɔwɔlɛ the hen
 hatches eggs
 tɔgɔ the occipital bone
 tɔgɔ to wound (?)
 tɔgɔ to put into
 tɔjɔ mau to rub with oil
 or fat
 tɔjɔ, tɔjɔ to tie; pt. a
 tɔchi lɔm, pe. á twóch
 tɔk to be absent, to be
 wanting (Di. wtok)
 tɔk-tɔk side, part, middle;
 tɔk nam, tɔké nam side
 of the river
 tɔkɔ to crush, to beat
 soft, to knead
 tɔmɔ lɛke lyɛch to carve
 ivory
 tɔmɔ pi to fetch, dip
 water; see rɛmɔ
 tɔnɔ to rob, pillage; pt.
 a tɔnià pach; pe. a tɔni;

n. tɔnɔ
 tɔn-tɔni, also tɔni spear;
 jal-tɔni (ɔay tɔni), the
 man (woman) who
 performs the wedding-
 customs for the bride-
 groom (and bride) (Di.
 tɔni)
 tɔnɔ-tɔni, also tɔni egg (Di.
 twon, Nr. twon)
 tɔnɔ to turn (towards,
 aside); a tɔni fɔl he
 turned into the bush;
 tɔnɔ chán to go to ease
 oneself
 tɔnɔ to pick; winɔ t. fɛn
 kɛ adɛmɔ the bird picks
 the ground with its
 bill (same as tɔnɔ to
 turn?)
 tɔnɔ kwɔf to tell the truth
 (same as tɔnɔ to turn?)
 tɔr, also tɔr-tɔri water-
 pool, grassy place
 tɔr dust
 tɔrɔ to trouble, to be
 troubled
 tɔrɔ to break; pt. a tɔra
 yaɔ; pe. a tɔr; n. tɔr
 tɔyɔ to pierce, perforate,
 to sprout, germinate
 tɔgɔ - tɔk deleib - palm
 (Orunyoro, Oruhima,
 Luganda, Lunyara:
 akatugu; Lusese katugu,
 Madi itu)
 tɔgɔ winɔ to scare up
 birds; pt. á tɔkà w.
 tɔgɔ lɔm to crush grass;

pt. *á tük*, pe. *lüm á tók*,
n. *tók*; see *tókə*
tugə to open; see *tukə*
túgə to play; pt. *a tuk*
ták-túk stone, cooking-
stone, hearth; *gə tādə*
gin cham wiy t.
tukə dádət to open the
door
tukə to awaken, to be
awake
túlə owl
túlə to rise (sun); n. *túlə*
(Ba. *tule*)
tūmq to gather, assemble,
v. n. and a.; *jə a tūm*
the people assembled
tūn, also *tuwūn* horn (Nr.
tun)
tūn side, end
túdə to bind, tie; to dress
(a wound); pt. *a túdchə*
kən lət he dressed the
wound; pe. *a twóch*
túdnə to withhold, detain
from; to get nothing;
pt. *á túdn gin cham* he
did not get any food
túón-túón chisel
túón-túón worm
tuónə a small red insect;
see preceding
tút matter, pus

twāgə wiy wot to beat the
roof of the house even;
n. *twágə*
twālə to be poor, helpless;
pt. *á twəl*, n. *twələ*
twārə to snore, snort; pt.
á twār
twgrə to float on the
water, as foam
twārə to gather, pick up;
to clean, to sweep; pt.
a twara wəl he picked
up, cleared away the
grass, n. *twər*
twējə to be bald; *wijə*
twējə
twəl fore-arm, lower fore-
leg
twēlə to remain small, not
to grow well
twēn ankle
twqlə to bubble (as water)
twot false report; n. of
tōdə
tyan corn-stalk
tyau: wi nā tyau! also:
nā tyau! a curse
tyegə to surround; pt. *gə*
tyeka ləi they surround-
ed the game; pe. *á*
tyék; n. *tyégə*
tyegə to file, polish (the
spear); pt. *a tyeka tən*;

pt. *a tyék*; n. *tyék*
tyegə to finish; pt. *a tyeki*
gin cham; n. *tyégə*
tyek company of warriors;
army
tyék wedding ceremony
tyekə to continue in; *de*
chán an bēne a tyékə
yán yá chāq, də anàn
yá nūt fədə this whole
day I have continued
walking, but I am not
yet tired
tyélə-tyél foot, foundation,
basis, root; times,
meaning; *tyéládə* three
times; *tyél amalə* the
first time; *tyele wot* the
foundation of a house
(Ga. *tyeno*, Suk *kel*)
tyén people, persons
tyén lən warriors
tyén a mən women
tyénə to strain; s. *tēnə*
tyénə yəi to hew, carve a
canoe; see *tēnə*
tyerə to show, to present
for examination, to ex-
hibit; see *tyerə*
tyetə to carry; pt. *a tyeti*
yaf a tēro yat he car-
ried a tree; pe. *a tēr*;
— see *tērə*

T.

tə the lower part, the hind-
part; below, under,

behind, beneath (Nr.
tar)

tə (*təu*) the heglig-tree
and its fruit (Nr. *təu*)

ṭābē to cheat, outwit; pt. *a ṭapa ḏān*; pe. *a ṭāp*; n. *ṭābē*
ṭāch a wreath or ring made of a cloth or of grass, laid on the head for carrying loads; also laid on the ground to put the pot upon
ṭāḏē to cook; to smelt metal, to forge; pt. *a ṭāla gin cham* she cooked food, pe. *a ṭāl* (Di. *wtal*, Nr. *ṭāl*)
ṭāgō-ṭānī a cover (mat) for the big dura-basket
ṭai wīch the tattooing of the fore-head
ṭāk-ṭākī, also *ṭākī* (ar.) cap, hat
ṭākūgī a little ax
ṭānō chyēn to stretch up the hands; pt. *a ṭāna ch.*, n. *ṭānō*
ṭānō-ṭānī the temples
ṭānō to put (under or on); pt. *a ṭānī yaṭ wiy ḏān* he put a tree on his head; pe. *a ṭān*; n. *ṭānō*
ṭar the buttocks
ṭātyēlō heel
ṭatēṭī a pole for pulling boats (rowing)
ṭāu-ṭāt the buttocks; see

ṭar
ṭau to die; see *ṭou*
ṭāyēdē gāk, also *ṭāyēt gāk* a cow, black with white throat
ṭāḏē to make a bad, hurtful charm; pt. *a ṭyēt*; n. *ṭyēt*
ṭēnō-ṭēn a water-lily, its seeds are eaten
ṭēnō-ṭēn the meat on the breast (of animals)
ṭēn-ṭōnō small, little; a little, few
ṭēṭēl dura-stick
ṭēwō the current
ṭīḏē to drizzle, to rain a little; *koṭ e ṭ.*
ṭīgō-ṭīk a mat for closing the door-hole, a door
ṭīm trees, forest (Di. *tim*, Masai *en dim*, Nandi *timdo*)
ṭīnō-ṭīn woman's breast
ṭō buttocks; see *ṭau*
ṭōch dew; *ṭ. wiy lūm* dew is on the grass
ṭōl-ṭōl, also *ṭōl* rope
ṭōm-ṭōm 1. a musical instrument, guitar; 2. a small drum, dedicated to Nyikang (Di. *tom*, Nr. *ṭom*)
ṭōmō ṭom to play the guitar
ṭomō to cut off, cut open

ṭōnō to put on fire for cooking or boiling
ṭōrē to make even, smooth, by filling up with sand; to make a road, a ford; *gē ṭōra nam* the made a ford across the river
ṭōṭē to give
ṭowō to die; pt. *ā ṭōu*, also *ā ṭō* he died (Teso *twan-ary*, Ba. *twan*)
ṭūmō to be finished; pt. *ā ṭūm*, *ā ṭūmī*
ṭūrō-ṭūr mahogany-tree
ṭwōl-ṭōlī snake, serpent; *ṭ. a kachi ḏān* the s. bit the man (Nr. *ṭōl*)
ṭwomō: *tyēḷ ṭūdm ēn*, he sits on the ground with the knees drawn high
ṭwōnō to blow one's nose; pt. *a ṭwōn*; n. *ṭwōnō*
ṭwōwō to dry, be dry; pt. *lūm ā ṭwōū* the grass is dry; see *ṭowō*
ṭyāu also, likewise, too
ṭyāu-ṭyāu guinea-worm
ṭyēḏē to bewitch
ṭyēnō: *wān ṭ.* the sun has set
ṭyērē to show, exhibit for examination; pe *a ṭyēr*, n. *ṭyēr*

U.

ú sign of future and of conditional | únú-únwì a rat
úwélè traveller, stranger

W.

<i>wá</i> we, us	book, mohammedan amulet	<i>wán</i> <i>nèdò</i> side of the human body
<i>wāi</i> aunt; syn. <i>wājò</i>	<i>wānq</i> to be lost, to disappear; to die (said of a king only); to lose; pt. <i>jwòk á wán</i> the sickness disappeared	<i>wán</i> <i>nù</i> "lion's eye" a kind of red dura
<i>wàì</i> separate, by itself	<i>wapq</i> to approach, come near; pt. <i>á wàn, á wànì</i> <i>pach</i>	<i>wànq-wàn</i> grandmother; <i>wānq</i> our grandmother
<i>wàì</i> , also <i>wàì</i> the contents of the stomach	<i>wàn-rùn</i> year, time; <i>wàn mēkq</i> some (future) time	<i>wānq</i> to smoke (tobacco); pt. <i>á wàn kí dāk</i> he smoked a pipe
<i>wājál fá dílmò</i> a kind of red dura	<i>wán-nín</i> eye; direction; grain (Nr. <i>wan</i> , Turkana <i>ekñi</i> , Suk <i>kñi</i> , Elgumi <i>akñi</i> , Teso <i>akño</i>)	<i>wānq</i> to burn, be burned (Nr. <i>wān</i>)
<i>wājál-nénárò</i> a kind of red dura	<i>wāngu-níngu</i> a big-sized white bead	<i>wānq</i> = <i>wak</i> bush
<i>wājò</i> to talk, converse, to tell stories; pt. <i>á wách</i> : a way <i>kwóp</i> , pe. <i>á wách</i> ; n. <i>wách</i>	<i>wàn ágàk</i> "crow's eye", a kind of red dura	<i>wán ódñi</i> west
<i>wājò-wách</i> father's sister, aunt (Nr. <i>wach</i>)	<i>wán àwàch</i> pl. <i>àwàchì</i> window	<i>wàn wqí</i> window
<i>wak</i> outside, the bush, uninhabited country; <i>bwonq wak</i> Europeans or Arabs living far away in the interior	<i>wán kājò</i> point of the roof	<i>wan wurq lwal</i> south
<i>wàlà</i> or	<i>wan-Nìkan</i> "eye of Nìkan", east	<i>wán ywòdò</i> arm-pit
<i>wáq</i> to grind		<i>wqr-wqrì</i> night; <i>fex fa wqr</i> it is night, <i>kí wqr</i> at night (Suk <i>qrwò</i> , Karamojo <i>akoar</i> , Teso <i>kwari</i> , Masai <i>kawarie</i>)
<i>wāq</i> to boil (of water), v. a. and n.		<i>wqr nàmàì</i> an ox with horns directed straight backward, like a buffalo's
<i>wáq</i> - <i>wàl</i> loin - ring, of ostrich egg shells etc.		<i>wqrè gòt</i> an ox, with one horn directed forward, the other backward
<i>wán-èn</i> : <i>é w.</i> to squat		
<i>wānq-wach</i> paper, letter,		

wārǝ to smear (with mud); pt. *a wara kǝnǝ*
wārǝ-war shoe
wǝsh talk, s. *wǝjǝ*
wǝt-wǝtǝ, or *wǝt* son, one belonging to our family, *wǝtǝ wǝn* those belonging to the family, the relatives
wǝt bǝn pl. *wǝtǝ bǝn* servant, slave
wǝtǝ to depart, start, set out; pt. *ǎ wǝtǝ*; n. *wǝtǝ*
wǝ tyél ryǝk a cow with white feet
wǝt-wǝt steer, bull
wǝtǝ chwai to eat soup
wau time (?)
wǝdǝ chwai to eat soup; pt. *a wǝtǝ chwai*; pe. *a wǝt*; n. *wǝt*; see *wǝtǝ*
wǝi-wǝyǝ soul (Di. *wei*, Nr. *yei*)
wǝjǝ to sing a war-song
wǝkǝ to give away
wǝl piece, copy, number
wǝlǝ to change; pt. *a wǝlǝ jam*, *a wǝtǝ jam*
wǝlǝ a stick (of the royal princes), which is used in electing a new king
wǝlǝ to travel, to journey; *a wǝlǝ* he travelled
wǝlǝ-wǝl traveller
wǝn his father
wǝn, *kó wǝn* (*kǝ ówǝn*) when? *yi kǝtǝ fǝtǝ chol* *kó wǝn*? when shall you go into the Shilluk

country?
wǝn ábwók the hairs of the maize-ear
wǝn dǝk bristles about the mouth
wǝnǝ kǝ wǝr the night has come
wǝnǝ-wǝn hair, bristle, wire; hair of the giraffe-tail
wǝnǝ to live in a foreign country, among a foreign tribe
wǝnǝ to be cunning
wǝr-wǝr giraffe
wǝrǝ-wǝr dung of cows and goats; *wǝr dǝk*
wǝrǝ to be angry; pt. *ǎ wǝr*; *kǝ wǝr* do not be angry (Ba. *woran*)
wǝtǝ (*wǝtǝ?*), also *wǝtǝ* to throw, throw away, fling; pt. *ǎ wǝtǝ*; *ǎ wǝtǝ gǝn fǝn*, *ǎ wǝtǝ gǝn fǝn* he threw the thing on the ground; pe. *ǎ wǝt*, or *a wǝtǝ*, n. *wǝtǝ*, or *wǝtǝ*
wǝt-wǝtǝ, or *wǝt* arrow
wǝyǝ to leave, to let, let alone, let free, let go; *ǎ wǝtǝ ǝn*
wǝ, *wǝ* father
wǝch-wǝt, *wǝt* head, top, surface; *wǝjǝ yót kǝ kwǝf ǝnt* "my head has found this matter": I understand this matter; *a kǝtǝ wǝjǝ* "it went into

my head": I understand it; *wǝjǝ tǝk kǝ kwǝfǝ chol* "my head is hard in learning the Sh. language": I have difficulties in . . . ; *wǝjǝ wil* I have forgotten; *wǝjǝ dá mǝgǝ* "his head has beer": he is drunken (Nr. *wich*, Somali *wǝj* face)
wǝchǝ to take weapons (?)
wǝdǝ to exchange, borrow; pt. *a wǝlǝ tǝn* he exchanged the spear, pe. *a wǝl*, n. *wǝl*; see *wǝlǝ*
wǝjǝ to make the roof of a house; n. *wǝch*
wǝl exchange, trade
wǝl: *wǝjǝ wil* I have forgotten
wǝnǝ to be giddy, dizzy; *wǝjǝ wǝnǝ* my head is giddy
wǝ nǝ tyau a curse
wǝnǝ-wǝn bird
wǝtǝ fǝ to sprinkle with water; pt. *a wǝtǝ fǝ*; pe. *fǝ a wǝt*; n. *wǝtǝ*; see *wǝtǝ*
wǝtǝ, sometimes *wǝtǝ* to arrive (Nr. *ǝtǝ*)
wǝy tǝk-wǝtǝ tǝk shoulder
wǝy kyǝn "horse's head" riddle
wǝy nǝ "lion's head" story, tale
wǝy wǝt roof
wǝ, *wǝ* we, us

<i>wòbbò</i> youth?	<i>wònò- wònì</i> the swallow	a noise, to talk much and noisily
<i>wòcho</i> (<i>wūcho</i>) to dance;	<i>wor</i> kings; see <i>rɛ</i>	<i>wú</i> , <i>wuy</i> father
pt. <i>á wòch</i> ; n. <i>wójò</i> ;	<i>wòr- rɛrì</i> , <i>ɛrì</i> a pole in the	<i>wú</i> 2. p. pl. you; <i>wú nín</i>
see <i>chɛnò</i>	midst of the village,	did you sleep (well)?
<i>wòdò</i> <i>byél</i> to pound dura;	on which the drum is	= good morning!
pt. <i>a wòlà byél</i> ; pe. <i>a</i>	fastened	<i>wúch</i> = <i>wích</i> head
<i>wól</i> ; n. <i>wól</i>	<i>wòrdú</i> a kind of red dura	<i>wùdò</i> 1. north-wind; <i>w. e</i>
<i>wòdò- wòtì</i> buttocks	<i>worò</i> to send; n. <i>wór</i>	<i>chòdò</i> the n. is blowing;
<i>wòdò</i> to pull out; pt. <i>a</i>	<i>wòrò</i> to sing (Teso <i>ayorì</i>)	2. a season during
<i>wòtá gin an wòk</i>	<i>wòrò- wòr</i> termite-hill	which this wind blows,
<i>wòdò</i> to plaster, smear,	<i>worò wòk</i> to pull out, as	following <i>agwèrò</i> ; har-
besmear; pt. <i>a wòtì</i>	a pole; to take away;	vest of the white dura
<i>wòt</i> ; pe. <i>a wòt</i> ; n. <i>wòdò</i>	n. <i>wór</i> , <i>òr</i>	<i>wùdò- wùt</i> ostrich (Di. <i>ut</i>)
<i>wòjúl- wòjúl</i> a fish	<i>wòt- wòtì</i> house (Di. <i>rot</i> ,	<i>wué</i> yes
<i>wòk</i> , <i>wòk</i> outside, out	Nandi <i>kɛt</i>)	<i>wùjò</i> to make a mock-
<i>wòl- wòl</i> channel	<i>wòt dyk</i> goat-house	fight; n. <i>wúch</i>
<i>wòlò</i> to cough; pt. <i>á wòl</i> ;	<i>wòtè wòm</i> the nostrils	<i>wúm</i> nose (Madi <i>om- va</i> ,
n. <i>wólò</i>	<i>wòt fionò- wòtè fiv.</i> school	Abokaya <i>omvò</i> , Bari
<i>wòlò</i> to lean	<i>wòt kich</i> bee-hive	<i>kume</i> , Masai <i>en gume</i> ,
<i>wòlò</i> to pound (dura);	<i>wòtò</i> to hollow; <i>yax</i> a <i>wòt</i>	Teso <i>ekumì</i>)
pt. <i>á wòlà byél</i> ; pe. <i>a</i>	the tree is hollow	<i>wùmì</i> , also <i>rùmì</i> a cover
<i>wól</i> ; n. <i>wól</i> ; see <i>wòdò</i>	<i>wótól</i> , or <i>útól</i> a kind of	<i>wūmo</i> = <i>rūmò</i> to finish
<i>wòmàn</i> woman	reed	<i>wún</i> 2. p. pl. you
<i>wòmò</i> , <i>ròmò</i> to carry water	<i>wòtèr- wòtèrò</i> child	<i>wun- run</i> year
<i>wòmò</i> , also <i>rwòmò</i> to catch	<i>wòtò</i> to arrive; see <i>wìjò</i>	<i>wúnd- wún</i> rope (for tying
with both hands	<i>wòu</i> the daylight; <i>w. a</i>	cows)
<i>wòn</i> we, us	<i>yáx</i> it is getting dark;	<i>wùòrò</i> , also <i>wùrò</i> to sing;
<i>wòn</i> sly, cunning	<i>w. e rùwò</i> it is dawning	pt. <i>á wùòr</i> , n. <i>wùr</i>
<i>wònò</i> to be sly, cunning;	(in the morning); <i>w. a.</i>	<i>wùr</i> song
to outwit, cheat; pt. <i>á</i>	<i>wù</i> (or <i>rú</i>) it is light	
<i>wòna én</i> , pe. <i>yá wòn</i>	<i>wuò</i> to be noisy, make	

Y.

<i>yà</i> to be somewhere or	<i>mal</i> God is above	<i>wòt</i> ; pe. <i>a yáp</i> (same
somehow; seldom: to	<i>yá</i> I	as <i>yábò</i> search?)
be something; <i>jwòk ya</i>	<i>yábò</i> to open; pt. <i>a yábi</i>	<i>yábò</i> to search for; pt. <i>á</i>

- yāp*; *á yābī dōk* he searched cattle; pe. *a yāp* (Di. *yap*)
- yāch-yāch* a person of equal age, contemporary, companion, friend; *yāche wón* my ("our") friend
- yādq* to curse, insult; pt. *á yēti*
- yāgo* to take away; to rob, pillage
- yái* a company of people, espec. of warriors; vide *yāch*
- yājō* to be pregnant, be with child; pt. *á yách*; n. *yēch*
- yālo* to curse; see *yādq*
- yán* I, me
- yāto* to boil v. n.; pt. *pī á yān*
- yāna* = *yēna* to be
- yānō*, *yānō* to be full, filled; to be satisfied with food; pt. *a yān*; n. *yānō*
- yār-yārī* a ring or wreath of (cow-, antelope-) hairs, worn in dancing
- yārō* to skim off
- yārō* to reproach, insult; pt. *á yār*, n. *yārō*; see *yādq*
- yātō* to be merciful, gracious; *jwōk á yātī*
- yāt-yēn* 1. tree; 2. medicine; *yān éni* this tree (Nr. *yāt, jāf*, Any. *jāf*, Teso *aki-ya* medicine, Masai *jata* tree)
- yāu*, also *yāu* just, nothing particular, quietly, *hēdi yau* "you just remain quiet"; *bogon yau* there's nothing particular
- yāwō* to swing, wag; pt. *á yāu*; n. *yāwō*
- yé* he, it
- yē, yey* = *yech* middle, in
- yēách* oh no! never!
- yēbō* to open; pt. *a yēpa wōt*; pe. *a yēp*; see *yābō*
- yech-yēt* the interior of the body, the belly; interior, inside, middle; in, amidst, among (Di. *yich*, Nr. *jach'*).
- yēch-yēch* a grass used as medicine
- yēdq* to climb; *aywom yēta wiy yaf* the monkey climbed upon the tree (Di. *yit*)
- yēgo adālō* to clatter with a rattle; see *yēgo*
- yēgo* to carry many (little) things, to be laden with many things; *á yēká yēn* he carried sticks; pe. *á yēk*
- yēt-yēt* boat, ship; *yēi mäch* steam-boat; *y.wōk* railway; *y. nam* river-boat
- yēi* hair; *y. dān* hair of man; *y. tīk* beard; *y. wān* eye-brow, eye-lashes
- yējō* to skin, to peel off; pt. *á yēchā dēn* he skinned the cow; pe. *dēn á yēch*, n. *yēch*
- yējō*, also *yējō* to sweep; pt. *á yēchā wōt*; pe. *á yēch*, n. *yēch*
- yētjō-yēch* rat
- yējō* to help one in lifting a load on the head; also: to carry a load; pt. *a yēcha dān* he helped the man; *yā yēch àtēp* I carried a bag on my head
- yēpō (yīpō)* to dismount; *a yēpa wōk kī wiy kyēn* he dismounted from the horse
- yēpō* to pick up, pick out, choose; pt. *á yēnā gi fēn*; pt. *á yēn*, n. *yēn*
- yēna, yēna* to be; syn. *ya* (Ba. *yēn*)
- yētō* to abuse, insult; pt. *a yēnī (yēnī) én*, *a yēnā én* he abused him, n. *yēn*; see *yādq*
- yēt-yīt* a well
- yēt-yēt* neck (Di. *yēt*)
- yēt-yīt* scorpion; *á kách yī yēt* he was bitten by a scorpion (Nr. *jīj*)
- yēto* to climb; see *yēdq*
- yēwō* to repent
- yey* often before a con-

sonant instead of *yech*:
 in, inmidst of, among
yey yerid a season, about
 October — December
ɛ̀rə nɛ kàjə byél y. y.
 the people use to har-
 vest in the autumn
yɛ̀yò to assent, believe,
 trust; pt. *yá yéi* (Ba.
yeye)
yɛ̀yò-yèi hair
yɛ̀yò, yɛ̀yò, to be able, to
 can; *yá ú yèi kɛ gwɛ̀dò*
 I am able to write
yì by, through, with; to-
 wards (Bo. *hi*)
yí you, sing.
yíəbò to open; pt. *á yíəpà*
wot he opened the
 house; pe. *a yíəp*; n.
yíəp
yíədò, also *yíə̀lò* to arbi-
 trate, make peace, stop
 a quarrel; to save, de-
 liver, liberate; pe. *á*
yíə̀l
yíə̀dò to cut, chip, carve;
 to point, sharpen; pt.
a yíə̀ɛ̀ yéi, á yíə̀rà yéi
 he carved the boat;
 pe. *á yíə̀ɛ̀, á yíə̀r*; n. *yé̀ɛ̀*
yíə̀gò to help one in lifting
 up a load; to carry;
 pt. *a yíə̀gɛ̀ lə̀bò, á yíə̀ka*
lə̀bò; pe. *a yíə̀k*, n. *yé̀k*;
 see *yɛ̀gò*
yíə̀gò to breathe aloud,
 to moan, groan; pt. *á*
yíə̀k

yíə̀l-yíə̀l jackal
yíə̀l-yíə̀l (also *yíə̀l-yí̀l*)
 bracelet, anklet; *y. tyɛ̀lò*
 anklet
yíə̀lò, yɛ̀lò = *yíə̀dò*
yíə̀nò to pick up; see *yɛ̀nò*
yíə̀p, tail *y. rɛ̀mò* "sheep-
 tail" a red dura, *y.*
wan the angle of the
 eye; *y. kyén* "horse-
 tail": a red dura
yíə̀rò to twist; pt. *á yíə̀rà*
ɛ̀l he twisted a rope;
 pe. *á yíə̀r*; n. *yíə̀r*
yíə̀gò to rattle with the
 rattle; pt. *a yé̀ka kɛ*
ádàlò, pe. *a yé̀k*; see
yegò
yíə̀gò to become; pt. *á*
yíká dān
yín you, sing.
yíná, also *yínà*, you, it is
 you
yínò-yí̀t fisherman
yínò far away, in the bush,
 outside
yí̀rò smoke; *y. kɛ̀tá mál*
 the smoke rose up
yítò to find, pt. *a yítɛ̀ gɛ̀*
fɛ̀n he found some-
 thing; see *yòdò*
yít(yít)-yít ear, leaf; *yítɛ̀*
yaɛ̀ leaves of the tree
 (Mundu *je* ear, Suk *yít*
 ear, Di. *yet, yid*, Nr.
yít)
yíyí to be possessed by
 a spirit, to be in ecstasy
yò old

yó-yét road
yòbò to bewitch; pt. *a*
ywəba jal mɛ̀kò; pe. *a*
ywəp
yòdò to find; pt. *a yòta*
ɛ̀n; pe. *a yót*
yógò to become; pt. *a*
yóká dān; see *yígò*
yòlò to mix (?)
yòmò to surpass, beat one,
 to overcome, to be
 victorious; pt. *a yòm*;
 n. *yòm*
yòmò air, wind, weather,
y. é kwòtò the wind is
 blowing (Di. *yòm*, Suk
yomat, Turkana *eku-*
rwam, Karamojo *egu-*
wam, Kamasia *yòm*,
 Teso *ekwamu*
yú, yúòt-yúòt person of
 old age; see *yò*
yú = *wú* you
yūdò to pass away (sun,
 time) to get dark; *yūdɛ̀*
wóu the day has gone
yú fyèl tɛ̀n an insult, an
 injurious (obscene)
 word; see *fyèlò, pyèlò*
yújò to pluck off the
 grains from the ear
 with the teeth
yúk firewood; *é kɛ̀dò bɛ̀*
gwɛ̀nɛ̀ yúk she goes to
 gather f.
ywachò to pull, drag, tear
ywachò to be starved
ywə̀nò to step on, walk on;
 see *ywə̀nò*

y w ɔ b ɔ to bewitch, curse; see y ɔ b ɔ	comforted him y w ɔ k, y w ɔ k a cry, crying	á y w ɔ n; n. y w ɔ n.
y w ɔ d ɔ to find, see y ɔ d ɔ	y w ɔ n ɔ to tread under foot,	y w ɔ n ɔ to utter a loud
y w ɔ g ɔ to comfort, con- sole(?); y á y ɔ k ɔ I	to step upon; pt. á y w ɔ n á ɔ ā n; á y ɔ n á; pe.	sound, to cry, weep; to rattle; pt. á y w ɔ n y w ɔ p — y w ɔ p ɔ bewitcher

ENGLISH SHILLUK.

A.

abhor v. <i>mānq</i>	also adv. <i>tyāu</i>	arm-pit n. <i>wān ywōdō</i>
able, to be ~ <i>yēyq</i>	amazed, to be ~ <i>gāyq</i>	arm-ring of ambach n. <i>āchūt - āchūt, ogōnq</i>
above adv. <i>mal</i>	ambach n. <i>ābōbō, abwōbō</i>	<i>ādērd</i>
absent a. <i>tōk</i>	ambassador n. <i>chwōk-chwōk</i>	arms n. <i>gin nāk</i>
absolve v. <i>chwāgq</i>	amidst prep. <i>kēl, yech</i>	army n. <i>lōt, tyek</i>
absorb v. <i>chwējq</i>	among prep. <i>kēl, yech</i>	arrive v. <i>wītō, wātō, gītō</i>
abuse v. <i>yētō, chayq</i>	ancestor n. <i>kwōd</i>	arrow n. <i>wēt-wēt</i>
accompany v. <i>lōgq, lwōgq</i>	ancient time n. <i>ōtyēn</i>	artist n. <i>bōdō-bōdō</i>
accuse v. <i>gōnq</i>	and conj. <i>kā, kī</i>	as adv. <i>nā, nāmī [lāyō</i>
accuser n. <i>nātē gōn</i>	angry a. <i>wērd</i>	ashamed, he is ~ <i>wijē</i>
ache v. <i>kāgq, kājq, rāmō</i>	anklet n. <i>yītēl-yītēl</i>	ashes n. <i>būr</i>
add v. <i>mēdō</i>	another <i>mēkō</i>	ask v. <i>fēchq; ~ for kwachq</i>
adore v. <i>mālō</i>	answer v. <i>lōgq, lwōgq (kwōp)</i>	<i>bāpō</i>
adorn v. <i>rūgq</i>	ant n., black house — <i>āchūnō - āchūnī; red mōrō; black winged achyēnō-āchyēn; white bī</i>	ass n. see donkey
adze see ax	ant-hill n. <i>ōrō-ōr</i>	assemble v. <i>chukō, chōnq, tūmō</i>
affair n. <i>kwōp</i>	anus n. <i>āchwōk-āchwōk</i>	assent v. <i>yēyq</i>
afraid, to be ~ <i>bōkō</i>	apparition n. <i>tīpō</i>	associate v. <i>rēbō</i>
after prep. <i>bān</i>	apprentice n. <i>nān māl</i>	astonished, to be ~ <i>gāyq, nānq, mūmō</i>
afternoon n. <i>bōr</i>	approach v. <i>wāpō, chāgō, chānq</i>	astuteness n. <i>ōrōk-ōrōk</i>
again adv. <i>kēte</i>	apron n. <i>ōbānō</i>	at once adv. <i>tīn, ānān</i>
agree v. <i>nūwāgq</i>	arise see rise	augment v. <i>mēdō</i>
agreeable a. <i>dōch</i>	arm n. <i>bāt-bāt</i>	aunt n. <i>wājō-wāch; māyō-māi; mā-mēk</i>
aim v. <i>nūwānq, chēmō (toch)</i>	armour n. <i>āpōdēk</i>	avenge v. <i>chōlō, chudō</i>
air n. <i>yōmō</i>		avoid v. <i>nōlō</i>
albino n. <i>ōbōgō-ōbōk</i>		awaken v. <i>tukō</i>
alike a. <i>fēr</i>		ax n. <i>dōrō-dōrī</i>
all a. <i>bēn, bēnē</i>		
alms n. <i>gin mūch</i>		
alone <i>ākyēl, kēte</i>		
along, prep. <i>tān</i>		

B.

baby n. <i>gin fēp; na gin fēp</i>	bear (young ones) v. <i>n̄d̄d̄, twoql̄</i>	bier n. <i>tábátè</i>
bachelor n. <i>b̄d̄t-b̄d̄t̄</i>	beat v. <i>f̄odo, fwod̄; ḡēje</i>	big a. <i>dúón, d̄h̄n̄</i>
back n. and adv. <i>kwòm-kòm; b̄n̄; n̄ch</i>	because conj. <i>m̄, m̄r, ama</i>	bight n. <i>ḡèl̄-ḡh̄l̄</i>
backbone n. <i>fȳr-f̄r̄</i>	because of <i>k̄f̄á</i>	bill n. <i>ḡók-ḡók</i>
backward adv. <i>n̄ch</i>	become v. <i>l̄ḡḡ, yiḡḡ</i>	bird n. <i>win̄-w̄n̄</i>
bad a. <i>rach</i> ; to be ~ <i>r̄n̄</i>	bee n. <i>k̄ch</i>	bird-trap n. <i>ak̄l-ák̄l̄</i>
bag n. <i>àt̄p-àt̄p, àt̄p</i>	bee-hive n. <i>w̄t k̄ch</i>	bite v. <i>k̄āj̄</i>
bait n. <i>ch̄m̄-ch̄m̄</i>	beer n. <i>m̄ḡ</i>	bitter a. <i>k̄ch</i>
bake v. <i>bud̄</i>	beg v. <i>kwach̄</i>	black a. <i>t̄ch-t̄j̄</i>
bald a. <i>tw̄ch</i> ; to be ~ <i>chur̄</i>	beggar n. <i>n̄te b̄p̄, n̄te kwach̄</i>	black man n. <i>n̄an t̄j̄</i>
bamia n. <i>àt̄d̄</i>	begin v. <i>ch̄āḡ, k̄m̄, kw̄n̄</i>	blacken v. <i>r̄w̄</i>
banish v. <i>rȳm̄</i>	behind adv., prep. <i>n̄ch, b̄n̄, ch̄n̄</i>	blacksmith n. <i>b̄d̄-b̄t̄</i>
banner n. <i>b̄r</i>	belch v. <i>ḡāḡ</i>	blanket n. <i>óḡb̄-óḡp̄</i>
bar v. <i>r̄iḡ</i>	believe v. <i>ȳȳ</i>	blast n. <i>àt̄n̄</i>
barbarian n. = Dinka	bell n. <i>ók̄t-ók̄t; m̄l̄</i>	bleed v. n. <i>kȳr̄; v. a. n̄ḡḡ</i>
barber n. <i>n̄an t̄d̄</i>	bellows n. <i>ób̄k̄ [m̄l̄]</i>	blind a. <i>ch̄r, chw̄r</i>
bark v. <i>gw̄ȳ</i>	belly n. <i>yech-yet̄</i>	blind person n. <i>n̄an. e chw̄r</i>
barren a. <i>būch</i>	below prep. <i>t̄; adv. f̄n̄</i>	blister n. <i>k̄n̄ b̄l̄</i>
basis n. <i>tȳl̄-tȳl̄</i>	belt n. see girdle	bloat v. <i>k̄údd̄</i>
bask v. <i>r̄j̄</i>	beneath prep. <i>t̄</i>	blood n. <i>r̄m̄</i>
basket n. <i>àd̄d̄ - àd̄t̄; ḡh̄n̄-ḡh̄n̄; àk̄k̄</i>	bent, to be ~ <i>b̄m̄</i>	blossom n. see flower
bastard n. <i>àgw̄n̄-àgw̄n̄</i>	beside prep. <i>b̄te</i>	blossom v. <i>k̄ḡḡ</i>
bat n. <i>àl̄l̄t̄</i>	besiege v. <i>m̄n̄, ḡn̄</i>	blow v. <i>k̄ōḡ; of wind: ch̄ōḡ; to ~ the nose t̄w̄n̄</i>
bay n. see bight	besmear v. <i>w̄ḡḡ, w̄āḡ, ḡt̄, ḡj̄</i>	blue a. <i>ḡw̄ól</i>
bay v. <i>gw̄ȳ</i>	between prep. <i>k̄l̄</i>	blunt a. <i>ḡk̄</i>
be ya, <i>ȳn̄, b̄, b̄d̄</i>	beverage n. <i>gin m̄t̄</i>	bluster v. <i>n̄āḡ</i>
bead n. <i>t̄ḡ-t̄k̄</i>	bewitch v. <i>ȳb̄, gw̄at̄, ch̄n̄, t̄d̄, tȳd̄</i>	board n. <i>kw̄m̄ - k̄úḡm̄; p̄m̄-p̄m̄</i>
beak n. <i>àḡm̄-àḡm̄</i>		boast v. <i>m̄j̄</i>
beam (wood) n. <i>k̄āw̄-k̄āw̄</i>		boat n. <i>ȳt̄-ȳt̄</i>
bean n. <i>n̄ḡr̄-n̄ḡr̄</i>		body n. <i>re</i>

boil v. <i>wālq, yaŋq</i> ; eggs, corn: <i>bāgq</i>	breakfast v. <i>ŋwajq mql</i>	ógik
boil n. <i>keŋ léŋ, keŋ gbl</i>	breast n. <i>keú-kdŋ</i> (wo- man's) n. <i>ŋŋŋŋ-ŋŋŋ</i>	bug n. <i>chwàrŋ-chwàr; tŋnŋ</i>
bone n. <i>chŋgŋ-chŋ</i>	breast-bone n. <i>ànàdŋ- ànàŋŋ</i>	build v. <i>gēdŋ, gērŋ</i>
book n. <i>wanŋ-wŋch</i>	brew v. <i>dŋdŋ, dwoŋlŋ</i>	bull n. <i>wax-wŋŋ</i>
booty n. <i>jam lén</i>	bribe v. <i>gŋnŋ, rŋŋbŋ</i>	bundle n. <i>bēch, bach</i>
border n. <i>ŋŋk-ŋŋk</i> ; see also boundary	bribery n. <i>gi gwŋn</i>	burial-place n. <i>keŋ kwŋn</i>
borrow v. <i>wŋdŋ</i>	bride n. <i>ŋāŋ ŋwŋm, ŋan ŋwŋm</i>	burn v. <i>lyŋlŋ, wānŋ</i>
both <i>rŋŋt</i>	bridegroom n. <i>jal ŋwŋmŋ, ŋan ŋwŋm</i>	bury v. <i>kwŋnŋ, rŋŋ</i>
bottle n. <i>àdŋt-adŋt</i>	bring v. <i>kŋdŋ, kŋlŋ, kānŋ, dwoyŋ, dwoi</i>	bush n. <i>fŋl; wak, wŋk</i>
boundary n. <i>kŋŋ-kŋŋ</i>	bristles n. <i>wŋn</i>	bushbuck n. <i>àbŋrŋ-àbŋr</i>
bow v. <i>kŋlŋ</i>	broad a. <i>lach</i>	bush-cat n. <i>kŋŋŋ</i>
bow n. <i>ŋgwŋŋ-ŋgwŋŋ</i>	broil v. <i>mŋlŋ</i>	but conj. <i>dŋ</i>
boy n. <i>ŋal-ŋan</i>	broom n. <i>ŋkwŋnŋ-ŋkwŋnŋ</i>	butcher n. <i>jal ŋal, ŋate ŋal</i>
bracelet n. <i>ŋwanŋ-ŋwanŋ; yŋŋl-yŋŋl</i>	broth n. <i>chwŋi</i>	butcher v. <i>ŋādŋ, ŋālŋ</i>
brag v. <i>ŋārŋ</i>	brother n. <i>ŋamāyŋ; ŋemia- ŋemŋk; ŋmŋ-ŋemŋ</i> ; elder ~ <i>kŋyŋ-kŋi</i>	butt of the gun n. <i>àbwŋnŋ toch</i>
braid v. <i>kŋdŋ</i>	bruise v. <i>fŋgŋ</i>	butter v. <i>fwojŋ chāk</i>
brain n. <i>ŋŋŋ</i>	brush v. <i>fŋjŋ</i>	butter n. <i>mau chāk; cooked ~ lyŋŋŋ</i>
branch off v. <i>kārŋ</i>	bubble v. <i>wŋŋlŋ</i>	butterfly n. <i>dyŋŋ jwŋk</i>
branch of tree n. <i>akārŋ yaŋ</i>	buffalo n. <i>jŋp-jŋpŋ; ŋgŋk-</i>	buttermilk n. <i>bai</i>
brass n. <i>tālāl</i>		buttocks n. <i>wŋdŋŋ-wŋŋŋ; ŋar; àŋŋi dāŋ</i>
brave a. <i>tŋk</i>		buy v. <i>ŋzawŋ</i>
bread n. <i>kwŋn</i>		by prep. <i>yŋ</i>
break v. <i>tŋrŋ, chŋdŋ, fyēdŋ</i>		

C.

cack v. see ease	can v. <i>yēyŋ</i>	carry v. <i>kŋlŋ, tyetŋ, tŋrŋ; ~ on the hip ~ kwŋmŋ</i>
cackle v. <i>kyēgŋ</i>	cannon n. <i>gŋlŋ-gŋlŋ</i>	carve v. <i>gwēdŋ, tŋnŋ, yŋdŋ</i>
calf n. <i>ŋārŋjŋ-rŋch</i>	caoutchouc n. <i>dŋk</i>	carvings n. <i>gwŋŋ</i>
calf of the leg n. <i>dkŋŋ tyŋlŋ, ŋgwāl</i>	capricious, to be ~ <i>kwŋnŋ</i>	cast iron v. <i>bŋdŋ</i>
calico-cloth n. <i>brāt-brāt</i>	capture v. <i>mŋŋŋ</i>	castrate v. <i>rŋjŋ, tŋgŋ</i>
call v. <i>chwŋlŋ, chwŋŋŋ</i>	care for v. <i>kŋrŋ</i>	cat n. <i>ŋāu-ŋāuŋ</i>
camel n. <i>àmālŋ-àmālŋ</i>	caress v. <i>kŋŋŋ</i>	catch v. <i>māgŋ</i>

caterpillar n. <i>oywáí-oywáí</i>	club v. <i>lòt-lòt; òlèlò-òlèlò</i>	corner n. <i>gor, got, tátyél</i>
cattle n. <i>ḡòk</i>	coagulate v. <i>nōyò</i>	corn-stalks n. <i>rèḡò-rèḡ; tyan</i>
cave n. <i>búr-búr</i>	coarse a. <i>gwāyò</i>	cotton n. <i>kòrò, kwòrò</i>
centipede n. <i>òtòlò</i>	cob n. <i>niér-niér</i>	cotton-cloth n. <i>ògòḡ</i>
chaff n. <i>chwòḡ</i>	cobweb n. <i>bóí-bòí</i>	cough v. <i>wòlò</i>
chain n. <i>áchíchwòḡ, tagite</i>	cock n. <i>òtòbòḡ-òtòḡ</i>	count v. <i>kwānò</i>
chair n. <i>kwòm-kúòmì</i>	cock of the gun <i>àkyén-àkyén</i>	country n. <i>fòḡḡ-fòḡ</i>
chameleon n. <i>dògòlòpòu</i>	cohabit v. <i>mòḡḡ</i>	court n. <i>kál-kálì</i>
change v. <i>wìḡḡ, wèlò</i>	cold a. <i>kòḡḡ, líbò</i>	cousin n. <i>òwòḡḡ-néwòḡḡ; ówà; ónàyò; ómàyò, ómà</i>
channel n. <i>wòl-wòl</i>	colic, to have ~ <i>jimò</i>	cover n. <i>wúmì, rúmì</i>
charcoal n. <i>chùḡḡ-chúk, méri</i>	collect v. <i>gwēnò</i>	cover v. <i>kùmò, nīmò</i>
chase v. <i>chyeḡḡ, ryēmò</i>	collect taxes <i>gwājò</i>	covet v. <i>tìḡḡ</i>
cheap a. <i>lwēn</i>	colour n. <i>kìḡḡ</i>	cow n. <i>ḡèàn-ḡḡk</i>
cheat v. <i>tābò, wonò</i>	come v. <i>bēnò, bi, bia</i>	cow-dung n. <i>wérò-wér</i>
cheek n. <i>fìnḡ-fìnì</i>	come back v. <i>dúḡḡḡ</i>	cower v. <i>kyznò, nwoḡnò</i>
chew v. <i>nāmò</i>	come early v. <i>mòḡḡ</i>	cow-house n. <i>hwòk-hwòk</i>
chicken-pocks n. <i>ádwát</i>	come near v. <i>waxò</i>	cowrie-shell n. <i>ḡḡḡḡ-ḡḡk</i>
chief n. <i>jāḡḡ-jāḡ</i>	command v. <i>chegḡḡ</i>	coy a. <i>nwoḡnò</i>
child n. <i>nà-nwòḡḡ</i>	company n. <i>hwóp-hwòbì</i>	crane n. <i>òywak-òywakì</i>
chip v. <i>yìḡḡḡ</i>	compensate v. <i>tòḡḡ, chòlò</i>	crawl v. <i>lèḡḡ rēk, mulò</i>
chirp v. <i>ḡḡḡḡ</i>	complain v. <i>ḡōnò</i>	crawl n. see kiddle
chisel n. <i>tùḡḡn-tùḡḡnì</i>	compose a song <i>chāḡḡ</i>	create v. <i>chwājò</i>
choose v. <i>yēḡḡ</i>	conceited a. <i>nwoḡnò</i>	creep v. <i>lèḡḡ rēk, mulò</i>
circle n. <i>dòl</i>	conciliator n. <i>nate repē kwop</i>	crest of birds n. <i>áywak-áywak; of the cock mēḡ</i>
circumcise v. <i>chwāḡḡ</i>	confused a., see perplex-ed	cripple n. <i>nòl</i>
clap v. <i>tēnò</i>	consent v. <i>nwāḡḡ, yēyò</i>	crocodile n. <i>nàn-nānì</i>
clatter v. <i>yegò</i>	contemporary n. <i>yāch-yāch</i>	crocodile-hunter n. <i>òyínò</i>
clay n. <i>lābò</i>	continue v. <i>chōḡḡ, chíḡḡ</i>	crooked, to be <i>bōmò</i>
clean v. <i>fòḡḡ, chūḡḡ, twāro</i>	converse with v. <i>lúḡḡḡ, wājò</i>	crouch v. <i>nwoḡnò</i>
clear a. <i>tìl</i> , to be ~ <i>chwòbò</i>	cook v. <i>tāḡḡ, tálò</i>	crow n. <i>ágàk-ágéḡḡ</i>
clever, to be ~ <i>bōḡḡ</i>	cook n. <i>nate tál</i>	cruel a. <i>tēk</i>
climb v. <i>yegò</i>	cool a. <i>líbò</i>	crumble off v. <i>māḡḡ</i>
clock n. see watch	copy n. <i>ḡà, wél</i>	crush v. <i>nōnò, tòḡḡ, tugò</i>
close v. <i>chyeḡḡḡ, meḡḡ</i>	corn n. <i>àbwòk</i>	crutch n. <i>kēmò</i>
cloth n. <i>lāu-lānì; fyēn-fēnì</i>		cry v. <i>ywōḡḡ, rēḡḡ</i>
cloud n. <i>fòḡḡ-fòḡ</i>		
cloud-shadow n. <i>odīnò</i>		

cry n. *ywòk*
 cunning a. *wenò, wonò*
 curdle v. *nòyò*
 current n. *ṣṣòd*

curse v. *jālò, chènò, gwatò, yādò, yālò*
 cut v. *nòlò, ñudò, nālò, nādò*

cut grass v. *nārò lūm*
 cut off v. *ñzmò*
 cut open v. *kāgò*
 cut into strips v. *rērò*

D.

dam n. *ótṣṣò-ótṣṣi*
 dance v. *chṣṣò, wòchò*
 dancing-stick n. *ḡḡṣṣ-ḡḡṣṣi*
 danger n. *lén*
 dark a. *mòḡò, mūdò*
 dash v. *kṣṣò*
 day n. *chḡṣṣi-chḡṣṣi*
 daylight n. *wòu*
 deaf a. *mṣṣi, min*
 deal with *lùḡḡò*
 debate v. *kāgò*
 debts n. *kwor, kur*
 deceive v. *chāmò*
 decompose v. *kwāgò, chwīnò*
 decrease v. *dòyò*
 deep a. *lól*
 deleib-palm n. *túḡò-tùk*
 demand debts *pìdò*
 denie v. *fēmò*
 depart v. *wātò*
 descendant n. *kwārò-kwār*
 desert n. *fḡl*
 deserve v. *myerò*
 destroy v. *ḡurò fén*
 detain from v. *túḡnò*
 detest v. *mānò*
 dew n. *ṣòch*
 diarrhoea n. *rām; to suffer*

from ~ *chḡḡò, dyebò*
 die v. *ṣwò, ṣu*
 difficulty, to be in ~ *ḡalò*
 dig v. *konò, kwonò, ḡḡḡò*
 diminish v. *nōnò*
 Dinka-man n. *òḡḡḡ-watè jḡṣi*
 dip water v. *ròmò, tēmò pi*
 dirt n. *chīlò*
 disappear v. *wānò*
 dismount v. *yexò*
 dispute v. *kāgò ḡḡk*
 distant a. *lḡḡi*
 distribute v. *fḡnò*
 dive v. *rṣṣò ḡḡnò*
 divide v. *pḡnò*
 divorce v. *ṣṣṣnò*
 dizzy a. *wīnò*
 do v. *ḡḡḡò, ṣijò*
 doctor n. *jal yaṣ*
 dog n. *gwòk-gúòk*
 dog-head fish n. *mḡk-mwòk*
 dom-palm n. *kānò*
 donkey n. *àḡṣṣ-àḡṣṣ*
 door n. *táḡṣṣ, tṣṣ*
 door-mat n. *ṣḡḡ-tṣṣ*
 dough n. *mḡṣi a wach*

down adv. *fén*
 doze v. *ñwayò*
 drag v. *ywachò*
 dragon-fly n. *òtyém-òtyém*
 dream v. *lḡḡò, lḡkò*
 dream n. *lḡkò-lḡk*
 dress v. *rūḡḡ; ~ hair fuḡḡ yēi*
 drift v. *ḡḡnò*
 drink v. *mḡḡò*
 drive v. *kḡlò, kōlò, chḡḡò*
 drizzle v. *kyerò, ñweyò, ṣḡḡò*
 drown v. n. *mudò*
 drum n. *būl-būlḡ*
 drum-stick n. *ákḡl-ákḡlḡ*
 dry v. *dimò, ṣwòwò*
 drying-place n. *pēm*
 duchn n. *ràwò*
 duck n. *òlòṣ-òlòṣ*
 dung n. *chḡṣṣ*
 dung-hill n. *kwḡṣṣ*
 dura n. *byél*
 dura-bird n. *ákḡch*
 dura-food n. *mogò*
 dura-stick n. *ḡḡḡḡḡ - ḡḡḡḡḡḡ; tḡḡḡḡḡ*
 dust n. *tṣṣ, àyéch*

E.

ear n. *yít-yít*
ear-lap n. *ákwoán-ákwoán*
earth n. *fétí*
earth-worm n. *ńwòlò-ńwòlò*
ear-wax n. *pàńdò*
ease one's self v. *fyálo*
east n. *kun dwògò wàn*
Níkàn
eat v. *chāmò*
eat soup v. *wafo chwoi*
ecstasy n., to be in ~ *yíyí*
edge n. *dók-dók*
egg n. *túnò-túnò*; *ńwòle*
gyèrò
egret n. *òkòk-òkòk*

eight *ábídèk*
elder brother n. *ńèkáyò*
elder sister n. *ńan káyò*
elect v. *ròtò, ròtò*
elephant n. *lyèch-lìèch*
embrace v. *kwāgò*
emigrate v. *dāgò*
enclosure n. *kàl-kàl, gòl*
enemy n. *ńan mèn*
enmity n. *àtèr*
enumerate v. *kwānò*
equal a. *fèr, pèr*
err v. *gwānò, bwòrò*
escape v. *bòdò*
eternal a. adv. *àtèr*

eunuch n. *ńan mánè ńòlò*
European n. see white man
evaporate v. *dwèrò*
exactly adv. *chýèt*
examine v. *fānò*
exchange v. *kwògò, wíðò*
excrements n. *chẏẏ*
exhibit v. *tyerò (tyerò?)*
exist v. *nút*
explode v. *mwòjò*
extinguish v. *ńāgò*
extract v. *kòlò*
eye n. *wán-ńín*

F.

face n. *ńim*; *bòlò-bòl*
fail v. *dàlò*
fall v. *dēmò, dýēmò*
family n. *gòl*
far away *lájú*
farm n. *fwođó-fwođé*
fart v. *kwòdò*
Fashoda n. *Báchòdò*
fasten v. *kòdò*
fat n. *màù*
fat a. *chwé*
father n. *wí, wú, wúó*
father-in-law n. see" relatives by marriage"
fear v. *bòkò*

feather n. *òbèr-òbèr*
female n. *mát-mát*; see also woman
fence n. *bák-bák; kàl-kàl*
fence in v. *bāgò*
fence-sticks n. *tátè kál*
fetch water v. *ròmò pí*
field n. see farm
fight v. *ńākò; n. lén*
fig-tree n. *olām-ólém*
file v. *tyegò*
fill v. *fānò, yānò; ~ up*
rīgò
fin n. *kwòtò-kwòch*
find v. *yítò, yòdò*

fine n. *kúr*
finger n. *kwèdò-kwèt*
fingernail n. *kwèrò kwèdò*
finish v. *tyegò, rùmò, fùmò*
finished, it is ~ *chdẏẏ*
fire n. *māch*
fire a gun v. *gājò toch*
fire-fly n. *òmèdò-òmèt*
firewood n. *yák*
first n. *amālò; adv. mẏtè;*
to be the ~ *kwānò*
fish n. *rējò*
fish v. *māyò*
fish-eagle n. *kí*
fisherman n. *yínò-yít*

fish-hook n. <i>təwɔɪdi-təwɔɪti</i> ; <i>àbɔɪ</i>	fly n. <i>luàniò-luàni</i>	forest n. <i>fim</i>
fish-line n. <i>apɛr</i>	foam n. <i>óbóí</i>	forever adv. <i>àgɛr, dè chèn</i>
fish-spear n. <i>bɛɛ</i>	fog n. <i>ótɔk</i>	forget v. <i>wich wil</i>
fist n. <i>àlúitɔ-àlúitɔ</i>	follow v. <i>logo, lugo, pɪdɔ,</i> <i>byéɛdɔ</i>	form v. <i>chwājɔ</i>
five <i>ábich</i>	fondle v. <i>kɛnɔ</i>	formerly adv. <i>chèn</i>
flag n. <i>bɛr</i>	fontanel n. <i>tɪmɔ ɔ̀ɔ̀ɔ̀</i>	forward adv. <i>mal</i>
flame v. <i>lyɛlɔ</i>	food n. <i>gin cham</i>	foundation n. <i>tyɛlɔ-tyɛl</i>
flee v. <i>fɔrɔ, lɔyɔ</i>	foot n. <i>tyɛlɔ-tyɛl</i>	four <i>ánwɛn</i>
fling v. <i>wɛtɔ</i>	foot-ankle n. <i>twɛn</i>	fowl n. <i>gyɛnɔ-gyɛn</i>
flint-stone n. <i>lɛlɔ-lɛl</i>	for conj. <i>má, már</i>	friend n. <i>máɛ-máɛ</i>
float v. <i>gɛniɔ, twarɔ</i>	forbid v. <i>mɛnɔ</i>	frighten v. <i>buɔgɔ</i>
flour n. <i>kwɔn</i>	ford n. <i>ótɔr-ótɔr</i>	frog n. <i>ógwál-ógwɛlɔ</i>
flow v. <i>mɔlɔ</i>	fore-arm n. <i>twɛl</i>	front n. <i>bɔlɔ-bɔl</i> ; <i>nim</i> ; in ~ of <i>amal, nim</i>
flower n. <i>òkɔk-òkɔk</i>	foreigner n. <i>óbwɔniò-bwɔni</i>	froth n. <i>óbóí</i>
fly v. <i>fɔrɔ</i>	fore-leg n. <i>bát-bát</i>	full a. <i>fani, yai</i>

G.

gainsay v. <i>kāgɔ ɔk, fɛmɔ</i>	gnat n. <i>jor-jor</i>	great a. <i>duón, dɛniò</i>
gale n. <i>atúnɔ</i>	go v. <i>kɛɔ, káɔ, chɛɔ</i>	greedy a. <i>nine már</i>
game n. <i>lɛi-lɛi</i>	go back v. <i>dɔgo</i>	green a. <i>már</i>
garth n. see kiddle	goat n. <i>dyɛl-dyɛk</i> ; male ~ <i>ónwɔk-ónwɔk</i>	greet v. <i>máɛ</i>
gather v. <i>twarɔ, tɔmɔ,</i> <i>gwɛnɔ, chɛniɔ, mɔtɔ</i>	God n. <i>jwɔk-jwɔk</i>	grey a. <i>ádúk</i>
gazella rubifrons n. <i>ákɔn- ákɔni</i>	good a. <i>dɔch</i>	grind v. <i>walɔ</i>
genitals of woman <i>nim</i>	goods n. <i>ján</i>	grinding-stone n. <i>pɛl-pɛl</i>
germinate <i>toyɔ</i>	goose n. <i>òkwɔk-òkwɔk</i> ; <i>átúɔ-átúɔ</i>	groan v. <i>yigɔ, chudɔ</i>
get up v. <i>duɔɔɔ</i>	gourd n. <i>ádálɔ - áádɛ,</i> <i>kɛnɔ-kɛni</i> ; <i>òpárɔ</i> ; <i>ábɛn</i> ; <i>lwɔl</i>	ground n. <i>fɛn</i>
giddy a. <i>wínɔ</i>	govern v. <i>jāgɔ</i>	grow v. a. <i>fɛɔ, v. n. dɛniɔ</i>
giraffe n. <i>wɛr-wɛr</i>	grandchild n. <i>kwārɔ-kwār</i>	growl v. <i>nārɔ</i>
girdle n. <i>tɛbámɔ-tɛbámɔ</i>	grandfather n. <i>kwá, kwāyɔ- kwá</i>	guardian n. <i>nan kɔr</i>
girl n. <i>nán-nwɔl</i> ; <i>nane</i> <i>ɔ́achɔ</i> [<i>fɔtɔ</i>]	grandmother n. <i>wāniɔ</i>	guinea-fowl n. <i>àchwáɛ- àchwáɛ</i>
give v. <i>wɛkɔ, mɔjɔ, mɔjɔ,</i>	grass n. <i>lámɔ-lám</i>	guinea-worm n. <i>tyáu-tyáu</i>
glide into v. <i>mɔgɔ</i>		guitar n. <i>ɔ̀m-ɔ̀m</i>
gnarl v. <i>nārɔ</i>		guin n. <i>dɔk</i>
		gums n. <i>nárɔ, dán</i>
		gun n. <i>toch-tóach</i>

H.

hailstone n. <i>áfèi</i>	hearth n. <i>ták-túkì</i>	hoe n. <i>kwèrè-kwèrì</i>
hair n. <i>wèhè-wèhè; yèyè-yèi</i>	heaven n. <i>mal</i>	hold fast v. <i>mìkò, mòkò, māgò</i>
hammer v. <i>gudò</i>	heavy a. <i>fèk, pèk</i>	hole n. <i>bār-bār</i>
hammer n. <i>ábán-ábán; gùt-gùtì</i>	hedgohog n. <i>òkòkò-òkùtì</i>	hollow v. <i>rògò, wòtò</i>
hand v. <i>gāmò</i>	heel n. <i>ẕátýlèlè</i>	hollow a. <i>órògò</i>
hand n. <i>chyenò-chyèñ, chíñ</i>	heglig-tree n. <i>té</i>	home n. <i>pàch-myèr; gòl</i>
hang up v. <i>ryerò, nobò</i>	heifer n. <i>ròjò-ròch</i>	homestead n. <i>gòl</i>
happy, to feel ~ <i>chunò mèdò</i>	help v. <i>kèrò, kwèrò</i>	honour v. <i>gānò</i>
hard a. <i>tèk</i>	helpless a. <i>twālò</i>	hoof n. <i>dàtè-dàt</i>
hare n. <i>áfòdjà-áfòàchì</i>	hen n. <i>gyèhè-gyèn</i>	horn n. <i>tun</i>
hartebeest n. <i>tàn</i>	herd v. <i>kwāyò</i>	horse n. <i>kyèñ-kyèñ</i>
harvest v. <i>kājò</i>	herdsman n. <i>niatè kwāyò</i>	hospitable, to be ~ <i>rèjò</i>
hasten v. <i>jwānò, nìwòjò</i>	here adv. <i>kèrì; ká; ànàn</i>	hot a. <i>lèt</i>
hat n. <i>dièñ-àtàn; ẕák-ẕákì</i>	heron n. <i>ògwèrè-ògwèrì; ówānò-ówānì</i>	hot season n. <i>lèu</i>
hatch v. <i>tògò</i>	hew v. <i>tèrò</i>	house n. <i>wòt-wòtì</i>
hate v. <i>mānò, chòdò</i>	hide v. <i>fānò, mejò, kanò</i>	how, how much <i>ádì, kidi</i>
have v. a. <i>da</i>	hide n. <i>dèl-dèl</i>	hum v. <i>rūrò</i>
hawk n. <i>òlèt-òlètì; grey ~ ájúl</i>	hill n. <i>kít-kítì</i>	hunger n. <i>kèch</i>
he é, yé, én	him é, én, gòn	hungry a. <i>da kèch</i>
head n. <i>wích-waẕ</i>	hind-part n. <i>ẕà</i>	hunt v. <i>dwārò</i>
heal v. n. <i>nòkò</i>	hip-bone n. <i>ópáp-ópáp</i>	hunter n. <i>nan dwār</i>
hear v. <i>línò</i>	hippo n. <i>fār-fèrì</i>	hurry v. <i>jwānò</i>
heart n. <i>mènè-mènì; fyóu-fyèt</i>	hire v. <i>ryèbò, kògò</i>	hurt v. <i>nāgò</i>
	history n. <i>kwèñ-kwèñ</i>	husband n. <i>jal gòl</i>
	hit v. <i>gòjò</i>	husk n. <i>áfèkè, àkwèr</i>
	hobble v. <i>kwòmò</i>	hyena n. <i>òtòrò-òtòrò</i>
	hoe v. <i>furò</i>	

I.

I yá, yán	black ~ <i>òwáù-òwáù</i>	if conj. <i>kèrì</i>
ibis n. <i>òkwóm - òkúòm</i>	identical a. <i>fèr</i>	ignore v. <i>kujò</i>

iguana n. <i>àbàtūrò-àbàtūrì</i>	inside n. <i>yech-yet</i>	intestines n. <i>chìnrò</i>
imitate v. <i>n̄yē</i>	insipid a. <i>loŋt</i>	invite v. <i>rējē, ryejē</i>
in prep. <i>yech</i>	insult v. <i>yētō, chayō</i>	iron n. <i>nyēt</i>
in order that <i>kífà</i>	intend v. <i>chamō</i>	island n. <i>mùchò</i>
in order to <i>bē</i>	interior n. <i>yech-yet</i>	it ē. <i>yē, én</i>
increase v. <i>mādo</i>	interpret v. <i>tōgō</i>	itch n. <i>kēt bōl</i>
inherit v. <i>lāgō</i>	interpreter n. <i>nan tōk</i>	ivory n. <i>lako-lyech</i>
inheritance n. <i>gìn lāk</i>	<i>kwōp</i>	

J.

jackal n. <i>ógwōk - ógōkì;</i> <i>yìl-yìlì</i>	jump v. <i>fārō</i> [nām]	just now <i>ànàn</i>
journey v. <i>wōlō</i>	junction of rivers n. <i>máné</i>	just so adv. <i>kínau</i>
	just <i>chēt</i>	justify v. <i>chwoōgō</i>

K.

keep v. <i>kōrō, gōnō, mīō</i>	king n. <i>rīt-rōr</i>	knife n. <i>fālō-fāl</i>
kick v. <i>chābō, gwōjō</i>	kiss v. <i>nūmō</i>	knob-kerry n. <i>òtēlō-òtēlì</i>
kiddle n. <i>òdē-rò-òdēr</i>	knead v. <i>nwōbō, tōkō,</i> <i>chābō</i>	knock v. <i>gudō</i>
kidneys n. <i>rōnō-rōnì</i>	knee n. <i>chún-chónì</i>	know v. <i>nājō</i>
kill v. <i>nāgō</i>		

L.

lack v. <i>bunō</i>	laugh v. <i>nētō, bōnō</i>	leopard n. <i>kwāch-kwōdāt</i>
lake n. see pond	leaf n. <i>yīt-yīt</i>	let alone v. <i>weyō</i>
lame v. <i>kwōmō</i>	leak v. <i>kyērō</i>	let go v. <i>weyō</i>
lame person <i>nōl, fūdò-fūt</i>	lean v. <i>wōlō, jānō; ~ the</i> <i>head kīmō</i>	let the milk down <i>nērō</i>
lamp n. <i>kwōrō</i>	learn v. <i>didō</i>	letter n. <i>watō-wach</i>
language n. <i>dōk-dōk</i>	leeches n. <i>chwō</i>	liar n. <i>jal fyēt, jal tōdō</i>
large a. <i>dūn, dōnō</i>	left hand <i>chām</i>	lick v. <i>nānō, nūmō</i> [tōdō]
late, to be ~ <i>lōnō, chwōnō</i>		lie n. <i>twot, fyēt; tell lies</i>

lie down v. <i>búdù</i> ; lie in wait for <i>lēbò</i> .	liver n. <i>óchún, chunò</i>	looking-glass n. <i>rānì-rénì</i>
lift up v. <i>tíng</i>	lizard n. <i>lèu-lèwì</i> ; large ~ <i>nwèch-nwèch</i>	loose, to be ~ <i>lānò</i>
light a fire <i>chwonò mach</i>	load-ring n. <i>zách</i>	loosen v. <i>lónò, gōnò</i>
like adv. <i>ná, námí</i>	locust n. <i>bánò-bānì</i>	lose v. <i>wānò</i>
likewise adv. <i>tyàù</i>	loin-cloth n. <i>óchyèndò-óchyèn</i>	loss n., to be at a ~ <i>dalò</i>
limp v. <i>kwòmò</i>	loin-cloth for women n. <i>àchwàtò-àchwàtì</i>	lost, to be ~ <i>wānò</i>
lion n. <i>nù-núwì</i>	loin-ring n. <i>wáldò-wáld</i>	louse n. <i>núògò-núòk</i>
lip n. <i>dèl dók</i>	long a. <i>bār</i>	love v. <i>mārò</i>
listen v. <i>kyenò yì</i>	look v. <i>nzenò</i>	lower part <i>zá</i>
little a. <i>zèr-zenò; nòk</i>		lungs n. <i>òbàù</i>
live v. <i>nenò</i>		

M.

magistrate n. <i>lāgò</i>	meaning n. <i>tyèlò-tyél</i>	mix v. <i>chwòbò, chābò, rēbò</i>
mahogany-tree n. <i>zúrù-zúr</i>	measure v. <i>ròmò</i>	moan v. <i>chudò</i>
maize n. <i>àbwòk</i>	measure n. <i>gì róm</i>	money n. <i>nyén</i> [<i>mì</i>]
make v. <i>gōgò, chwājò</i>	meat n. <i>rínò</i>	monkey n. <i>àywóm-àywòd</i>
make straight <i>mējò</i>	mediator n. <i>nate repe kwop</i>	month n. <i>dwògì-dwòt</i>
maker n. <i>nan a gōgò</i>	meditate v. <i>kémò</i>	moon n. <i>dwògì-dwòt</i>
male n. <i>chwòu</i>	meet v. <i>ròmò</i>	morning n. <i>mól, mwól</i>
male animal <i>ófwon-ófwèn</i>	melon n. <i>òchòyò-òchòyì</i>	morning-dawn n. <i>akèch mwól</i>
man n. <i>nàtò-tyén; jal-jòk; gān</i>	merciful a. to be ~ <i>yātò</i>	mosquito n. <i>bəyò-béi</i>
mangouste n. <i>átét-átét</i>	metal n. <i>nyén</i> [<i>yech</i>]	mother n. <i>mì, miò</i>
mankind n. <i>gān</i>	middle n. <i>kél, kélé, dtr</i>	mountain n. <i>kít-kítì</i>
marabou n. <i>ólwè-ólwè</i>	midst n. <i>kél</i>	mouth n. <i>dók-dók</i>
marrow n. <i>àwérò</i>	milk n. <i>chāk</i>	move v. n. <i>nínò</i>
marry v. <i>nēmò</i>	milk v. <i>nyèdò</i>	move into v. <i>dāgò</i>
mask n. <i>ofādò lwól</i>	miscarry v. <i>dúògò</i>	mow grass <i>nārò lūm</i>
mat n. <i>òdèk-òdèkì</i>	misfortune n. <i>gì chyèn</i>	much a. <i>gtr, nènò</i>
mats for fence <i>ryek</i>	mishap n. <i>gì chyèn</i>	mud n. <i>lābò</i>
matter n. <i>kwóp</i>	miss v. <i>bājò</i>	mule n. <i>ógál-ógàl</i>
me a, <i>yán</i>	mist n. <i>ótòk</i>	murderer n. <i>nate nẹk</i>
mean v. <i>chwòlò</i>	mistake, to make a ~ <i>bwòrò, bānò, gwānò</i>	my a

N.

nabag-tree n. <i>lānq-lānī</i>	<i>nākai-nīkai</i>	noon n. <i>dē chán</i>
nail n. <i>fējō-fech</i>	nerve n. <i>rārū-rār</i>	north n. <i>kun dwoḡgō wan</i>
naked a. <i>nau</i>	net n. <i>bōi-bōi</i>	<i>wude</i>
name n. <i>nin</i>	nice a. <i>dēch</i>	north-wind n. <i>rādū</i>
narrow a. <i>toch</i>	niece n. <i>ómāḡḡō-némāḡḡō</i> ;	nose n. <i>wúm</i> ; <i>rúm-órēm</i>
navel n. <i>gūt-gūt</i>	<i>nākai-nīkai</i>	nostrils n. <i>wētē wēm</i>
near a. <i>chákí</i>	niggard n. <i>kōnū-kōnī</i> ; <i>gārū</i>	not <i>fū</i> ; prohib. <i>kú</i>
neck n. <i>yēt-yiēt</i> ; <i>mútō</i>	night n. <i>wār-wārí</i>	not yet <i>nūtí</i>
neck-bone n. <i>ágḡrū-ágḡr</i>	nine <i>ábtinwēn</i>	now adv. <i>tīn</i> , <i>ànàn</i>
neck-ring n. <i>bōl fēpō</i>	no! <i>fāt!</i>	number n. <i>gà</i>
nephew n. <i>ómāḡḡō-némāḡḡō</i> ;	noisy a. <i>wqwo</i>	

O.

oar n. <i>íáíḡḡí</i> ; <i>lāwē-lāwí</i>	onion n. <i>mótálū</i>	outside adv. <i>wak</i> , <i>wok</i>
offer thanks <i>mālō</i>	onward adv. <i>mal</i>	outwit v. <i>chāmō</i> , <i>fābō</i> ,
oil n. <i>māu</i>	open v. <i>yēbō</i> , <i>yābō</i>	<i>wōnō</i>
old a. <i>yō</i>	open eyes v. <i>kwozko</i>	overcome v. <i>yēmō</i>
on prep. <i>kwòm</i>	or conj. <i>wàlà</i>	overleap v. <i>rāmō</i>
on adv. <i>mal</i>	oribi-gazelle n. <i>tēnō-tēn</i>	overwhelm v. <i>nūḡḡō</i>
one <i>ákyēl</i>	ostrich n. <i>wúdū-wút</i>	owl n. <i>túlū</i>

P.

pain v. <i>kājō</i> , <i>kāgō</i> , <i>rāmō</i>	pass away v. <i>yūḡḡō</i> , <i>ruwō</i>	pelican n. <i>bēnō-bēnī</i>
palm of the hand n. <i>ódān</i>	pass by v. <i>fārō</i>	pen n. <i>gí gwēt</i>
paper n. <i>wānō-wāch</i>	pasture n. <i>kzy kwai</i> , <i>tār</i>	penis n. <i>chūl-chāl</i>
papyrus n. <i>ókút</i>	pay taxes <i>gwājō</i>	people n. <i>tārō</i> , <i>jē</i> , <i>lābō</i> ,
paralyzed, to be ~ <i>ḡḡgō</i>	peel off v. <i>gwārō</i> , <i>yāpō</i>	<i>hwak</i> , <i>jūr</i>
part v. <i>dēnō</i>	peg n. <i>ḡwayō-ḡwai</i> ; <i>fējō-</i>	perforate v. <i>chwayō</i> , <i>toyō</i>
part n. <i>tēk-tēkí</i>	<i>fēch</i>	perplexed, to be ~ <i>wich</i>

<i>e mūmq, nānq</i>	play guitar <i>tōmq tōm</i>	<i>mālq</i>
persecute v. <i>pīdq</i>	plenty <i>gtr, nēnq</i>	pregnant a. <i>yach</i>
perseverant a. <i>tēk</i>	pluck v. <i>kājq, mōtq</i>	presently adv. <i>tīn, ànàn</i>
person n. <i>nātè-tyén; qān</i>	poet n. <i>achak-achāk</i>	preserve v. <i>gōnq, kōrq</i>
perspire v. <i>kwogq, fērq</i>	pole n. <i>kwōdāq-kōt; kwōdrō-</i>	press into v. <i>mēnq</i>
pick v. <i>kājq</i>	<i>kwérí</i>	pretty a., to be ~ <i>mēnq,</i>
pick out v. <i>mōtq, yēnq</i>	polish v. <i>tyegq</i>	<i>lēlq</i>
pick up v. <i>gwēnq, twārō</i>	pond n. <i>lūyí-lūyí</i>	prick v. <i>fyēdq</i>
piece n. <i>gà, wēl</i>	ponder v. <i>kīmō</i>	prince n. <i>narí</i>
pierce v. <i>toyq, chwōbq,</i>	pool n. <i>tōr-tōrī</i>	prohibit v. <i>banq, mānq</i>
<i>chwayq</i>	poor a. <i>twālq, àbē</i>	property n. <i>jām</i>
pile up v. <i>chōnq</i>	porcupine n. <i>chyou-chyo-</i>	proud a. <i>nwōnq, mōjq</i>
pillage v. <i>tōnq, yāgq</i>	<i>wi</i>	prudish a. <i>nwōnq</i>
pig n. <i>kūnē qōnē</i>	posterity n. <i>nek</i>	pudding n. <i>kwēn</i>
pigeon n. <i>ākūr-ākūrí</i>	pot n. <i>fūk-fúk; dàk-dāk;</i>	pull v. <i>ywachq</i>
piss v. <i>lājq</i>	<i>ótēt-ótēt; óbīrō-òbīr;</i>	pull a boat <i>fyējq yēi</i>
pistol n. <i>dāqū</i>	<i>didi</i>	pull out v. <i>wōdāq, kōlq, tēlq</i>
place v. <i>kīq, chíbq</i>	pound v. <i>wōdāq; nōnq;</i>	pumpkin n. <i>lwōl-lēt</i>
place n. <i>kā, kēi, kun</i>	<i>gudq; wōlq</i>	pus n. <i>tūt</i>
plait v. <i>kādq</i>	pour out v. <i>kōnq</i>	put v. <i>chībq, kīq</i>
plait of hair <i>kēt</i>	power n. <i>kēch</i>	put into v. <i>mēnq</i>
plant v. <i>kāgq, fēdq</i>	powerful a. <i>kēch</i>	put on (clothes) v. <i>rūgq</i>
plaster v. <i>mūlq, mwōnq,</i>	practice v. <i>gōgq</i>	put on fire <i>tōnq</i>
<i>wōdq</i>	praise v. <i>fwōjq</i>	putrefy v. <i>kwōgq</i>
play v. <i>túgq</i>	pray v. <i>tām, kwachq,</i>	python n. <i>nāli-nāli</i>

Q.

quail n. *áyīē-áyīēi* | quiet, to be ~ *chūnq, kudq* | quite *bēn, bēnē*

R.

rabbit n. see hare	rain-bow n. <i>rūnq</i>	ram n. <i>órōch-órōch</i>
rain v. <i>kōt ē mōkō</i>	raise v. <i>tīnq; ~ cattle etc.</i>	rat n. <i>yējq-yēch; chāp;</i>
rain n. <i>kōt</i>	<i>fēdq</i>	<i>dafōl</i>

razor n. *nùwǎt*
 reach v. *gāmō, gītō*
 read v. *kwānō*
 reason n. *kēt*
 reconcile v. *rebo, lōgō, mēro*
 recover v. *nōkō*
 rectum n. *nēn*
 red a. *kwārō*
 reed n. *òbèch-òbìèch; àbār*
 refuse v. *basō, kyēdō*
 reign v. *jāgō, jēkō*
 relation n. *wat-watī*
 relatives by marriage *órò-òr*
 rely on v. *nāqō*
 remain v. *dōnō, bēdō, rījō, chōgō*
 remember v. *fārō*
 rend v. *kāgō, fyēdō, chōdō*
 rent v. *kōgō, ryēbō*
 repeat v. *chīgō, dúdōgō*
 repent v. *yēwō*

report n. *kwōn-kwōn*
 request v. *kwachō*
 resemble v. *chālō*
 respect v. *gānō*
 rhinoceros n. *átún ákyèl*
 rib n. *nēdō-nēt*
 rice n. *alābō*
 rich a. *kēr*
 ride v. *chāto, kālō*
 riddle n. *wty kyēn*
 right a. *dōch*
 right hand *kyèch*
 ring n. *átēgō-átēk; gwēlō-gwēl*
 ripen v. *chēgō*
 rise v. *dúòdò*
 river n. *nām-nāmī*
 river-bank n. *gāt-gāt*
 road n. *yō-yēt*
 roan antelope n. *ómórò-ómòr*
 roar v. *chwōwō*
 roast v. *mālō*

roast dura *kyēdō byēl*
 roast fish v. *budō*
 rob v. *yāgō, kābō, tōnō*
 robber n. *jāl-mót*
 rock n. *kēt-kēt*
 roll v. *nēlō*
 roof n. *wiy wot, tātō*
 root n. *byērò-byēr*
 rope n. *tōl-tōl; kēt; wūnō-wūn*
 rot v. *chwīnō*
 rough a. *gwāi*
 round a. *dōl*
 row v. *kyawō*
 rub v. *nūnō, gīnō, fōjō*
 rub fire *fījō mach*
 rub with fat *tōjō*
 rule v. *jāgō*
 ruminate v. *duēgō*
 run v. *rīnō*
 run away v. *fārō, lōyō*
 run (a race) v. *rārō*

S.

sacrifice v. *gētō*
 saddle n. *pām*
 salt n. *kādō, òmélō*
 salute v. *māto*
 sand n. *àyèch*
 sand-bank n. *kāgō*
 satisfied a. *yān*
 save v. *yēdō, yēlō*
 say v. *kōbō*
 scare up v. *tugō*
 scatter v. *tūyō, dēnō*

school n. *wot fwoōnō*
 scoop out v. *rōgō*
 scorpion n. *yēt-yēt*
 scratch v. *gwānō*
 scratch mud *gōbō kwōjō*
 scrotocole n. *lwōnō*
 search for v. *yābō*
 season, hot ~ *dōdōn*
 see v. *lōdō, līdō, nēnō*
 seed n. *nā-nwōlī; kōdō-kōt*

seize v. *māgō*
 self *kēte, re*
 sell v. *nēawō*
 send v. *worō*
 send for *dwāyō*
 senseless a. *lwōn*
 separate a. *wāi*
 serval (spotted) n. *ókwoŋr-ókōrī*
 servant n. *wāt bān, nā bān*
 sesamum n. *nīmō-nīm*

settlement n. <i>fàch-myér</i>	sickness n. <i>fwòk</i>	snot n. <i>dnèhò</i>
seven <i>ábíryàù</i>	side n. <i>bùte, tún; tók, tókí</i>	Sobat n. <i>Átúlfi</i>
severe a. <i>kéch</i>	silent, to be ~ <i>kudò, चुनò</i>	soft a. <i>nòdò, tóbò, lwèhò</i>
sew v. <i>rogò, kwòjò</i>	simple a. <i>lwèh</i>	soldier n. <i>jal lén</i>
shade v. <i>nimò</i>	sin n. <i>òròk-òròk</i>	some <i>mèkò-mèkò</i>
shadow n. <i>típò</i>	sin v. <i>rèhò</i>	somebody <i>nàtè</i>
shake v. <i>tèhò, ninò</i>	sinew n. <i>ràrò-ràr</i>	someone see some
shake a tree <i>kehò yať</i>	sing v. <i>wùdòrò</i>	something <i>gichò mèkò</i>
shallow a. <i>dwèhò</i>	single <i>ákýèl</i>	somersault n. <i>álún-álún</i>
sharp a. <i>fak; to be ~ fàgò</i>	sink v. <i>rèhò, rēhò</i>	son n. <i>wat-watí</i>
sharpen v. <i>pàgò</i>	siphilis n. <i>gi bwòh</i>	song n. <i>wùr</i>
shatter v. <i>kèto</i>	sister n. <i>namio-nemèk</i>	soon adv. <i>tín</i>
shave v. <i>lyèlò, tédò</i>	sit down v. <i>fèka fèh</i>	sorcerer see witch-doc-
she é, yé, éh	six <i>ábíkyèl</i>	tor
sheep (male) n. <i>ónwòk-ónwòk</i>	skim off v. <i>yàrò</i>	sore a. <i>lèt</i>
sheep n. female ~ <i>rēmò</i>	skin v. <i>yèjò</i>	soul n. <i>wèi-wèyi</i>
shell n. <i>àròch-àròch</i>	skin n. <i>dèl-dèl, fyèn-fèni; lèu-lèni</i>	soup n. <i>chuwà</i>
shepherd n. <i>nian kwai</i>	skunk n. see stink-cat	sour a. <i>kéch</i>
shield n. <i>kwòt-kòt</i>	slave n. <i>nà bàni, wat bàni</i>	south n. <i>kun dwògò wani lwal; wan wurè lwal</i>
Shilluk-country n. <i>fòtè chòl; ~ language dò chòl; ~ man óchòlò-wate chòl</i>	sleep v. <i>nèhò</i>	speak v. <i>kòbò</i>
ship n., see boat	slow a. <i>mùť</i>	spear v. <i>kèlò, chuòbò</i>
shiver v. <i>kirò</i>	sly a. <i>wèh</i>	spear n. <i>tòn-tòn</i>
shoe n. <i>wàrò-war</i>	smack v. <i>tèkò</i>	speckled a. see spotted
short a. <i>chek, chégò</i>	small a. <i>tèh-tèhò</i>	spectre n. <i>típò</i>
shoulder n. <i>wiy tók-wiťe tók</i>	small-pox <i>ábip</i>	speech n. <i>kwóp</i>
shoulder-blade n. <i>jàch-jàch</i>	smear v. <i>wòdò</i>	spider n. <i>òràp-òràp</i>
show v. <i>nuòò, nuòòò, tyèrò</i>	smell v. n. <i>ñwàjò</i>	spill v. <i>rogò</i>
shrub n. <i>àyayáť</i>	smell n. bad ~ <i>pèť</i>	spirit (of deceased) n. <i>dnèkò, rèt</i>
shut v. <i>mejò; ~ up rīgò</i>	smoke v. a. <i>wàhò</i>	spit v. <i>notò</i>
sick a. <i>da jwòk</i>	smoke n. <i>yirò</i>	spittle n. <i>lèu</i>
sick, to be ~ <i>búddò</i>	smooth a. <i>lèlò</i>	split v. <i>kāgò, kèto, fyèdò</i>
sick person <i>nate jwòk, nate budò</i>	smoothe v. <i>nywò</i>	spoil n. <i>jam lén</i>
	smoulder v. <i>duwò</i>	spoon n. <i>fál-fèť</i>
	snake n. <i>fwòl-fòlì</i>	spotted a. <i>òbògò-òbòk</i>
	snatch v. <i>gwàrò</i>	sprinkle v. <i>witò</i>
	sneeze v. <i>chyèrò</i>	sprout v. <i>toyò</i>
	snore v. <i>twàrò</i>	spy v. <i>lyawò</i>
	snort v. <i>twàrò</i>	

squat v. <i>ñwǒnǒ, kyǒnǒ</i>	stoop down v. <i>gǒnǒ, fanǒ</i>	suckle v. <i>ñwǒdǒdǒ</i>
stab v. <i>chwǒbǒ, kǎlǒ</i>	stork n. <i>ámǎt-ámǎtǐ</i>	sudd n. <i>tǐk-tǐk</i>
stamp v. <i>tǎnǒ</i>	story n. <i>wǐy nù</i>	suffice v. <i>romǒ</i>
star n. <i>kyǎlǒ-kyǎl</i>	straight <i>áchém, tǎr</i>	sulky, to be ~ <i>kwonǒ</i>
starling n. <i>óléáu</i>	straightway <i>chèt</i>	sun v. <i>mǎjǒ</i>
start v. <i>wǎtǒ</i>	strain v. <i>tǎnǒ</i>	sun n. <i>chǎn</i>
stay v. <i>bǎdǒ, rǐjǒ</i>	stranger n. <i>obwǒnǒ-bwǒnǐ</i> ; <i>nate wǎlǒ</i>	surface n. <i>wǐch-wǎtǐ; mal</i>
stay behind <i>chwǒnǒ</i>	stream v. <i>rǎrǒ</i>	surpass v. <i>fǒdǒ, nǐdǒ</i>
steal v. <i>kwǎlǒ, kwǎtǒ</i>	strength n. <i>kǎch</i>	surround v. <i>tyegǒ</i>
step on v. <i>ywǒnǒ</i>	stretch out v. <i>tǎnǒ</i>	suspend v. <i>ryegǒ</i>
sterile (of animals) a. <i>rorǒ</i>	stretch up (hands) <i>ǎnǒ</i>	swallow v. <i>mǎnǒ</i>
sterility (of the soil) n. <i>mǎtǒ</i>	strike v. <i>gǒjǒ</i>	swallow n. <i>wǒnǒ-wǒnǐ</i>
stick v. <i>kǎkǒ</i>	string beads v. <i>robǒ</i>	sweat v. <i>kwǒgǒ, fǎrǒ</i>
stick into v. <i>mǎnǒ</i>	strip off v. <i>kǎjǒ</i>	sweat n. <i>kwok</i>
stick n. <i>kwǒdǒ-kǎtǐ</i>	stroke v. <i>kǎnǒ</i>	sweep v. <i>yǎjǒ</i>
stiff, to be ~ <i>ǎǎgǒ</i>	strong a. <i>tǎk, kǎch</i>	sweet a. <i>mǎt</i>
stimulate v. <i>kǒnǒ</i>	struggle v. <i>nǎkǒ</i>	swell v. <i>kǐddǒ</i>
sting v. <i>kǎjǒ, fyǎdǒ</i>	stupid a. <i>ǎtǎk</i>	swim v. <i>kwǎnǒ</i>
stink-cat n. <i>ǎfǎdǒ-ǎfǎt</i>	suck v. <i>ǎdǎdǒ</i> [<i>chwǎjǒ</i>]	swing v. <i>ǎtǎlǒ, yǎwǒ</i>
stone n. <i>kǐt-kǐtǐ; tǎk</i>	suck out (a wound) v.	swoon v. <i>nǎnǒ</i>
		sword n. <i>gǎjǎ-gǎchǐ</i>

T.

table n. <i>kwǒm-kǐmǐ pǎm-</i> <i>pǎmǐ</i>	Taufikia Bura <i>Chǒl</i>	termite n. <i>bǐ</i>
tail n. <i>yǐep</i>	taxes n. <i>gwǎch</i>	termite-hill n. <i>wǒrǒ-wǒr</i>
take v. <i>kwǎnǒ</i>	teach v. <i>fiwǒnǒ</i>	test v. <i>fǎnǒ</i>
take by force <i>kǎbǒ</i>	teacher n. <i>nate fiwon</i>	testicles n. <i>mǎnǒ-mǎn</i>
take leave <i>nǎchǒ</i>	tear v. <i>ywǎchǒ</i>	thank v. <i>pǎkǒ, fiwǎjǒ</i>
talk v. <i>wǎjǒ, kǎbǒ</i>	tell v. <i>kǎbǒ</i>	that pr. <i>áchǎ, éntǐ</i> ; conj.
talk n. <i>kwǒp</i>	tell lies <i>fǎdǒ</i>	them <i>gǎ, gǎn</i> [<i>kǐfa</i>]
tale n. <i>wǐy nù</i>	tell stories <i>tǒdǒ</i>	then <i>kǎ</i>
tame v. <i>mǎlǒ</i>	temples n. <i>ǎnǎnǒ-ǎnǎnǐ</i>	there adv. <i>kǎn</i>
tan v. <i>nǎnǒ</i>	ten <i>pyǎrǒ</i>	these <i>ǎgǎk, ǎk, éntǐ, mǎk</i>
taste v. <i>bǎlǒ kǐnǎnǒ</i>	tenacious a. <i>tǎk</i>	they <i>gǎ, gǎn</i>
tattoo v. <i>gǎrǒ</i>	tendon Achilles n. <i>pwǎnǒ-</i> <i>pwǎch</i>	thief n. <i>kǎ-kwǎtǐ; nǎtǎ kǎ;</i> <i>nǎn kwal</i>

thigh n. <i>ɣám</i> (<i>rám</i>)- <i>ɣám</i>	time n. <i>chán</i> , <i>wán</i> , <i>ket</i>	traveller n. <i>nate</i> <i>wəl̥l̥</i>
thin a. <i>réf</i> , <i>rép</i> , <i>gwál</i>	tin n. <i>dyəm̥</i>	tread on v. <i>nōn̥</i> , <i>chəb̥</i>
thing n. <i>gin</i>	tired, to be ~ <i>būd̥</i> , <i>fād̥</i> , <i>fet</i>	treat a guest <i>gēl̥</i>
think v. <i>rom̥</i> , <i>gān̥</i>	tobacco n. <i>átáb̥</i> - <i>dām</i>	tree n. <i>yət̥-yēt̥</i>
thirst n. <i>rōd̥</i>	tobacco-pipe n. <i>dak-dāk</i>	tremble v. <i>kir̥</i>
thirsty a. <i>mak yi rōd̥</i>	to-day <i>də chán t̥in</i>	tribe n. <i>júr</i>
this <i>éní</i>	toe n. <i>lwəd̥</i> <i>tyz̥l̥</i>	trickle v. <i>kyer̥</i>
thorn n. <i>kwōd̥</i> - <i>kōt̥</i>	to-morrow <i>d̥y̥k̥</i>	trouble v. <i>tōr̥</i>
those <i>áchà</i> , <i>àgàk</i>	tongue n. <i>l̥p̥-l̥p̥</i>	troubled, to be ~ <i>būd̥</i>
thrashing-place n. <i>rār̥</i>	too adv. <i>tyàu</i>	true a. <i>mók d̥n̥</i>
thread n. <i>kwōr̥</i>	tool n. <i>jame gwok</i>	trumpet n. <i>kàn-kàn̥</i>
three <i>ád̥k̥</i>	tooth n. <i>l̥j̥d̥</i> - <i>l̥k̥</i>	trunk of elephant <i>bāt-bāt</i>
throat n. <i>chwāk</i>	tooth-brush <i>chūt̥-chūt̥</i>	trust v. <i>yēy̥</i> , <i>nād̥</i> , <i>gān̥</i>
through prep. <i>yì</i>	toothless person <i>ówēk̥</i>	truth n. <i>mók d̥n̥</i> ; <i>d̥r̥</i>
throw v. <i>bāl̥</i> , <i>bat̥</i> , <i>wet̥</i> , <i>t̥ay̥</i> , <i>l̥n̥</i>	top n. <i>wich-wat̥</i>	try v. <i>fān̥</i>
thunder v. <i>mār̥</i>	tortoise n. <i>fūk-fūgt̥</i>	tuft of birds <i>áywāk-áywāk</i>
thus adv. <i>neya</i> , <i>k̥nd̥</i>	touch v. <i>nwāl̥</i> , <i>gāj̥</i>	turn v. <i>lūg̥</i> , <i>luñg̥</i> , <i>tōñg̥</i>
tick n. <i>kúbd̥</i> - <i>kúót̥</i>	towards prep. <i>yì</i>	turn back <i>dōg̥</i>
tickle v. <i>gēd̥</i> [<i>bāj̥</i>]	toy n. <i>gin tūk</i>	twenty <i>pyār áryàu</i>
tie v. <i>kōd̥</i> , <i>tōj̥</i> , <i>twōj̥</i>	trade v. <i>n̥gaw̥</i>	twins n. <i>chwōk̥</i>
tie together v. <i>t̥d̥</i>	trader n. <i>jal n̥gau</i>	twist v. <i>kād̥</i> , <i>kēd̥</i> , <i>mēn̥</i>
till v. <i>fur̥</i>	travel v. <i>wəl̥l̥</i>	twitter v. <i>gēd̥</i>
		two <i>áryàu</i>

U.

uncle n. <i>nāy̥</i> , <i>nēy̥</i>	upon prep. <i>kwom</i> , <i>wiy</i>	us <i>wā</i> , <i>wán</i> , <i>wón</i>
under prep. <i>ɣ̥</i>	urine n. <i>lách</i>	use to v. <i>ní</i>
unite v. <i>rēb̥</i>		

V.

vein n. <i>rār̥</i> - <i>rār̥</i>	very <i>chàr̥</i>	vexed, to be ~ <i>būd̥</i> , <i>gōt̥</i> .
verandah n. <i>akán̥</i>	vex v. <i>d̥n̥</i>	<i>chun̥g rach</i>

victorious a., to be ~ *yǝmq*
village n. *pàch-myér*

visit v. *kǝmq*
voice n. *chwāk*

vomit v. *nǝgq*
vulture n. *chòr-chòr*

W.

wade v. *lǝdǝ, lwǝtǝ*
wag v. *tǝwǝ, yǝwǝ*
wage war v. *mǝnq*
wait v. *kǝla bǝdǝ, chuǝq, nǝnq*
walk v. *chǝtǝ*
walk around v. *ǝwǝnq*
walk on v. *ywǝnq*
wall v. *mǝlq*
wall n. *dǝrǝ-dǝr*
want v. *dwǝtǝ*
war n. *lén*
warble v. *gǝdǝ*
warrior n. *jal lén*
wash v. *lwǝgǝ, lǝgǝ*
washerman n. *jal lwǝk*
watch v. *kǝrǝ*
watch n. *kwǝnǝ chǝn*
water n. *pi, fi-fik*
waterbuck n. *ǝnwǝk-ǝnwǝkǝ; gyǝk-gyǝk*
water-lily n. *tǝrǝ-tǝrǝ*
water-snake n. *nǝl-nǝlǝ*
way n. *yǝ-yǝtǝ*
waylayer n. *jal mǝt*
wax n. *chǝl*
we *wǝ, wǝn, wǝn*
weak, to be ~ *ǝwǝdǝ*
weather n. *yǝmǝ*
weed v. *fǝnq*
week n. *jǝm*
weep v. *ywǝnq*

weigh v. *rǝmq*
well a. *dǝch*
well! *ǝrǝ*
well n. *yǝt-yǝt*
west n. (*kun dwǝgǝ*) *wǝn*
odǝn; kun de chǝn
west-wind n. *ǝdǝn*
wet, to be ~ *nǝbǝ, techǝ*
what *ǝnǝ*
when conj. *kǝn*
when adv. *wǝn, ǝwǝn*
where adv. *ǝgǝn, gǝn, kǝn, kun*
whether conj. *mǝ, mǝr*
which interr. *ǝnǝ, mǝn, ǝ; rel. mǝ*
while conj. *kǝn*
whip n. *dǝl-dǝl*
whisper v. *mwǝnq*
whistle v. *lwǝjǝ*
white a. *tǝr*
white man n. *ǝbwǝnǝ-bwǝn*
who interr. *ǝmǝn; rel. mǝ, mǝn*
whore n. *ǝa ǝai chwǝ*
why *rǝ, ǝrǝ, kǝfǝnǝ*
wide a. *lach*
wife n. *ǝa gǝl-tyǝn gǝl; chǝ-mǝn*
wind n. *yǝmǝ*
window n. *wǝn wǝt*
wink v. *gwǝlǝ*

winnow v. *kwǝrǝ*
winter n. *rǝdǝ*
wipe v. *dimǝ*
wire n. *wǝnǝ-wǝn*
wish v. *dwǝtǝ*
witch-doctor n. *ǝjwǝgǝ-ǝjwǝk*
with conj. *kǝ*
withhold v. *tǝdǝnǝ*
within prep. *yech*
wizard n. *jal yǝt*, see also
witch-doctor
woman n. *ǝǝchǝ - mǝn; ǝǝkǝu*
womb n. *byǝrǝ - byǝr; ǝbǝt; gin duǝn*
work v. *tǝjǝ, gǝgǝ; n. gwǝk*
workman n. *jal gwǝk, ǝate gwǝk*
worm n. *tǝdǝnǝ-tǝdǝn, kǝnq, ǝywǝi*
worship v. *lǝmq*
worth, to be ~ *myǝrǝ*
worthless a. *lwǝn*
wound n. *kǝn lǝt, kwǝyǝ*
wrap v. *kǝdǝ*
wrestle v. *nǝkǝ*
wring v. *dwǝchǝ*
wring out v. *bǝjǝ*
write v. *gwǝdǝ*
wrong n. *ǝrǝk-ǝrǝk*

Y.

yard n. *kàl-kh̃l̃*yawn v. *nām̃*year n. *wun-rūn; wañ-rūn*yes *àwó*yesterday *dwa*yonder *chiñ*you pl. *wú, wún*you sing. *yí, yín.*

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